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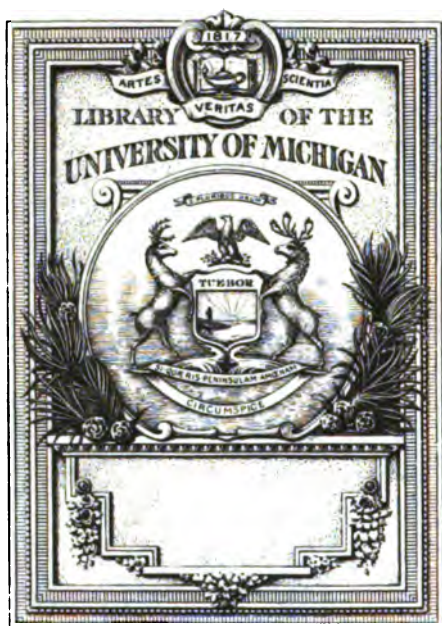
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THE
BRITISH CRITIC,

FOR

**JULY, AUGUST, SEPTEMBER, OCTOBER,
NOVEMBER, DECEMBER.**

MDCCCXIII.

I, deus, i, nostrum; melioribus pœre fatis.
Vire.



VOLUME XLII.

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APPENDIX

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1960-1961

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

P R E F A C E.

BETWEEN the gloom that overhung the country, when we began our critical career, and the bright and brightening prospects which are now opening on every side, there is as strong a contrast as the nature of human affairs can well present. Nor was the gloom easily dispersed, or long before it returned. It was succeeded by storms which shook the whole fabric of civilized Europe to its base, and threatened to overwhelm all distinction, all justice, all liberty, under the irresistible pressure of military despotism. It would not have been easy to bend the spirit of Britons to the yoke; but if every other power had yielded, our contest would have been most unequal; and, though indefinitely prolonged, could hardly have been animated by hope.

Our sentiments, our wishes, and fears, at various periods in this tremendous struggle, have been frequently recorded in our half-yearly prefaces. But never, in the course of twenty years, have we seen a moment when the return of order and of social happiness was so strongly promised, as at present. Under such circumstances, they who originally planned, supported, and have hitherto conducted the **BRITISH CRITIC**, are about to retire from the charge; and they

do it with the more satisfaction, as they resign it into the hands of persons eminently qualified to sustain whatever contest may still be demanded, in behalf of CHURCH and STATE. They retire also with the pleasing consciousness of never having committed or sanctioned wilful injustice. We know that our journal has been censured as too mild; but, for those who can stoop to purchase popularity by unfair censure, and cruel sarcasm, we envy not the state of their consciences; ours would never stretch to such indulgences. One maxim has invariably been our guide; that we would never say, or suffer to be said, of any author or his work, what we would not avow to his face, as man to man, gentleman to gentleman, or christian to christian, if we should chance to meet him in society. We are much mistaken, if this maxim would not extinguish a great part of the wit of some more favoured journals.

only to offer to the public a new edition of the same work, and to offer it at a lower price than the former edition. **DIVINITY.** The new edition of the *Divinity* is now in the press, and will be published in the next volume.

The renewed intercourse with the continent, which the present great political events have already in part effected, enables us to look back with greater pleasure towards Mr. Baber's specimen of the Alexandrian MS. given in his very accurate edition of the *Psalter* *. Laborious as the task must be to complete the whole in the same manner, the editor does not shrink from it; and the patronage of foreign universities, princes, and opulent individuals, added to that of our own country, may easily make the design practicable. It will be advisable, as soon as any thing is settled, to circulate the proposals on the continent. How desirable it is that such a work should be carried on to its completion, we have

* No. I. p. 1.

P R E F A C E.

already stated at large. *Mr. Malt's Bampton Lectures**, on which we made our report with much satisfaction, offer one of those sound and well-aimed defences of the church, which will make the present period be referred to hereafter, as one of those in which her genuine sons were most judiciously active in her cause. The fame of her original supporters can never suffer diminution or eclipse; but it is no small honour to her living sons, that they can form a phalanx, fit to march in the same steps, and wield the same sacred weapons, with which their predecessors triumphed.

As we shall be obliged to make a class of *Morality*, it may seem that to it should be referred *Mrs. More's* work, entitled *Christian Morals*†: but so closely are christian morals connected with Christian faith and doctrine, and with such peculiar care is the connection preserved by that author, that we cannot with propriety remove her book from its higher station under theology. The characteristic of the work indeed is pious feeling, and the singular art of communicating that feeling, by views of the subject, simple, original, and just. We should almost despair of the state of that mind, which could peruse the *Christian Morals*, without any beneficial effect.

In *Mr. Sikes* we hail another defender of the Church, on one of those grounds where the ignorance as well as the laxity of the times occasions the most frequent attacks. His book on *Parochial Communities* explains the due connection between a minister and his parish; and demonstrates clearly, that separation from the parish-church is far from being so light a thing as it is too commonly esteemed; being exposed, when wilful and obstinate, to the just imputation of schism. That is, of a sin which the apostles themselves have strongly marked for reprobation. Of

* No. III. p. 237.

† No. I. p. 6.

Mr. *Thompson's* work on the *Apocalypse**, it may seem strange to say that it appears to have received some degree of confirmation from the late successes of the Allies. He sees, or thinks he sees, in that sacred book, the security and ultimate triumph of the Church of England. We dare not pronounce that he is right, however we may wish to think so; but we can say now, what we could not have said a month ago, that we clearly see how possible it is that such may be the event †. Mr. *Pewlett's* book of *Reasons* ‡, addressed to his children, affords a view of some evidences of christianity, which may be useful to other readers; and especially by its references to more elaborate works.

Among less extended works in Divinity, we have to notice the *Bishop of Ely's Primary Charge* §; a discourse well suited to the occasion, and indicating a truly pastoral care in the Bishop. Another *Charge* from *Archdeacon Daunten* ||, whose praise has long been in the Church, and in our pages, offers, upon the great question of the Catholic Claims, some very important observations. We trust that it will be well considered, wherever those claims are discussed with authority. In the *Visitation Sermon* published by Mr. *Gisborne* ¶, the most important instructions are given, in the most impressive manner. The light in which the preacher places "the spirit of fear, of power, of love, and of a sound mind," mentioned by St. Paul, in his second Epistle to Timothy, shows that he had amply contemplated the subject, and had drawn from the sacred text every thing that it could

* No. VI. p. 593.

† Unless prevented by a premature peace. While writing this, we have been just informed that the preliminaries proposed by the Allies have been accepted. As this event tends to secure our implacable enemy on his throne, from which he seemed to be falling, we can but regard it with apprehension.

‡ No. IV. p. 423. § No. IV. p. 339. ¶ No. IV. p. 423.

|| No. II. p. 302.

properly teach. We find Mr. *Mant* again, in this department of our Preface, and concurring with Mr. *Keyfall* †, in recommending that most excellent and patriotic plan, the NATIONAL SCHOOLS. An anonymous writer on *Fasting* ‡, gave us some satisfaction; and Mr. *Drew's* argument, for the Divinity of our Saviour §, evinced the continuance of those powers of mind which we have formerly commended. Mr. *Bentley* ||, in his proper, though humble, remonstrance, against the very indecent practice of sitting during the time of public prayers, displays the genuine feelings of a pious mind; and we hope that the subject will be followed up by preachers, wherever the offence is observed.

MORALITY.

Marianne de Staël's morality is not indeed quite detached from religion, in her little work on *Suicide* ¶, since she expressly states that crime to be inconsistent with Christian principles. Her reasonings, however, are chiefly moral, and they are honourable to her understanding and her candour. *Spirana* **, on being compared with its professed model, Cicero on Old Age, will show triumphantly the superiority of Christian to Heathen Morality. What the Roman Orator produced was admirable, like other effusions of his exalted genius and refined intellect; but there are principles, which, if he could have learned them, as his modern follower has, would have made him happier, as well as wiser. The little tract on *Female Dress* ††, which we stated to have gone to nine editions, must be yet more widely circulated, before it can produce its due effect. Patronized by the pre-

* No. V. p. 520. † No. VI. p. 621. ‡ No. V. p. 521.

§ No. VI. p. 624. || No. I. p. 89.
¶ No. III. p. 399. ** No. V. p. 512. †† No. IV. p. 420.

sumptuous heires to the British Crown, we may begin to see it thus successful.

HISTORY.

Having concluded our Remarks on *Mishin's History of the Church*, we reserved for this volume now furnished up our final opinion on the latest edition of *Moham's*. The new parts of the work by *Dr. Cox* and *Bishop Gies*, were strictly all that we were called upon to notice: if we deviated from that line in order to convey a greater portion of instruction, we trust that we shall not be thought to have done amiss. With respect to the additional parts, they are in general deserving of our praise. *Mrs. Butler's History of the Revolution of Germany* is in short better corrected. We trust it will now want a supplemented part, to mark the restoration of Germanicopaganism to the Emperor of Austria. That formidable campaign, in which the seeds of all these belated hopes were sown, the Russian campaign, to be sure, is described with vivacity and truth by *Sir R. M. Porter* and such a picture was never given to the world; certainly such an original never before sketched or drawn.

BIOGRAPHY.

If we take the lives we have lately reviewed in the order of Chronology, the first will be that of *Cordius's* *Wolfer*. This great statesman has had several biographers, but *Miss Galt*, who last assumed that office, has attempted to consider the subject more philosophically than his predecessors; and even to

imitate the sententious style of Tacitus. A humble ambition, and in some degree successful. The *Life of Knox*, the Scotch reformer, by Mr. or Dr. M'Crie*, has been the subject of so many animadversions from us, that our readers may not perhaps expect to find it placed within our gallery of approved works. That we do not wholly approve of it is evident from what we have said; because the author's prejudices against establishments have led him to treat that subject with unfairness; as, we conceive, we have fully shown. But that he is a writer of merit, and that his *Life of Knox* is, in many respects, a valuable book, we by no means wish to deny. The portrait of *Bossuet* is the next in the gallery; and it is drawn with many skilful touches, by Mr. G. Butler†, not altogether without private views, but in such a way as to deserve and command attention. It is however of small extent. An *epitome of the Life of Lord Malpas* was also wanting, to be a manual for the rising generation to avoid company distinctions and to stimulate his emulation. This task Mr. Southey‡ has performed with judgment, and if he had only condescended to borrow from the Muse of another, some of those admirable lyrics by which this hero's death was celebrated§, how things would be wanting to the impression which it was so desirable to produce. How long the *Life of William Windham*, by Mr. Amyot||, may possess an interest among his countrymen, it is not easy to foretell. To us, who remember his person, and knew his various talents and virtues, it is of considerable value; and forms a record, the want of which would make a grievous chasm in our collection. Mr. Cooke, the justly celebrated actor, would have deserved an ample record, had the native powers of his mind been matured by moral or even polite culture. As it was,

* No. IV. p. 343. V. p. 446. VI. p. 554. † No. V. p. 520.
 ‡ No. IV. p. 343. § By Mr. Campbell. || No. I. p. 25.

his biographer, *Mr. Danlap* *, has little less to lament than to commend, and the whole portrait by no means exhibits a favourable view of human nature. But they who would contemplate a monstrous fact, as we hope, human nature seldom produces, must read the Life of *Thomas Cooke*, the miser, to which if the name of its author *Mr. Chamberlaine* † did not give testimony, it would be difficult to assign its due degree of credibility. Such lives are written, not for example, but for warning.

ANTIQUITIES.

Long, very long, deferred, and almost determined to be finally past by, *Mr. Davies's Celtic Researches and Rites of the British Druids* †, were, at length, brought forward in our pages. This was occasioned by the unexpected assistance of an antiquary, deeply versed in the Welch language, and in every branch of learning connected with those enquiries. Such an advantage could not have been expected, but we trust that our readers have acknowledged the benefit of it; and have admired, with us, the candour, as well as the sagacity of the reviewer. Another important branch of British Antiquities has been most splendidly illustrated by *Sir Richard Hoare*, who, by carefully examining the numerous barrows, or sepulchral mounds, existing in *South Wiltshire*, has produced a mass of knowledge as original as it is curious. The numerous and admirable Plates, by which the work is illustrated, leave nothing for the reader to doubt, or to misapprehend; and we have only to hope that his researches in the northern parts, of the same county, will prove equally fruitful and

* No. V. p. 524. † No. V. p. 525. ‡ No. I. p. 50.
 † No. VI. p. 542.
 ‡ No. VI. p. 542.

satisfactory. No age before the present could produce a work on antiquities so elegant and pleasing as that of *Mr. Britton, on Redcliffe Church* * at Bristol. The numerous recollections, which now attach themselves to that singular and elegant structure, will be sure to preserve the work, which judiciously describes it, from falling into oblivion. We have no doubt, on the contrary, that every passing year will materially enhance its value.

The republication of the *Harleian Miscellany*, with notes by *Mr. Park* †, was in itself a well planned enterprise: but when we consider that two entire volumes of curious matter, not before collected, have been added by the Editor, we cannot too highly estimate the value of the augmented work. To what had been before printed, the notes of *Mr. Park* give new value; his supplemental volumes afford a proof of his judgment, as well as of his antiquarian knowledge. They who cannot find entertainment in *Mr. Whitcomb's* account of the *Manners and Customs of London* ‡ must be either very fastidious or very stupid. It is not indeed a work of deep research or profound sagacity, but it is a compilation of curious facts, sufficiently explained and illustrated. The antiquities of our common Calendar are not within the reach of every inquirer, and *Mr. Brady* has therefore performed an acceptable service, by collecting in his *Clavis* §, a vast variety of curious and interesting particulars. If his work is not every thing that could be wished upon the subject, it might easily be made so, by a fresh reference to authorities, and regular citation of them.

* New V. p. 325. † No. IV. p. 384. ‡ No. II. p. 186.
§ No. III. p. 261.

TOPOGRAPHY.

We have seen, with great satisfaction, the conclusion of *Mr. Carlisle's* arduous and truly valuable work on the Topography of the United Kingdom, of which the *Dictionary for Scotland* †, is the crown and the completion. Every thing that is wanted, for books of authoritative reference, is here united. They who expect florid and descriptive details must seek them where they may with more propriety be expected. We regret nothing but the high price of the volumes; not that we blame it, knowing that at first it could not well be avoided; but because it excludes so many persons who might wish to be purchasers. Another evil will arise, unless cheaper editions can be brought forward, namely, the compilation and circulation of inferior works, at a lower price, to the detriment of the author and publisher of these, and to the loss of the public, in not having the best authorities for common use. A more comprehensive view of Ireland, was still wanting, and one which should combine an account of the advantages and disadvantages, natural and artificial, belonging to the country; the state of its productions, agriculture, property, commerce, manufactures, and every thing that interests the rational enquirer. This *Mr. Wakefield* ‡ seems, by talent and research, most admirably calculated to supply, had not one or two particular questions had the unfortunate effect, of destroying his candour and confusing his perceptions, and lastly even of putting an end to his communications. But for this misfortune, and some very futile attempts at meteorological philosophy, his work would have been of the highest value.

* See, for the *Dictionary of England*, Vol. xxix. p. 376; of *Ireland*, xxxvi. 369, of *Wales*, xxxviii. 70.

† No. I. p. 43.

‡ *Account of Ireland*, No. V. p. 429.

VOYAGES AND TRAVELS.

The very admirable work of *Mr. Macdonald Kin-
gier, on Persia**, though entitled a *Geographical Mo-
noir*, comes exactly within the description of this
class; for his book is the result of his own actual
travels, the particular circumstances of which are
often interwoven with it. If any thing more com-
plete can be expected, it must be from the pen of
Sir John Malcolm and *Sir W. Ouseley*, who have
traversed the same ground, with the eye of antiquaries
as well as of geographers.

Captain Burney's valuable work, on *Voyages of
Discovery*†, continues to deserve the high character,
which it obtained from its commencement; and
leaves the reader nothing to wish, but success to the
completion of the plan. The two accounts of *the
Russian Embassy to Japan*‡, as throwing light upon
that little empire, which has so wisely shut out from
its intercourse the more domineering powers of the
earth, are full of peculiar interest, "Japan," says
her sagacious Emperor, "has no great wants, and
therefore little occasion for foreign productions; her
few real wants, as well as those she has contracted by
custom, are richly supplied by the Dutch and Chinese;
and luxuries are things she does not wish to see in-
troduced." Nothing of ancient wisdom is much
superior to this§: and when we see that the monarch

* No. II. p. 97.

† No. IV. p. 317.

‡ No. V. p. 462.

§ It reminds us of a most admirable dialogue between *Mingo*
the Carthaginian, and the philosopher *Empedocles*, on the subject
of foreign luxuries, pretended to be found in an ancient Greek MS.
but probably invented by the original Editor *Cornutus* of *Vesico*,
see p. vii. of the preface to the learned and excellent collection of
the *Remains of Empedocles*, published by *M. Fr. G. Sturz*, at
Leipsic, in 2 vols. 8vo. 1805.

declines costly presents, because his country is too poor to return an equivalent; and too dignified to receive favours which she cannot return, we cannot sufficiently admire the firmness and consistency of her conduct. The works are both admirably translated.

The travels of *Dr. Pouqueville*, translated from the French by *Miss Plumptre**, are entertaining; and so are the Letters of our countryman, *Mr. Blaquiere*†, written nearly from the same parts: neither, however, throws any important lights upon a subject exhausted by perpetual details of a similar kind. *Mr. Macgill*‡'s account of *Tunis*§, though short is valuable from its accuracy, being founded on enquiries which few have an opportunity to make; and from authorities to which still fewer travellers have access. The posthumous work of *Dr. Irvine* on *Sicily*¶, is also a book of authority; and contains, as far as it is completed, the observations of an acute, enlightened, and scientific mind, made under the most favourable circumstances. *Mr. Moor*'s curious book on *Hindu Infanticide*||, though written chiefly with a view to that horrid custom, and to the steps which he had humanely taken to prevent it, is one of those productions which are best calculated to throw light on the state of native India, being the result of long and accurate personal knowledge.

From the east, we must turn suddenly to the extremities of the north, to renew our commendation of the admirable travels of *Mr. Von Buch*, through *Norway and Lapland*¶; by no means forgetting the merits of the translator *Mr. Black*; and still less of the annotator, and very judicious and learned illustrator *Professor Jameson*, a volume so rich in original information is not often presented to the public. *Mr. Green*'s *Journal* of his route, from London to

* No. VI. p. 605. † No. V. p. 536. ‡ No. II. p. 197.

§ No. III. p. 253. || No. I. p. 18. ¶ No. VI. p. 581.

Petersburg*, may occasionally be useful and agreeable to those who have the same track to pursue. Even the poor and neglected island of *Iceland*, under the description of *Mr. Hooker* †, possesses that which may enliven description, and reward the attention of the reader. *Ireland*, however frequently described, has means to interest our curiosity, and *Mr. Hall's Tour* ‡, may afford both amusement and instruction to those who choose to trace his steps.

PHYSICS.

We shall borrow one book from the preceding class, to stand at the head of this, being an account of Travels undertaken solely with scientific views. Such are the *Geological Travels* of the venerable and excellent *M. De Luc* §, in which he pursues the same important investigations on the Continent, which he had formerly described as carried on in Britain. It must doubtless be satisfactory to him to see his favourite study, a science to which he has almost given birth, made the bond of union to a respectable Society, whose labours have already produced a volume of very valuable materials. The *Transactions* of the *Geological Society* ||, will assuredly bear an honourable rank among publications of that class, and we feel a strong persuasion that they will considerably improve in goodness as they increase in number. There is much, even for the best informed, to learn in the curious subject of Geology. How far the Wernerian mineralogists may be able to defend their master against the attacks of *Mr. Chene-*

* No. I. p. 91.

† No. I. p. 87.

‡ No. IV. p. 425.

§ No. V. p. 490.

|| No. III. p. 209.

sin*, we cannot profess to say, but to us his *Observations* carried conviction, in favour of Flax, against Werner.

One solitary work on Natural History requires at present to be mentioned, which is *Mr. Walton's* very accurate and clear account of the *Peruvian Sheep* †, with the explanation of their value, and the probabilities of being able to naturalize them in this country. It should be added, that every former naturalist, not excepting our lamented friend Dr. Shaw, has fallen into material errors respecting these animals. But Mr. Walton, by a long residence in the country, has matured and completed his knowledge of them. We are to expect from him, in future, an account of Peru itself; which, from what we see in this small volume, we should expect to be extremely valuable.

LAW.

The chief part of the tracts, which we shall notice at present under this head, will be such as agitate the great question of preserving our constitution Protestant, as it is, or making it a motley mixture of that and Popery, leaving either to prevail as accident may direct. Of these we have noticed so many which advocate the continuance of our present state, and all with just commendation, that, instead of attempting to characterize them separately, we shall merely repeat the list. We refer our readers then, with confidence, to *Dr. Hales's Letters to Dr. Troy* †; to the Correspondence on the *Roman Catholic Bible Society* §, to a tract entitled *a full View of the Roman Catholic Question* ||; to the *Resolutions of the Protestants*

* No. IV. p. 419.

† No. III. p. 399.

§ No. I. p. 83.

§ No. I. p. 85.

|| No. III. p. 303.

*Union**; to *Lord Coke's reprinted Charge*; and the *Address of the Protestant Union*† to the *Arguments for and against Catholic Emancipation*‡, (as it is wickedly and deceitfully called) the *Analysis of Mr. Canning's Speeches*; to the *Securities for the Established Religion considered*||; to the *Protestant Letter of the Bishop of Gloucester*¶; and to the *Rights of the Church attested by Historical Documents***.

We do not indeed assert that all these publications treat strictly of the question of law, or are all of equal merit: but that they are all, in our opinion, of some consequence, as having more or less bearing upon that question, and throwing light, directly or indirectly, upon its general merits. Our wish was to notice every thing which had this tendency; and though we fear this has not been completely effected; yet certainly a valuable collection of arguments and illustrations is even here referred to.

On the professional part of Law we have nothing at present to notice; but we must not omit to point out a sensible publication on the subject of *Copy-right*††, giving the most powerful reasons why the Act of *Queen Anne*, on that subject, should be modified and improved; and showing how oppressive the act would be, both to publishers and authors, if enforced in its present state. This is a question too important to literature not to interest all who write, or mean to write.

Not to make a new class for one book only, we shall here mention the valuable collection of *Bishop Horsey's Speeches*‡‡. As they treat in general of laws, either passed, or proposed to be passed, they certainly have a near connection with this article of our Preface. Much as we have been accustomed to look up with admiration to the distinguished talents

* No. II. p. 200.

† No. II. p. 200.

‡ No. III. p. 304.

§ No. III. p. 305.

|| No. III. p. 307.

¶ No. IV. p. 324.

** No. V. p. 527.

†† No. VI. p. 623.

‡‡ No. II. p. 170. III. p. 221.

of Bishop Horsley, they here beam upon us with new light. More bold and manly sense, more legislative knowledge and sagacity, more true political wisdom, cannot easily be found in so small a compass than in this volume of the Bishop's Parliamentary speeches. Nor was it, we confess, a small satisfaction to observe, that the sentiments of this great man, on giving power to Catholics, exactly coincide with those to which we give our full and hearty assent. They had, through mistake, been otherwise represented. The earnest desire of the Bishop to give a full and perfect toleration, had been interpreted into a wish to give power and authority, which is a question totally different. In both, we perfectly agree with him.

MEDICINE.

A few medical publications, more remarkable for value than bulk, have been noticed in our present volume. These, as we see no particular reason for taking them in any other order, we shall mention as they stand in our own pages. The first of these by *Dr. Gibney** is on a subject very interesting to almost every reader, the *use and abuse of cold and warm sea-bathing*. The resort to the sea for such purposes has long been so general, that a few sagacious instructions upon the subject must be very generally acceptable. Of *Mr. Burns's* book on subjects connected with *Midwifery*†, we spoke well, as a book, though we doubted the utility of the publication. Ignorance, however, will too often attempt to act, in such cases, and if it will, to have such an aid at hand may be of great importance. *Mr. Whitsted's* book on *Syphilis*‡ may also suggest beneficial advice. The case of *Hydrophobia*, published by *Mr.*

* No. I. p. 82. † No. II. p. 199. ‡ No. III. p. 301.

*Wynne**, is the more satisfactory, as it strengthens the hopes, already excited by the practice of Dr. Spoonbred in the East-Indies, that a real cure may at length be ascertained for that most deplorable of accidental maladies.

Professional readers will see with particular satisfaction, that the investigation of *Cutaneous Diseases* so well commenced by Dr. Willan, has been with skill and success pursued by Dr. Bateman†. As the friend and pupil of Dr. Willan this author began his work with advantage, and has proved himself well qualified to avail himself of that situation. The use of the *Dolichos pruriens*, or *Cowhage* as an *anthelminthic* medicine, has for some time been adopted by the best practitioners; and Mr. Chamberlaine‡ has performed a public service by making its merits more known, and directing the mode of prescribing. The cases must be very inveterate where its effects are not highly beneficial.

LITERATURE.

The Letters between Mr. Fox and Gilbert Wakefield§, are altogether of a literary kind, and very pleasing they are for that reason. If neither of the writers had ever meddled with any other subject, it would have been happier for themselves, and, in our opinion, better for the country. Mr. Fox would have been undoubtedly a scholar of the first genius, taste, and sagacity; and would have been immortalized with the Bentlies, and Porsons of his country: or he would have been also a distinguished poet, if he had given his talents that direction. Wakefield would always have been a hasty and injudicious

* No. IV. p. 414.

† No. IV. p. 415.

‡ No. V. p. 521.

§ No. III. p. 285.

critic; but he would have done no harm to himself or others,

The other books, which we can here arrange, belong only to the branch of education. Such are *Dr. Valpy's Greek Delectus* *, a work much wanted, and very admirably executed; *Mr. Grant's English Grammar* †, the production, certainly, of a diligent and able teacher; and lastly, *Mr. Dymock's* school edition of *Cæsar* ‡, in which more elucidation is compressed within a small compass, than can often be found in an edition of any author.

The volume which *Mr. Iremonger* has published on the system of *the National Schools* § may here be noticed, though it belongs to a lower species of education. But it is calculated to be extensively useful, which is the best of all recommendations.

POETRY.

We have here, as usual, a rich display; and shall only mention those that are most remarkable. We begin with *Mr. Scott's Rokeby* ||, a poem of which, whatever opinion may be formed, while the author is compared only with himself, no possible doubt can exist concerning its rank among poetical narratives. It abounds, like the other poems of Mr. Scott, with vivid descriptions, accurate delineation of characters, and well imagined original situations. As a truly poetical narrative, in a very different style of composition, we do not hesitate to place by the side of this the anonymous poem of *The Missionary* ¶. Of the author we shall only say, as the youth in Terence says of his unknown mistress,

ubi, ubi est, celari diu non potest.

* No. III. p. 300. † No. I. p. 82. ‡ No. III. p. 300.
§ No. V. p. 525. || No. II. p. 110. ¶ No. VI. p. 598.

So much talent cannot long lie hid, and if commendation cannot extort discovery nothing else can. To *Mr. Montgomery*, whenever he has been offered to our notice, we have always given the most cordial praises; and we think that his volume lately published*, confirms and establishes his claims. Here also is included a narrative poem, of high merit, entitled, *the World before the Flood*.

To *Lord Byron* we have given a short but forcible testimony of our applause, for his eccentric *Giaour* †; we doubt not that he will continue to write with equal success. *Miss Mitford's* pleasing volume of *Narrative Poems* ‡, is an earnest of future amusement of a similar kind. Her style of versification, in the longer Poem, is that of Lord Byron, or *W. Scott*; in the second that of *Spenser*. In both she is successful. The Satire, not very appositely named *Hypocrisy*, denotes great vigour in the author, *Mr. Colton* §, and offends chiefly by redundancy. With more experience, we doubt not that he will do whatever we can wish in this line of composition. That *Dr. Bidlake* can divert the gloom of blindness, by the ideal visions of the muses, who will not rejoice, that has but heard of his misfortune? nor is this sufficient, let us add the hope, that the talent which alleviates his sorrow, may also contribute essentially to his support, and that his *Year* ||, may sell as extensively as any poem of its time!

Though chiefly translated, or imitated from Greek poems, we cannot but speak highly of the selection from the *Anthologia*, which *Mr. Bland* first published singly, and now with many ingenious colleagues ¶. If any thing can give the mere English reader an idea of the elegance of the originals, it must be such a collection of imitations. To *Mr. Maurice* we shall

* No. V. p. 518.

† No. VI. p. 611. ‡ No. III. p. 230. § No. IV. p. 328.

|| No. III. p. 281.

¶ No. II. p. 159.

give the praise of having sung our famous gothic church at Westminster*, in a manner very far from gothic. The poems he has united with that first certainly deserved republication. Concerning *Mr. Park's* edition of *Ritson's English Songs*†, we cannot say less, than that the work has received considerable improvement by passing through his hands; and will doubtless experience an increased demand.

MISCELLANIES.

We place here, for want of better opportunities to bring them in, *Mr. Smeaton's*‡ most valuable reports, for which the world is indebted principally to the care and liberality of Sir Joseph Banks. *Colonel Macdonald's* scientific treatise on the *Violoncello*§ must here also find its niche. With music, alas, we have had but little concern as critics, since a celebrated professor of it was disabled from assisting us. *Mr. Plumptre's* very rational attempt to purify the *English Drama*||, has shown at least on what principles such an undertaking ought to be conducted. We heartily join with those who would correct, rather than with such as would extinguish our Drama. The latter if it were desirable would not be practicable; the former we conceive to be both. *Mr. Manby's*¶ plan, for preserving the shipwrecked Sailor from destruction, has only to be mentioned to be approved. What the value of the project for raising *British Lancers*** may be, we leave to the decision of the military powers. The collection of political, commercial, and other *Essays* of which *Mr. Barker*†† has been the Editor is not without its merits, though professedly in an unfinished state, as to the labour of the author.

* *Westminster Abbey*, No. VI. p. 547.

† No. V. p. 443.

‡ No. IV. p. 420.

§ No. III. p. 271.

** No. I. p. 83.

† No. II. p. 153.

|| No. III. p. 289.

†† No. VI. p. 627.

A familiar compilation, entitled *Time's Telescope* * may finally be mentioned; together with *Mr. Legb Richmond's* account of the famous *Tutbury* † imposture. And now, good reader, farewell. We are arrived at our Brundisium.

Longæ finis chartæque, vizque.

* No. VI. p. 617.

† No. VI. p. 628.

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[illegible]

1. *Chlorophyll a* and *Chlorophyll b* were determined by the method of Arar and Collins (1987).

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THE BRITISH CRITIC,

For JULY, 1813.

“ Equidem ita sentio, peculiatem in studiis causam eorum esse, qui difficultatibus victis utilitatem juvandi prætulerunt gratiæ placendi.”

PLIN. MAJ.

We have, in my opinion, a peculiar obligation to those authors, who, vanquishing difficulties, have preferred the utility of doing good, to the satisfaction of pleasing.

ART. I. *Psalterium Græcum è codice M.S. Alexandrino, qui nunc Londini in Bibliotheca Musei Britannici asservatur, Typis ad similitudinem ipsius codicis Scripturæ, fideliter descriptum, cura et labore Henrici Herveii Baber, A.M. Musei Britannici Bibliothecarii. Folio. 11. 11s. 6d. To be had of the Editor, at the British Museum, and of Messrs. Rivingtons, St. Paul's Church Yard. 1812.*

IN the early periods of the art of printing, an ancient MS. which had once been copied at the press, was considered afterwards as an exhausted treasure. Little care was therefore taken of the MS. itself, which was supposed to be sufficiently preserved by the edition printed from it. From this cause, we have now to regret the utter loss of many of the most important MSS. Those which were used in the first, or Complutensian edition of the Scriptures, are not now in existence; nor those employed by Stephens, Erasmus, and many others: at least, if some of them are now extant, it is not perhaps possible to ascertain their
B identity.

BRIT. CRIT. VOL. XLII. JULY, 1813.

identity. With respect to classical MSS. this would be of inferior importance; but on those which contain any part of the Holy Scriptures, the decision of controversies may often depend; and the solution of various questions relating to the integrity of the sacred text. If all the MSS. could be found to which Stephens referred for the controverted text, 1 John v. 7, the authenticity of that passage might stand perhaps upon a very different footing. The famous Vatican MS. was long thought to be one of those employed in the Complutensian edition; but Dr. Marsh, who has examined the point with care, finds no proof of its having been followed.

In the present state of Biblical criticism, it is well understood, that common editions give very imperfect ideas of the MSS. on which they are founded; that the editors either mistake the readings, or endeavour, according to their own ideas, to amend them; and that no complete dependence can be had, but upon those editions which undertake to give the original MS. line by line, and letter by letter, without any deviation, even for the correction of manifest errors. In this way the indefatigable and deeply learned Woide published that part of the Alexandrian MS. which contains the New Testament; and Dr. Kipling the celebrated Codex Bezae, which is preserved in the public library at Cambridge. A few classical MSS. have been published in the same way; among which the most remarkable are, the Vatican copy of Anacreon, contained in the same volume with the Anthologia, printed entirely on copper plates, by that most laborious of all collators, Spalletti: and the Herculaneum copy of *Philodemos de Musica*, exhibited with equal exactness by Signior Carlo Rosini, of Naples*.

The famous Vatican MS. of the Septuagint, ought undoubtedly to have been published in the same way, and had it been preserved in England, we hope it would have been so edited. The rival MS. the Alexandrian, presented to Charles II. by the Patriarch of Constantinople; and now in the British Museum, well deserves the same care. There is no other method of guarding against the innumerable accidents which, under the most careful custody, may happen to an important manuscript. Casualty may destroy the whole, as the fire in the Cotton library consumed, (within a

* See the description of this work in the British Critic, vol. v. p. 682.

very few fragments,) a MS. perhaps still older than the Alexandrian, containing the Book of Genesis*: or the gradual effects of time, damp, or even careful use, may obliterate parts, which cannot again be restored. But when labour and care have produced an exact picture of a MS. which can hardly be distinguished from the original, every trace of a letter, mark, or even of an erasure being copied, then the existence of the MS. may be said to be perpetuated, and critics may for ever make their observations on it.

The Alexandrian MS. contains the whole of the Old Testament and Apocrypha, with the New Testament, and the first Epistle of Clement to the Corinthians, with a fragment of the second. It is comprised in four folio volumes, written on vellum, and in capital letters. Of these, the chief part of the fourth volume, containing the New Testament, was published by Dr. Woide, on types cast on purpose, to represent the original letters, and with every possible attention to exactness. No work of learned labour has been more justly appreciated than this of Dr. Woide, which is introduced by a profoundly curious preface, on the age, nature, and peculiarities of the MS. illustrated by an engraved plate, containing specimens of various other MSS. of high antiquity. The three larger volumes, therefore, and a small part of the fourth, (containing Clements,) remain unedited, and the types cast for Woide have had no further employment, till the present task was undertaken by Mr. Baber. Grabe, indeed, published the whole scriptural part; but with common types, and in a common form, without any attempt to imitate the MS. Mr. Baber having obtained Woide's types, appears to be willing to undertake the whole, severely laborious as the task must be, and has sent forth this edition of the Psalter as a specimen of what is proposed.

The copy of the Psalter, thus published, consists of about fifteen folio sheets, besides the preface, and various readings: and the Book of Psalms is completely contained in it, except that there is a chasm in the original MS. from Psalm xlix. ver. 19, to Psalm lxxix. ver. 12, which, of course, is not supplied in the printed copy. This chasm is not new, but was noticed also by Grabe, and by a writer supposed by Mr. B. to be Patrick Junius, librarian to Charles II. in the

* See Mr. Planta's Catalogue of the Cotton Library, Ortho, B. vi. Woide says of this MS. "Quis non dolet fatum MSⁱ. Cottoniani Genesius comprehendens, qui anno sæculi hujus 23^o [31^o.] Londini in totus fere combustus est?" Præf. ad N. T.

MS. itself *. It appears to have been caused by the loss of some leaves, at an early period. Close as the attention must be, which is required to produce an exact *fac-simile* of such a MS. noticing every minute peculiarity, and noting even the spaces where letters have vanished, a still more difficult labour, in our opinion, has been exerted to produce the eighteen pages which follow, and contain an exact collation of this copy with the corresponding parts of the Vatican MS.: and at the same time a notice of all such peculiarities in the MS. as are not otherwise expressed. We are inclined to give a specimen of this part, to exemplify the extreme diligence of the editor; and we may as well give it from the beginning, as from any other part.

Titulus *Ψαλτηριον* minio scriptus.

Ps. I. 1. *Linea prima minio scripta.*

2. *ΑΛΛ' Η ΕΝ* ~~litera~~ *litera quadam ex utraque parte του Η erasa, spatium relictum est vacuum; quid olim extiterit, nunc discerni nequit.*

3. *εσται pro εστι. || ΤΑ ΑΤΑ.—παντα. || ποση.—ποιη. V.*

5. *ασεις.—οι ασεις. V. || οι αμαρτωλοι.—αμαρτωλοι. V.*

Ps. II. 2. *διαψαλμα, minio scriptum.—non habet V.*

4. *εγγελασεται pro εγγελασεται.—εγγελασεται. V. || εκμυκτηριε pro εκμυκτηρει.*

5. ~~litera~~ *ΑΥΤΟΥΣ, litera quadam, Ε suspicor, ante αυτους erasa est; et in fine vocis rasura altera super qua sigma rescriptum manu antiqua.*

6. *διαγγελων.—διαγγελλων. V.*

7. *ΓΕΓΕΝΝΙΚΑ, Η* ^Η *minuscolum superius a manu vetusta, puto librarii, adscriptum.*

8. *παρα.—περατα. V.*

9. *ΚΑΙΩΣΚΕΥΗ, sic scriptum.—ως σκευος. V.*

We have only to observe here that, instead of noting "Titulus *minio* scriptus," &c. it would surely have been better to have printed in red, all the words which are so written in the original. The additional trouble would have been small, and it would have made all these observations unnecessary, besides improving the appearance of the copy. It will, however, be allowed, that to write seventy-two folio

* See various readings, p. 9, col. a.

columns of such observations, was no small exertion of industry.

Yet from the labour of going through the whole Septuagint in this way, Mr. Baber does not shrink, if he could meet with the necessary encouragement. The times are in some respects inauspicious, the continent being still closed against all encouragement of the English press. About three hundred copies appear to be subscribed for to the present publication, without going out of these dominions for support. Could an equal or a larger number be procured for another portion (the Pentateuch for instance), Mr. B. would, we conceive, immediately proceed: and such a work might be produced, as would eclipse every other labour of the kind.

Mr. Baber's preface is short, as he had been anticipated in every thing respecting the history and character of the MS. by his illustrious predecessor, Woidé. With respect to the exactness of his method, he thus expresses himself.

“Opus impressum totidem folia, paginas, columnas, lineas, ac literas complectitur, quot codex Manuscriptus; et hujus interpunctiones breviationes, punctulæ, notulæ et literæ, sive maximæ, sive minores, sive minimæ, imò errores et vitia fideliter exprimuntur. Typis iisdem, quibus Woidius Novum Testamentum e Codice Alexandrino descripsit, usus sum.”

A very few errata, (only 9,) which after all the author's care, had escaped notice, are corrected in p. xi. of the preface; and it is not likely that many more, if any, have remained undetected, in an examination so very minute. Every lover of Biblical literature will wish well to his undertaking, and will rejoice if it should be possible to continue, it with British patronage alone.

We subjoin the first fourteen lines of the MS. by way of specimen, in the same types, which we have borrowed for the purpose.

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ΘΙΓΕΝ ΒΟΥΛΗC ΕΒΛΩΝ

ΚΑΙ ΕΝ ΟΔΩ ΑΜΑΡΤΩΛΩΝ ΟΥΚ ΕΣΤΙ
 ΚΑΙ ΕΤΤΙΚΑ ΘΕΔΡΑ ΛΟΙΜΩΝΟΥ
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 ΚΑΙ ΡΩΑΥΤΟΥ

These types being all prepared, it would be a pity that no further use should be made of them,

ART. II. *Christian Morals: by Hannah More.* Two Volumes, royal 12mo. 12s. Cadell and Davies. 1815.

THAT Mrs. More's has been a studious, as well as an useful life, the number and excellence of her works undeniably prove: but her chief study, of late years at least, seems to have been the study of human nature, and of her own heart. Nor has this been merely a speculative study. Her object in it appears uniformly to have been, to improve the one and the other, by detecting, if possible, every latent cause of corruption; showing its inconsistency with the Christian principle, developing, at once, the mode of attack, and the powers of resistance; and proving, that if many are in danger who fancy themselves secure, all might at length attain security, if they would only use the means which are graciously put within their reach. We know not of any modern writings so eminently calculated to enable the higher classes of society, more particularly, to examine into the state of their own minds, with respect to religion; and, avoiding all pernicious heat of enthusiasm, to raise them to a higher and a better tone, than that in which they may have been used to acquiesce. It would be absurd not to add, after having said this, that we know of no writings more admirably calculated to be useful. If the true feeling of religion can be restored in the higher orders, means will not be wanting, nor difficult to communicate it to the lower.

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The present work may be considered as a sequel to the two volumes published in 1811, entitled "Practical Piety." It is, indeed, full of practical piety, and such as every one may, and ought to reduce to practice.

The first chapter of the "Christian Morals" affords as remarkable an instance as can be seen, of an author's strict self-examination, carried to the minutest points. It is entitled, "On the writers of pious books;" and though the writer of this makes no mention whatever of herself, nor even the remotest allusion to her own case, yet nothing can be more evident, than that the whole has been the result of her truly careful and conscientious examination of her own heart, its motives, and its feelings. It stands in this place the more happily as, without the formality of a preface, it gives a complete introduction to the whole, removing every idea of arrogant assumption in the writer, who thus undertakes to advise her fellow-christians. It shows, beyond all power of misapprehension, that she is humble; that she has tasked her own heart to the utmost, to detect every latent fault; and that while she makes it a point of conscience to instruct, she makes it no less so to avoid all the pride of an instructor. It is not that many of her readers are likely to be employed in writing pious books, but that all may know with what feelings, and with what consciousness of the dangers attached, even to this laudable office, their adviser sat down to her task. However evil may seem to be banished from such a design, by its very nature, is it, she asks, in fact so exempted?

"The employment is good, the motive is likely to be pure; the work may be unexceptionable in its tendency, and useful in its consequences. But is it always beneficial to the writer, in the proportion in which he intends it to be profitable to the reader?"
Vol. i. p. 1.

This is enquiring very closely, but it is wise so to enquire; and the mode of conducting the examination shows with what sincerity it was undertaken. Let us give a small specimen.

"As to the writer, is he not in danger of being absorbed in the mechanical part of his work, till religious composition dwindles into a mere secular operation? May he not be diverted from his main object by an over-attention to elegance, to correctness, to ornament,—all which indeed are necessary; for if he would benefit he must be read, if he would be read he must please, if he would please he must endeavour to excel;—but may he not in taking some, take too much pains to please, and so become less

solicitous to benefit, to the injury both of his readers and himself? May not the very lopping and pruning his work, the flowers which he is anxiously sticking into it, the little decorations with which he is setting off those parts which he fears may be thought dry and dull, raise a sensation in his mind not unlike that which a vain beauty feels in tricking out her person? May he not, by too much confidence in his own powers, be blind to errors obvious to all but himself; or else may he not use the file too assiduously, and by over-labour in smoothing the asperities of his style, diminish the force of his meanings, and polish honest vigour into unprofitable elegance?" Vol. i. p. 3.

What can give us more confidence in the sincerity of a writer, than to see her thus exact in scrutinizing the possibilities of error, which may lurk in her own heart? Nor is this care slightly exerted, since the chapter which exemplifies it extends to thirty four pages. One more instance from it will, we conceive, bring the temper of the writer more completely before our view.

"The writer of good books, in common with other authors, is exposed to one danger from which other men are more exempt, that of being so immediately the object of his own attention. This may lead him to be too full of himself. His intellect is even more constantly before his eyes than the form and face of the beauty are before hers. But if in this exercise he may be tempted to think too well of his understanding, the mischief will be counteracted by the advantage which such a close view may bring to his heart. The faults he reprehends in general, will bring his own faults more forcibly before him, and it will be a humbling consideration, which he will not fail to press home on himself, to reflect, that he is better able to penetrate into the recesses of the erring hearts of others, from the sympathies of his own." Vol. i. p. 21.

We do not perceive that any studied method is observed in this work. The chapters follow naturally, but several of them might have been introduced equally well in other situations. But on the whole, the reader is led on with satisfaction, and with constant advantage. After the first chapter, above-noticed, the rest in this volume follow thus: 2. On Providence. 3. Practical Uses of the Doctrine of Providence. 4. Thy Will be done. 5. On Parable. 6. On the Parable of the Talents. 7. On Influence, considered as a Talent. 8. On Time, considered as a Talent. 9. On Charity. 10. On Prejudice. 11. Particular Prejudices. 12. Farther Causes of Prejudice. 13. Humility, the only true Greatness.

The

The chapters of the second volume are these, the numbers being continued from the first. 14. On Retirement. 15. Dangers and Advantages of Retirement. 16. An Inquiry why some good Sort of People are not better. 17. The Inquiry continued. 18. Thoughts respectfully suggested to good Sort of People. 19. On Habits. 20. Inconsistency of Christians with Christianity. 21. Expostulation with the inconsistent Christian. 22. Reflections of an inconsistent Christian after a serious perusal of the Bible. 23. The Christian in the World. 24. Difficulties and Advantages of the Christian in the World. 25. Candidus. 26. The established Christian.

In the chapter on Providence, which is the second of the work, there are many valuable observations; and the manner in which the doctrine is applied to the events now passing in the world, is at once striking and useful. The illustration drawn from complicated works of human invention is one of the most apt, "*Si liceat parvis componere magna,*" that can be imagined.

"Without a thorough conviction of this consolatory doctrine, [that of Providence] what can we make of the events which are now passing before our eyes? What can we say to the perplexed state of an almost desolated world? There is no way of disentangling the confusion but by seeing God in every thing.—Not to adore his Providence as having some grand scheme which he is carrying on, some remote beneficial end in view, some unrevealed design to accomplish, by means not only inscrutable but seemingly contradictory, is practical atheism. To contemplate the events which distract the civilized world, the tyranny which tears up order and morality by the roots; to behold the calamities of some, the crimes of others—such blackness gathering over the heads of some countries, such tempests bursting over those of others—these scenes must subvert the faith, must extinguish the hope, of all who do not firmly believe that the same power which "*stilleth the raging of the sea and the noise of the waves,*" can in his own good time also still *the madness of the people*; will in his appointed season enable us to say, '*And where is the fury of the oppressor?*' He may, and we know not how soon, enable us to ask, '*Where is the man that made the earth to tremble—that did shake kingdoms—that made the world as a wilderness—that destroyed the cities thereof—that opened not the house of his prisoners?*' Yes—disorganized as the state of the world appears to be, let us be assured that it is not turned adrift, that things are not left to go on at random. Though the people are rebellious, the Sovereign has not renounced his dominion over them. The most oppressive and destructive agents are his mysterious ministers; they are carrying on, though unconsciously, his universal plan—a plan, which though complicated

self-importance, he must look around him. His pleasures are derived, not so much from his personal enjoyments, as from his superiority to others; not so much from what he possesses, as from the respect his possessions inspire. As he cannot entirely support his feelings of greatness by what he finds in himself, he supplies the deficiency by looking backward to his ancestors, and downward upon his train. With all his self-consequence, he is reduced to borrow his dignity from the merits of the one, and the numbers of the other. By thus multiplying himself, he feels not only individually, but numerically, great. These foreign aids and adjuncts help him to enlarge the space he fills in his own imagination, and he is meanly contented to be admired for what is, in effect, no part of himself. This sentiment is, however, by no means limited to rank or riches.

"If the penury of pride drives it to seek its aliment in the praise of others, it is chiefly because we want their good opinion to confirm us in that which we have of ourselves." Vol. i. p. 288.

The chapters on "Retirement," with which the second volume opens, though not very strongly connected with what precedes or follows them, have much merit in developing the true sources of internal comfort. The author particularly cautions those who retire not to mistake their own motives for it. "We may fancy we are retiring from motives of religion, when we are only seeking a more agreeable mode of life; or we may be flying from duty, when we fancy we are flying from temptation. We may flatter ourselves we are seeking the means of piety, when we are only running away from the perplexities of our situation; from trials, which make, perhaps, a part of our duty." The picture of a great statesman retiring for ease, and meeting with disappointment, has somewhere been given more in detail, though we forget by whom. It is observed also, that "Retirement, though favourable to virtue, is not without its dangers;" and these dangers are well explained. "Intellect is not kept in exercise. We are apt to give to insignificant topics an undue importance; to become arbitrary; to impose our opinions as laws; to contract, with narrowness of thinking, an impatience of opposition." These and other remarks are a further proof of that close examination into the human mind, to which this author has been so long habituated; and by which she is enabled to detect and obviate the most unsuspected dangers; a talent which, as we observed, gives peculiar value to all her writings. The conclusion of this important topic is admirable, and at the same time highly characteristic of the writer.

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“Far be it from me to aim at inspiring disgust at human life, or any despair of the real happiness which is attainable in it. This attainment is a simple process: to contract our desires; that they may be always fewer than our wants; not to expect from this life more than God meant we should find in it. Neither to be governed by sense or fancy, but by the unerring word and will of God; to think constantly that the happiness of a Christian will always be more in hope than in possession; to remember that though deep and bitter sufferings are incident to our frame and state, yet the heaviest and the worst are those which *man* inflicts on man, or his own passions on himself; that we are only truly and irremediably unhappy when we fasten our desires on objects unsuitable or unattainable—objects neither commensurate to our higher nature, nor adapted to our future hope.” Vol. ii. p. 47.

But, perhaps, to the class of readers for whom these volumes are chiefly calculated, no part is more important than the chapters which next follow, and are addressed to those who are but too apt to fancy themselves sufficiently good already; who slumber on the dead level of mediocrity, and are apparently more afraid of being too good, than of not being good enough. These chapters, therefore, are dedicated to the very interesting enquiry, “Why some good sort of people are not better,” and to the earnest endeavour to make them so. A specimen from the beginning of chapter 16, where the subject is opened will give, perhaps, a sufficient insight into the design of the author.

“There is a class of pleasing and amiable persons whom it would be difficult not to love, and unjust not to respect; but of whom, though candour obliges us to entertain a favourable hope, yet we are compelled to say, that their general conduct is rather blameless than excellent; their practice rather unoffending than exemplary; that their character rather exhibits a capacity for higher attainments, than any demonstration that such attainments are actually made.

“These are the people who, from their sobriety of deportment and orderly habits, we should be naturally led to expect would make a great proficiency in religion. They are seldom hurried into irregularities; discretion is their cardinal virtue. They are frequently quoted as patterns of decorum; the finger of reproach can seldom be pointed at their conduct; that of ridicule, never. They are not seldom kind and humane, feeling and charitable; they fill many relative duties in a manner which might put to the blush not a few, from whose higher profession better things might have been expected.

“‘You have sketched a perfect character,’ methinks I hear some angry reader exclaim. What more does society demand? What

What more would the most correct man require in his son or his wife, his sister or his daughter?

"We are indeed most ready to allow, that few, comparatively, go so far; we grant that the world would be a much less disorderly and vexatious scene than it is, if the greater number reached these heights which we yet presume to consider as inadequate to the requisitions of the Gospel, as insufficient to answer the claims of Christianity. Would it not be a very melancholy consideration, if this most encouraging circumstance, of their being *not far* from the kingdom of God, should ever—which Heaven avert!—prove a possible reason for their not entering into it; if their being *almost* Christians, should be the very preventing cause of their becoming *altogether* such?"

"Their education has been governed rather by proprieties than principles. They have learned to disapprove of hardly any thing in the way of pleasure for its own sake, but highly to reprobate the extremes to which disorderly people carry it. They censure a thing not so much for being wrong in itself, as for being immoderate in the degree. They condemn all the improper practices against which the world sets its face, but have not very distinct ideas of the right and the wrong in any thing which it tolerates. Religion, which has made a part of their early instruction, took its turn with the usual accomplishments, though subordinately with respect to the earnestness with which it was inculcated, and with about the same proportion of the time allotted to it, as minutes bear to hours. It was taught as a needful thing, but not as the *one* thing needful. Religion, however, continues to maintain its appropriate place in their reading, and, to a certain degree, to be adopted into their practice, bearing nearly the same proportion to other objects as it did when they were initiated into its elements. They were bred in its forms, and in its forms they persist to live, if the term *live* can be properly applied to any thing which is destitute of the characters and properties of life. They live, it is true, but it is as the vegetable world lives in the winter's frost, which does not indeed kill it, but benumbs its powers, and suspends its vitality.

"They make a conscience of reading the Scriptures, but sometimes interpret them too much in their own favour, instead of judging of the duties they inculcate by such properties and results as they promise to produce. In making it their study, they neglect to make it their standard.

"They deceive themselves on many points, by taking their measures from rules that are not legitimate. One makes his own taste and inclination his measure of practice, another the example of an accredited friend; almost all plead the dread of singularity, the vanity of opposing your judgment to that of the world, and the absurdity of setting up a standard which you know to be unattainable. If you censure the thoughtlessness of
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the dissipated, they censure it too; lamenting that there should ever be an abuse of things so innocent and lawful. If you represent the beauty of piety, they approve of every kind of excellence in the abstract, but when you appeal to particular instances, refer them to actual exemplifications, they intimate, that, in respect to whatever exceeds their own measure, it carries in it somewhat of assumption and pretence; or else they insinuate, that however proper the thing may be in the persons alluded to, *their* situation admits of an exemption; that what may be justifiable in others differently situated, would be objectionable under *their* circumstances. Thus we involve ourselves in the slimy web of a delusive sophistry till the error becomes destructive before it is discerned.

“ Excess of every kind is what they carefully avoid; and excess in religion as much as in any other thing. Under this head they expunge zeal from their catalogue of virtues. The establishment of a correct character is their first object, and the good opinion of the world the instrument by which they establish it. This keeps their views low; though it costs as much pains and precaution to keep up a high reputation on worldly grounds as it would to cultivate the principle itself, whose results would, in some respects, be nearly the same as what they are labouring to attain. *To be* the thing would be a shorter cut to comfort, than by incessant study and effort to keep up its appearance.

“ Propriety and order, virtues in themselves, obtain for them the reputation of still higher virtues; all that appears is so amiable, that the world readily gives them credit for qualities which are supposed to lie behind, and are only prevented by diffidence from appearing. They carry on with each other an intercourse of reciprocal, but measured flattery; this serves to promote kindness to each other, and esteem for themselves. Self-complacency is rather kept out of sight by the delicacy of good-breeding, than subdued by religious conviction. They are rather governed by certain of the more sober worldly maxims, than by the strictness of Christian discipline. Though they fear sin, and avoid it, yet it is to be suspected they most carefully avoid those faults which are most disreputable, and that its impropriety has its full share with its turpitude in their abhorrence.

“ As to religion, they rather respect, than love it. They seem to intimate, that there is something of irreverence in any familiarity with the subject, and place it at an awful distance, as a thing whose mysterious grandeur would be diminished by a too near approach. Another reason why they consider religion rather as an object of veneration than affection, is, because they erroneously conceive it to be an enemy to innocent pleasure.

“ If they are not perfectly good Christians, it is not because they are good Jews, for they do not “ talk of the words” which were commanded under that dispensation, *when they sit in their house, and when they walk by the way, and when they lie down,*

down, and when they rise up. Religion engages their regard somewhat in the way in which the laws of the land engage it, as something sacred, from being established by custom and precedent; as a valuable institution for the preservation of the public good; but it does not interest their feelings; they do not consider it so much a thing of individual concern, as of general protection. Of its establishment by authority they think more highly, than of its business with their own hearts; of its influence in maintaining general order, than of its efficacy in promoting in themselves peace and joy. In short, they carve out an image of religion not altogether unorthodox, but which, like the uninformed statue of the enamoured artist, though a beautiful figure, is without life, or power, or motion.

“ The more obvious duties being discharged, they are a little inclined to think, that too considerable a portion of their time and talents are left at their own disposal. Large intervals of leisure are rather assumed to be a necessary repose and refreshment from right employments and benevolent actions, and as purchased by their performance, than as having any specific application of their own. In short, things which they call indifferent, make up too large a portion of their scheme of life, and in their distribution of time.

“ The class we are considering are apt to be very severe in their censures of those who have lost their reputation, while they are rather too charitable to those who only deserve to lose it. This excessive valuation of externals is not likely to be accompanied with great candour in judging the discredited and the unfortunate. Errors which we ourselves have had no temptation to commit, we are too much disposed to think out of the reach of pardon; and, while we justly commend innocence, we give too little credit to repentance.

“ The misfortune is, they do not so much as suspect that there is any higher state of being, any degree of spiritual life, beyond what they have attained. They consider religion rather as a scheme of rules, than a motive principle, as a stationary point, than a perpetual progress. They consider its observance rather as an end, than a means. It is not so much natural presumption which roots them where they are, for, in ordinary cases, they are perhaps diffident and modest; it is not always conceit which prevents their minds from shooting upwards: it is the low notion they entertain of the genius of Christianity; it is the inadequateness of their views with its requirements; it is their unacquaintedness with the spirit of that religion which they profess honestly, but understand indistinctly. This ignorance makes them rest satisfied with a state which did not satisfy the great Apostle. While *they* think they have made a progress sufficient to justify them in believing they have ‘already attained,’ *his* vast attainments served only to prevent his looking back on them, served only to stimulate him to press forward to-
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wards the mark. Some good sort of people, on the contrary, act as if they were afraid of being different from what they are, or of being surprised into becoming better than they intended.

"Among the many causes which concur to keep them at a sort of determined distance from serious piety, a not uncommon one is, their happening to hear of the injudicious exhibition of religion in one or more of its high but eccentric professors: these they affect to believe, are fair specimens of the so much vaunted religious world. Instead of inquiring what is the true scriptural view of Christianity, that they may make nearer approaches to it, they are far more anxiously concerned to recede, as far as possible, from persons who falsely profess to be its best representatives. They conclude, and, in some instances, but too justly, that the profession of these people has not transformed their hearts, but their connections; that they have adopted a party rather than a principle, embraced a cloud for a goddess, and an opinion, instead of a rule of conduct; and they observe that they are unjust in their enmities to other classes, in proportion to the violence of their attachment to their own. It is no wonder if, with their partial view of the subject, they should be deterred, when they see these persons act as much below their system, as they themselves not seldom live above their own.

"But they do not act thus on other occasions. If they meet with an incompetent but blustering lawyer, or an unskilful but presumptuous physician, instead of calumniating the two learned faculties, instead of resolving to have no more to do with either, they avoid the offending individuals, and look out for sounder practitioners. Hence, indeed, it is to be remarked by the way, there arises a new and powerful motive, why all who make a high profession of religion should not only be eminently careful to exhibit an even and consistent practice, but should studiously avoid in their conversation all offensive phrases, and repulsive expressions; why they should not be perpetually intimating, as if *preaching the Gospel* was a party-business, and a business entirely confined to their own party." Vol. ii. p. 49.

It must be obvious that an examination into a malady so inveterate, with prescriptions for the cure of it, cannot be comprised within a very small compass; and we shall, doubtless, be excused from attempting to abridge, what can only be instructive in detail. But we most earnestly recommend, not only the perusal of these chapters, but a considerate and careful reflection upon them. The chapters on Habits, and on inconsistent Christianity are, in fact, closely connected with these, and deserve their full proportion of attention. The concluding chapters on the Conduct of a Christian in the World, the character of a judicious and enlightened

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Christian under the name of Candidus, and of one who is finally established in habits of piety, must surely remove, unless where prejudice has invincibly fixed it, every idea that the religion of this author has any thing of a fanatical cast. Nothing is here but what is temperate, judicious, and practical; and we cannot but avow it as a most worthy object of desire, or if we may use the term, of Christian ambition, to become such, in temper and in conduct, as the ideal character here delineated by a most able hand.

ART. III. *Hindu Infanticide; an Account of the Measures adopted for suppressing the Practice of the systematic Murder by their Parents of Female Infants, with incidental Remarks on other Customs peculiar to the Natives of Indig. Edited with Notes and Illustrations, by Edward Moor, F. R. S. Author of the Hindu Pantheon. With a Map. 4to. 340 pp. 1l. 11s. 6d. Johnson. 1811.*

AMONG various extraordinary and improbable anecdotes related concerning the Amazons of antiquity, that, as a nation, they destroyed one portion of their offspring, we have always considered as the most incredible tradition; alone sufficient to betray the fabulous origin of those savage heroines, and of their unnatural institutions. Yet some confirmation of the ancient story, and a horrid parallel with the Amazonian slaughter of male children, may be found in the modern practice of certain Hindu tribes, who consigned to death their female infants. This we learn from numerous memorials, collected by Major Moor, in the volume before us, and so well authenticated, that no doubt can possibly exist respecting the systematical perpetration of those facts which they record.

The beginning of this work contains several extracts from letters written by the late Honourable Jonathan Duncan, Governor of Bombay, while resident at Benares, in the year 1789; when, as it appears, he first received information on the subject of that atrocity, which he was afterwards fortunately instrumental in abolishing.

“I am well assured,” says he, “that it is no unfrequent practice among the tribe of *Rajkumar*, to destroy their daughters by causing the mothers to refuse them nurture: whence this race of men do often from necessity matry into other *Raj-put* families. The greatest exception that I can find to this melancholy truth

is, that now and then, the more wealthy Rajkumars will sometimes spare and bring up their female issue; especially where they happen to have none of the male line. This horrid custom is said to exist also among some other tribes, more especially in the *Vizier's* dominions, and is thought to be founded in the extravagant desire of independency entertained by this race of men; joined, perhaps, to the supposed necessity of procuring a suitable settlement in marriage for these devoted females, were they allowed to grow up, and the disgrace which would ensue from any omission in that respect. Nor is this species of atrocity of recent institution; for a similar prejudice, as existing among the *Indians*, was known by the ancient Greeks and Romans, as is found in the relations they have left of this quarter of the globe." P. 4.

In a subsequent letter, Mr. Duncan mentions that he had made a journey through the country near Benares, and conversed with several of the Rajkumar tribe, from whose confessions it was evident, that infanticide had long been, and at that time continued to be, very frequent among them; but that those who resided in the territories subject to British influence, had consented, at his solicitation, to renounce the abominable practice, and to this effect had signed a written covenant. The benevolent exertions of Mr. Duncan were also employed amongst the people called *Raghuvansa*, and in the district of *Ghurwara*, and in various parts of *Guzerat*, where, it appears, according to reports and examinations of well-informed natives, that the house of a *Rajah*, or chief of the *Rajput* tribe, was considered as suffering disgrace in the birth of a daughter; that the mothers withheld from their female infants the nourishment supplied for them by nature, and were (with a few exceptions) accustomed to destroy them "in any way." P. 17.

But for the purpose of killing their newly-born children, the methods generally adopted were—drowning them in a vessel, or in a hole filled with milk—stopping the mouth and nostrils so as to cause suffocation—or administering opium. In the suppression of these barbarities, the philanthropic efforts of Mr. Duncan were powerfully seconded by Lieutenant-Colonel Alexander Walker, whose *Report*, communicated in the form of a letter (dated *Buroda*, March 15, 1808) contains the result of his well-directed inquiries, and occupies the third chapter, a part of this work extremely interesting.

Among the *Jarejahs*, a *Rajput* tribe, Colonel Walker could only trace the origin of infanticide to a simple anecdote, exhibiting, probably, some remote historical event, slightly disguised. The tradition relates, that one of their

former *Rajahs*, or chiefs, having a daughter of exquisite beauty, ordered his domestic Brahman, or chaplain, to make arrangements for a matrimonial alliance between the lovely princess, and some person duly qualified for the intended honour, by virtues, accomplishments, and illustrious birth.—The Brahman having travelled over many countries, returned to his chief, and reported, that he had not been able to discover, among the noble families, any man uniting in himself all the personal and mental qualifications necessary. To provide husbands suitable in rank and fortune for their daughters, the Hindus reckon a parental duty of the first importance, and it is deemed highly reproachful that females should remain in a state of celibacy after childhood. The failure, therefore, of his Brahman's mission, caused much affliction to the *Rajah*; for, although very desirous that the princess should be married or affianced, yet he rejected indignantly every proposal of a connexion with an inferior class. Thus embarrassed, he consulted the Brahman, who having charged himself with responsibility for the guilt and its consequences, advised his chief to obviate all occasion of censure or disgrace by killing the young lady; and this murder, which is supposed to have occurred about five hundred years ago, first introduced the practice of destroying their female offspring among the *Jarajahs*.

Yet from various authorities exhibited in this work, it appears that the Hindu maxims and religious tenets are strongly opposed to such atrocious deeds. The slaying of a woman is, in the holy books, considered as an enormous crime; it is forbidden, even as a punishment, whatsoever may have been her offence; and the laws are singularly favourable to the protection of infants from violence or injury. We may form an estimate of the guilt imputed to such acts from a Sanscrit *Sloka*, or verse, of the *Dharma Sastra*, translated by Colonel Walker, and quoted by Major Moor in a note, page 166.

“ To kill a hundred cows is equal to killing a Brahman.

“ To kill a hundred Brahmins is equal to killing a woman.

“ To kill a hundred women is equal to killing a child.”

From the third chapter, we shall extract some passages serving to explain the motives by which parents could be induced to destroy their infants, and some particular circumstances relative to this custom; having first declared the chief causes of it to be avarice, and a desire of avoiding the troubles and expences that attend the education of daughters, and their establishment in life.

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"This was actually pleaded," says Colonel Walker, "by the *Jarejab* chiefs, in defence of the practice, which deprived them, they said, of much ease, vexation, and expence; and which had been so long in existence, that the heinousness of the crime was altogether lost sight of in its antiquity. The practice which prevailed in Europe, and chiefly amongst the principal families, of placing their daughters in nunneries, might be traced to the same motives that led the *Jarejabs* to put their's to death; and both have originated in the desire of diminishing the cares and expence attending a numerous family. They all pleaded their aversion to relinquish a custom which they conceived to attach renown to their *caste*, and to distinguish it above all the other *Rajputs*, in this quarter at least." P. 50.

"In order to explain the operation of these sentiments on the minds of the *Jarejab*, it is necessary to anticipate a circumstance more fully noticed hereafter, and to mention that there are several instances of *Jarejabs* who have allowed their daughters to live. In these instances, they are instigated by their pride, and their ideal notions of superiority, to give large marriage portions with their daughters. It is a maxim with them, that the daughter of a *Jarejab*, independent of her person, and the honour of their alliance, should carry wealth into the house of her husband, and be a valuable acquisition to her new connexions. An instance, however, occurred in the petty *Jarejab* chief of *Kallanwar* saving a daughter, and afterwards contracting her in marriage to a son of *Mera Khawasi*. This was considered as an extraordinary instance of degradation, which even the pressure of necessity and interest could not excuse. The marriage was not consummated, and the father never permitted his daughter to repair to her husband's house." P. 51.

"Although the *Jarejabs* spoke freely of the custom of putting their daughters to death, and without delicacy, and without any pain, they were more reserved on the mode of their execution, and appeared at first unwilling to be questioned on the subject. They usually replied, that it 'was an affair of the women;' 'it belonged to the nursery;' 'and made no part of the business of men.'—They at last, however, threw off this reserve." P. 53.

We have before noticed the methods by which they generally destroy their children. It appears, from page 53, that the mother sometimes puts opium on her nipple, and the infant with its milk imbibes the poison.

Of a man who wishes to preserve his daughter, the will is always obeyed; but however desirous a wife may be to save her infant, without the father's approbation, it must perish; and this circumstance is the more horrible, as a mother commonly executes her own child.

"The infant is put to death immediately ~~for~~ ^{on} its birth, and it would be considered a cruel and barbarous action to deprive it of life, after it had been allowed to live a day or two. Although instances of this cool and deliberate murder may be very rare; yet from the examination of a *Jarejab*, who was reported to me as having been guilty of this deed, I have reason to believe that they sometimes occur." P. 57.

On the other and more favourable side, it appears that a chieftain, named *Hutaji*, and some others, preserved all their female offspring.

"It is to be observed, that the families of *Rajate* and *Katona* are both in impoverished circumstances, and the principle that has led them to save their daughters is the more unquestionable and meritorious, as they have voluntarily burdened themselves with the great expence of providing for them. *Hutaji* is a professed robber, with whom sentiment and feeling might be supposed to be strangers. This man, with the aspect and manners of a barbarian, possessed all the feelings of natural affection, which led him to cherish his daughters in opposition to the usage and prejudices of his tribe. The daughters of *Hutaji* are between six and eight years of age, and he brought them both to my camp, where they were vaccinated. I observed their father caressing them with pleasure, and exulting in them with true parental satisfaction; and their persons and manners were very interesting. It deserves remark, as exhibiting a strong feature in the character of the *Jarejab*, and of their feelings with respect to their daughters, that these girls wore turbans, and were dressed and habited like boys. As if ashamed or afraid of acknowledging their sex, they assured me that they were not girls, and with infantile simplicity appealed to their father to corroborate their assertion." P. 68.

But from the confession of others, who preserved their daughters, it appeared that they had not been prompted to this act of humanity by parental or natural affection, but rather by personal considerations, arising from their belief in the doctrine of *metempsychosis*, which some of their tribe had adopted, and were thereby deterred from depriving of life any creature, however mean or even noxious.

In endeavouring to ascertain the number of female infants annually destroyed, Colonel Walker obtained several calculations, of which one stating it to be *twenty thousand*, bears every appearance of great exaggeration. By a more particular inquiry, this was reduced to *five thousand*; but the most moderate computation leaves a frightful amount of above *three thousand*. P. 63.

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The gentlemen who had so laudably commenced their efforts towards the suppression of this murderous system, experienced considerable difficulties in overcoming the pride and obstinacy of many chiefs, who considered it disgraceful to abandon whatsoever usage had been sanctioned amongst them by time; and others opposed its abolition from motives of avarice, or from poverty. Various letters which passed, during the year 1807, between Colonel Walker, the principal members of different tribes, and the Bombay government, sufficiently prove with what zeal and perseverance that able officer exerted himself in the accomplishment of his purpose. All obstacles having been at length removed; the chiefs consented, and by formal declarations agreed, to relinquish the practice of infanticide; and we are authorized in believing that their women, at least, sincerely rejoiced on this occasion; for a note, page 56, informs us, that when Mr. Duncan, in 1789, visited the *Rajkumar* district, where the men

"Had been induced to renounce this barbarous habitude, their wives were, during his visit to their country, ready to burst from the concealment of their houses, for the purpose of throwing themselves at his feet, in expression of gratitude, for being exonerated from an office every way so abhorrent to the maternal character."

And we shall not withhold from our readers a passage of Colonel Walker's letter, written soon after his excursion into *Kallawar*, and dated December, 1809.

"I have the honour to enclose a list of those *Jarjabs* who have preserved their female children, which fell under my own direct observation. On my halt at *Dberole*, I had all those in the immediate neighbourhood who were capable of attending, brought to my tent, and many were too young to be brought to any distance. It was extremely gratifying, on this occasion, to observe the triumph of nature, feeling, and parental affection, over prejudice, and a horrid superstition; and that those who but a short period before would (as many of them had done) have doomed their infants to destruction without compunction, should now glory in their preservation, and doat on them with fondness." P. 299.

To this extract we shall subjoin a note, with which Major Moor concludes the volume before us.

"In reference to the gratifying visit made to Colonel Walker, in the neighbourhood of *Dberole*, where (as mentioned in p. 299) many of the children preserved through his interference were brought to his tent, I omitted, in its properest place, to add, that as the visit was premeditated, several officers and gentlemen

assembled to witness so extraordinary a scene. The *Jurejah* fathers, who, a short time back, would not have listened to the preservation of their daughters, now exhibited them with pride and fondness. Their mothers and nurses also attended on this interesting occasion. True to the feelings that in other countries were found by Mr. Duncan and Sir Joseph Banks to prevail so forcibly, the emotions of nature here exhibited were extremely moving. The mothers placed their infants in the hands of Colonel Walker, calling on him and their gods to protect what he alone had taught them to preserve. These infants they emphatically called 'his children;' and it is likely that this distinction will continue to exist for some years in Guzerat. Scenes like this, however impressive, are not easily described."

This note (as we are informed in page 259) alludes to an occurrence at Otaheite, where the feelings of Sir Joseph Banks were most painfully excited by the distress of a woman lamenting that it was necessary she should destroy her child.

The letters, reports, and various documents, which form the six chapters of this work, are connected by anecdotes and remarks, or illustrated by notes of the ingenious editor, who evinces an intimate acquaintance with the manners and customs, the history and mythology of most Indian tribes. From note 4, chap. v. p. 153, &c. it appears that robbery, like begging, is in some parts of Hindoostan an hereditary vocation, and not considered so disgraceful as in other countries. A man would not much hesitate to acknowledge himself belonging to either the predatory or the mendicant profession. Of dexterity in stealing, many wonderful stories are related. An expert thief has undermined the foundation of a house, and ascended through the floor.

"And I have known," says Major Moor, "a lady and gentleman awake in the morning, and find their tent completely stripped, even to the bed curtains that surrounded, and the bed clothes that covered them." P. 154.

The *Mahrattas* may be styled a nation of robbers; and the western shore, from the river Indus to Goa, has been denominated by geographers the *Pirate Coast*.

From page 168, we learn that *five thousand Jews*, at least, reside on the island of Bombay. The biblical names, David, Jacob, Israel, Abraham, Solomon, Rebecca, Sarah, &c. are perpetuated amongst them, and they have a synagogue with the Pentateuch, and probably other portions of sacred scripture, in Hebrew. Their conduct is generally inoffensive; they are reckoned good and *clean* soldiers; and rise

from the lowest stations to the rank of commissioned officers, in native regiments on the Bombay establishment.

Throughout this volume are scattered etymological and philological remarks, which may amuse or instruct those engaged in the study of eastern languages. We must, however, withhold our assent from the derivation of *taali*, or *taala*, proposed in page 211.

In expressing by letters of our alphabet, the sound of Arabic, Persian, or Hindoostani words, Major Moor has not always followed the system now so commonly adopted in Bengal. According to which, *Fatteh, ganj, hest, pedr*, &c. as he writes them, would be, *Futteh, gunj, hust, pudr*, &c. For *pundit* he writes *pandit*, like Sir William Jones, who, also, preferred *pahlavi* to *publuwee, gaz* to *guz*, &c.; and we are justified in believing, on the authority of one who has frequently conversed with natives both of Ispahan and Shiraz, that to an English reader the short *a* (as in *many, battle*, &c.) conveys a much more accurate notion of the sound used by Persians in expressing *fatha*, than the *u* can possibly communicate; which letter *u*, besides, from its equivocal power, may induce a person, ignorant of any previous rules, to utter the words as if written with *oo*, like our *foot, hood*, &c. or as we pronounce *u* in *bull*.

Prefixed to this work is a large and handsome map, comprehending the western peninsula of Guzerat, generally called *Kattywar*. This was constructed from the surveys made by Lieutenant Hardy, of the Bombay artillery, who accompanied Colonel Walker's detachment during the campaigns of 1807 and 1809. It contains the delineation of a country hitherto but imperfectly known, and must prove highly acceptable to geographers, while it illustrates more immediately the work of which we have presented an outline to our readers, and which adds an extraordinary page to the variegated History of Man.

ART. IV, *Speeches in Parliament of the Right Honourable William Windham; to which is prefixed, some Account of his Life.* By Thomas Amyot, Esq. In three Volumes. 8vo. 11. 16s. Longman and Co. 1812.

WE are very happy to add our unfeigned tribute of respect to an individual whose talents we admired, whose integrity we respected, and whose personal virtues we loved.

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We should almost be induced to expatiate at some length upon this interesting subject, and to increase from our own knowledge and recollection the anecdotes which are here concisely related of Mr. Windham's domestic life and manners. But the present editor, who has performed his office with great candour, and much modesty, informs us in his introduction, that this pleasing and acceptable office has been undertaken by Mr. George Ellis. It could not possibly be placed in hands better qualified to do it ample justice. To him, therefore, we resign it with an anxiety almost bordering on impatience, to welcome its conclusion and publication.

The present editor, Mr. Amyot, who enjoyed the honourable office of private secretary to Mr. Windham, when he performed the arduous duties of the secretary for the war department, has given us a succinct account of the family, early life, and subsequent public conduct, of the lamented patriot. This title, often ill bestowed, we confer on Mr. Windham without reluctance. There were, indeed, some parts of his public conduct which we did not altogether approve. We differed essentially from him in the part he thought proper to pursue with respect to Mr. Hastings. We did not think that the expedition to Quiberon, undertaken at his suggestion, and under his auspices, was either judiciously concerted, or properly executed. There were other public measures also, to which he extended his countenance and support, which were contrary to our views and principles. But his love of his country was alike disinterested and unquestionable, his principles sound, and his conduct pure. The detail of his life, here exhibited, conducts him from his residence abroad, to his becoming a fixture in the House of Commons, where for many years he acted a distinguished character. His death prematurely happened from an accident he met with at a fire in Conduit-street, where he exerted himself with no common resolution and effect, in the attempt to preserve the library of the Hon. Frederick North. A painful and dangerous operation became necessary, and his constitution was unable to support its effects. We so entirely accord with this writer's peroration in commendation of his friend and patron, that we are desirous of inserting it in our annals, as the strongest confirmation of our testimony of its truth.

“ The quality, perhaps, by which Mr. Windham was more remarkably distinguished from most other public men, was his intrepidity. His political, like his personal courage, was unbounded; and he seemed to seek, rather than to shun, opportunities

capacities of displaying it. Had he condescended to court popularity, there can be no doubt that he would have attained his object, and it might have enabled him to become the leader of a party in the state. That was a situation, however, for which he had neither ambition, nor the necessary arts. He disliked both the management and the sacrifices which, in such an employment, are indispensably requisite.

His habits of business were by no means regular, yet he could never justly be said to be idle. He would have been able to transact more business, had he been less scrupulous. It was his custom to begin a transaction with more care and nicety than could afterwards be found practicable in the conclusion of it.

Notwithstanding his keenness, as a debater, no man ever mixed less of private enmity with his public differences. He generally spoke of his adversaries with liberality, and often with kindness. There was no system of opinions which he so strongly condemned as he did Sir Francis Burdett's; yet I remember that he once softened the asperity of some remarks which were made by another person on that Baronet's conduct; adding good humouredly, "I suspect, after all, I have a *sneaking kindness* for Sir Francis."

It now remains to speak of his domestic virtues, in doing which it will be difficult to use any other language than that of unqualified eulogium. His tenderness as a husband and relative, his kindness as a friend and patron, his condescending attention to inferiors, his warm sympathy with the unfortunate, are so many themes of praise, which it would be more agreeable than necessary to dwell upon. The sense which he entertained of the importance of religion, and which he strongly marked by one of the concluding acts of his life, will serve to complete the character of a man who had scarcely an enemy, except on political grounds, and had more personal friends warmly attached to him, than almost any man of the age.

His talents, accomplishments, and virtues, have been happily summed up, by describing him as the true model of an English gentleman; and it has been well observed, that if the country had been required to produce, in a trial of strength with another nation, some individual who was at once eminent for learning, taste, eloquence, wit, courage, and personal accomplishments, the choice must have fallen on Mr. Windham. He was the admirable Crichton of his age and country.

All this, it may be said, is the language of panegyric. The writer is aware that it is so, but he cannot feel that it is not also the language of truth. If gratitude for bounties received shall appear to have blinded his judgment, the error he trusts will be forgiven. Yet he will not readily consent to believe that he has been erring, in bestowing praise where those whose authority is every where respected, have thought it was justly due.

due. It would be highly culpable in him to be less forward than others, in yielding his humble and grateful tribute to the memory of one whom he has every motive to revere, and of whom he feels it might be said, as of the Roman general,

" ——— 'twere a concealment
Worse than a theft, no less than a traducement
To hide your doings; and to silence that
Which to the spire and top of praises vouch'd
Would seem but modest." P. 138.

The speeches of Mr. Windham, here selected for the amusement and edification of the public, do not consist of more than twenty-five. They are, as may be supposed, on popular and interesting subjects, and have all of them more or less excited the public interest and curiosity. From these it seems unnecessary to occupy our pages with any extracts. But there is one, or rather part of one, which, as it is now for the first time printed, and was Mr. Windham's first oratorical exhibition, and as it was delivered when the art of giving public debates, was but little known and cultivated, we are inclined to render somewhat more prominent. It was delivered at a public meeting at Norwich, in the year 1778. The occasion was, the general call which was made in the country, for a subscription in aid of government, to be applied towards carrying on the war with our American colonies. This was opposed by Mr. Windham, and the following are part of his arguments.

" One gentleman asserted that he would undertake to march through the country with 5,000 men unmolested; another, more strongly to express our own importance and their insignificance, said that a grenadier's cap would awe them into obedience. Compare these wild and fallacious declamations, with many other contemptuous and unmerited reproaches cast upon this much injured people; a people, whose affection from their first establishment had been uniformly, and with filial warmth, devoted to your interest, whose spirit had been ever associated, whose courage had been exerted and distinguished, and whose blood had been shed and mingled with your own, in support of the common cause of the empire; from a monopoly of whose trade you had derived solid, extensive, increasing benefits, and but for despotic and vindictive measures which have been adopted, as permanent as they were beneficial; yet these people, although provoked by reiterated acts of oppression, petitioned and remonstrated in the most respectful and dutiful manner, without exciting any disposition here to preserve their freedom and tranquillity; on the contrary, with inveterate and deliberate malignity on the part of administration, they were pursued, and that spirit of resistance

to arbitrary rule was roused in America, which had often been exerted in this country, and to which Great Britain is indebted for its freedom and its fame: since they were driven to take up arms, let us, I say, compare the promises, the assurances of ministers from one year to another with events. When the principal, the whole force of this country that could possibly be spared, had been exerted, 50,000 land forces, 20,000 seamen, more than 100 vessels of different force had been employed in the third campaign, and what has been done, what have we reaped but disappointment, shame and dishonour, such as never before stained the British name and the British arms? One army of 10,000 disciplined men, under the command of officers of experience, with a well served force of artillery, was in the course of a few weeks absolutely annihilated, and by whom? By the peasantry of the country, hastily assembled, who destroyed an army on which the principal expectation and dependance was placed in the middle of last summer, and which we thought had nothing to do but to drive the rabble before it. I mean not to cast reflections on the conduct of our officers, or the bravery of the private men; after enduring unparalleled hardships and fatigues, they have every where effected all that was in the power of men. Let us next examine what has been accomplished by General Howe; early or rather late in the season, he went out to seek, and he found General Washington, but in such a situation that he deemed it not prudent to attack him; he returned and was obliged to proceed with his troops upon a tedious and perilous voyage; he arrived at the place of destination, and landed without resistance; he marched forward, attacked, and was attacked; he conquered, and after much loss has got possession of an open town, from whence he made another forward movement with intention again to bring the enemy to action, has again returned without effecting his purpose, and has since been obliged, at an enormous expence, to erect redoubts for the security of his own troops against the attempts of the enemy. Such disgraceful and repeated disappointments will not convince us of the impracticability of conquering the Americans: if you could not subjugate them when in a raw undisciplined state, is it not the extreme of folly and madness to expect it now they have a regular established force? I will not contend whether they are as good soldiers as European troops; they are disciplined, they are assisted by foreign officers, they have artillery, and are yet furnished with every means of continuing the war. After such delusions, after a waste of the most liberal and unrestrained grants from parliament, what are we now called together for? Why! ministry has the effrontery to apply for voluntary contributions, unconstitutional benevolences, and urge their request with an open avowal that this country is in danger of an hostile attack from its natural enemies, who have hitherto availed themselves of these advantages which

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we have thrown into their hands by our own folly, oppression, and cruelty. This, indeed, was obvious, was predicted, was warned against at the beginning of the dispute, but was ridiculed as an idea which only the gloomy brain of patriotism could conceive, or cherish. But, Sir, if such really is our condition, why is our security to be rested upon troops raised in the Highlands of Scotland, who are to act in conjunction with those of the very loyal towns of Manchester and Liverpool! For what purpose was the militia established: to what end was an act passed, to impower His Majesty to call it out upon the present emergency? Why is the service of that constitutional body of forces, the natural security of this country, not called for at this time? As a Briton, as an inhabitant of Norfolk, and as bearing a commission in that corps, I feel this indignity; every member of it in the kingdom must feel, and ought to resent it. I would wish to discountenance this and every like attempt of the kind, as having a tendency to protract, instead of bringing to a speedy issue this unnatural, fruitless, and ruinous war, which is now acknowledged by the authors of it to have reduced us to a state of insecurity, to the verge of a precipice. It is not, Sir, that any sum of money which shall be raised here will avail, or even be auxiliary to the purpose avowed, it is not intended, nor expected it should, by the proposers; respecting America it will be innocent, it will be as the small dust of the balance; but the countenance, the weight, the authority of the county of Norfolk is wanted to give a sanction to measures which we ought to reprobate, and to support men in places who have given the most glaring proofs of incapacity and temerity, and afforded the strongest presumption of being inimical to the constitution of the kingdom, and whose removal will be a considerable step to bring about what every one seems desirous of, and what I am sure we are all interested in, peace and reconciliation with America. I do therefore give my protest against the scheme that has been proposed, as I trust will most gentlemen of property, judgment and independency." P. 143.

We have no hesitation in declaring our opinion, that this publication must be generally acceptable, and we, on our part, exceedingly welcome this monument of Mr. Windham's great abilities. He was equal to higher undertakings, and there is probably no branch of learning or composition in which he could not easily have attained excellence. His principal defect as a debater seems to have been his too great tenacity for accuracy of diction, his too strenuous aim to be a logical speaker, and his excessive fondness for subtilizing. This was occasioned from his partiality to mathematical studies, which taught him to consider his speeches as problems, to which Q. E. D. was to be annexed in the termination; but
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this sometimes produced frigidity, and of course diminished the impression on his auditory. But he was always heard with the respect which he deserved; and if he failed of conviction, he invariably excited emotions of complacency and esteem. We repeat our earnest wishes that Mr. George Ellis may be proceeding expeditiously, as we know he will successfully, in detailing more circumstantial particulars of the life and character of this elegant scholar, most accomplished gentleman, and distinguished statesman.

ART. V. *An Ecclesiastical History: Ancient and Modern, from the Birth of Christ, &c.*

(Concluded from vol. xli. p. 592.)

WE have been induced to review, with some minuteness, the Ecclesiastical history of Mosheim, only that our readers might have an opportunity of comparing it with Milner's; for in the six volumes before us there is nothing, except the first appendix by Bishop Gleig, and Dr. Coote's Continuation of the History, which, according to our original plan, is a proper subject of our Criticism. We have brought our review of both Histories down to the peace of Paffau, and the establishment of the Protestant Religion in several of the States in Germany and in other nations of Europe; and as Milner's work proceeds no further,—indeed not quite so far,—we shall pass very rapidly over the remainder of Mosheim's, until we come to the continuation.

The accounts which he gives of the reformation in England and in Scotland are not always accurate; but our readers may correct them from the works of Burnet, Strype, Heylin, Keith, Spottiswood, and Cook of Laurencekirk. There is likewise another work lately published, which, though we have not yet made out report of it, throws considerable light on the origin and early progress of the reformation in Scotland,—we mean Mac Crie's Life of Knox the Scottish Reformer, of which we shall take an early opportunity to appreciate the merits.

The account which our learned author gives of the Church of Rome, during the remainder of the sixteenth Century, is sufficiently full and correct to satisfy most readers; and those who wish for more ample, and at the same time, authentic information, will have recourse to the works

quoted in the margin. On the History of the Greek and other Eastern churches, much additional light might have been thrown, from the works of travellers who have lately visited those regions; and when another edition of this very valuable history shall be called for, we trust that Dr. Coote—or whoever may be the editor—will pay attention to this hint; for the Eastern churches are, on various accounts, become extremely interesting.

Mosheim's history of the Lutheran Church, from the peace of Passau to the end of the Century, does him great honour. It is written with uncommon candour; or if he occasionally betrays a partiality, of which, perhaps, no man can completely divest himself, to his mother-church, his mistakes are corrected, and sometimes more than corrected, by his translator; who, in all the controversies between the Lutherans and the other reformed churches, takes a decided part with those churches against his author and the Lutherans. Mosheim regrets deeply the dissensions which prevailed among the Lutherans soon after the death of their founder, and attributes much of the mischief to the contempt into which the sentence of *excommunication* had fallen; but that contempt was the natural consequence of the principles which he attributes to the first Reformers, and which he certainly held himself. If the church of Christ be, as he teaches, a mere voluntary association of Christians deriving its authority from the *people*, a sentence of excommunication must necessarily be a *telum in belle*; for if one sect of Christians had a right to form themselves into a church, and depute certain individuals of their own number to act as "Ambassadors of Christ, and Stewards of the mysteries of God," no reason can be assigned to prove that every other sect has not the same right. But if this be so, a person excommunicated, if he can collect a number of adherents and form a new church, is instantly restored to the privileges which he had lost, and may laugh at the sentence fulminated against him by the society out of which he had been expelled. It is indeed to the lax notions of ecclesiastical authority cherished by the reformers in Germany, and not to the jealousy of princes, that we attribute these endless divisions, and monstrous heresies, which have disgraced the protestant churches in Europe; for though the jealousy of princes, and other things enumerated by Mosheim, may have operated as secondary causes, the primary cause of all the errors and divisions, is the absurd opinion that the Clergy derive their authority,—not by succession from Christ and his apostles,—but by the election of the people or the appointment

pointment of the civil magistrate. Wherever this opinion prevails, nothing can be looked for, if the civil magistrate permit dissent, but as many churches as there are distinct congregations; and the article,—“I believe one Catholic and Apostolic church,”—should be expunged from the established creed.

We are much less pleased with the History of what is called *The Reformed Church*, than with the History of the Lutheran Church; nor can we say, with truth, that the mistakes of the original author are, in this part of his narrative, always corrected by the Translator. Sometimes they are; but the mistakes of Dr. Maclaine are often much greater than those of Mosheim, even in what relates to the churches of the British empire, with which a learned native of Ireland ought surely to have been better acquainted than the Chancellor of the University of Gottingen. They both, very absurdly, consider all the sects of Christians, which separated from the church of Rome and did not adopt the faith and discipline of the Lutheran churches, as *one Church*, which they call the *reformed*. They exclude indeed from the *reformed church*, the *Anabaptists* and *Socinians*; but consider all other sects, whether *Episcopalians*, *Presbyterians*, *Independents*, or *Erastians*, in constitution; whether *Calvinists*, or *Arminians* in doctrine, as *one* and the *same Church*. Had Mr. Milner, who professed to write only of the *elect* or *invisible* church made this classification, it would not have much surprised us; for there certainly are, in all these societies, Christians, who adorn the doctrine of God our Saviour, as there likewise are in the Church of Rome; but that the learned author of the work before us, who did not profess to write the History of any church which is not visible, should have considered all these sects as of one communion, is indeed very extraordinary.

His translator thinks more correctly, that it would have been more proper to have called this part of the work, the History of *the reformed Churches*; but he too contends that for the whole of the sixteenth Century they all held ecclesiastical communion with each other. In order to prove this, he affirms with the utmost confidence that the *articles* of the Church of England are undoubtedly sublapsarian Calvinism in doctrine; though he reluctantly grants that they will admit of another sense. But, if they will *admit* of another sense, it is wonderful that a comparison of them with the *liturgy* did not convince him that they were *intended* to be understood in another sense; for no man, we believe, has

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ever found even sublapsarian Calvinism in the daily service of our Church, taken by itself. He affirms likewise in direct opposition to the declaration of the Church of England herself, even in the reigns of Henry VIII. and Edward VI. that the English reformers, acknowledged but two orders of Clergy of Divine appointment; and that the bishops pretended to derive their authority from no other source than the laws of their country! Had Dr. Mosheim and his translator deigned to consult Collier's Ecclesiastical History, or even to read the preface to the forms of ordination, they would have seen that this is a palpable mistake; but to Collier or these forms they never refer, though they often quote one of the most partial books that ever were published, — *Neale's History of the Puritans.*

The English Bishops, at the æra of the reformation, acknowledged, as they have done at every period since, that they derived their *revenues*, and the *civil rank* which they hold in the *state*, from the laws of their country; but they have never yet acknowledged, and it is to be hoped never will acknowledge, that they derive from the laws of their country, authority to preach the word of God, administer the sacraments of Christ's institution, or to send labourers into his vineyard. The author and his translator have likewise fallen into some gross mistakes in their account of the Church of Scotland during the sixteenth century; and indeed the whole history, of what is called the reformed church, during that period is such as the reader will do well not to rely upon with implicit confidence. Mosheim's democratical principles of ecclesiastical polity, perpetually mislead him; and his translator seems to have been actuated by that spirit of spurious *liberality* which characterizes the present age; leading all, who boast of it, to denounce anathemas against every steady principle—especially such principles as can be traced to remote antiquity, and to tolerate nothing but modern innovations.

The History of the Anabaptists and of the Socinians seems to be written with greater candour; but as the authorities referred to are German works, to which we have no access, we cannot pronounce with *confidence* on its impartiality. We can only say, that as, in what relates to the Churches of England and Scotland, the author and his translator repose their confidence in those who are decidedly *party* writers, the reader will do well not to form his opinion of the Anabaptists and Socinians, until he has consulted the principal writers in those sects themselves.

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The improvements which, in the *seventeenth* century, were made in the methods of cultivating science,—as well divine as human,—render it peculiarly interesting to every man of liberal curiosity; and of those improvements Mosheim gives a luminous, though concise account, in the first section of his history of that century. He does ample justice to our illustrious countryman Bacon, as well as to Boyle and Newton, who in the succeeding century, so successfully pursued the course of investigation which he had traced out to them in the *Novum Organum*; and he is at great pains to show the effects which the philosophical pursuits of that century, had on the theory and practice of religion.

But we beg leave to recommend, most earnestly, an attentive perusal of this section of the work before us, to those who are just now so laudably employed in devising methods for propagating the gospel in British India. *Fas est et ab hoste doceri*; and if those zealous patrons of *Protestant* missions be not too full of their own wisdom, and too *liberal*, to profit by the experience of others, we think they will be convinced by the consequences which are here stated, of divisions among the *popish* missionaries, that they have no chance of success in their great undertaking, but by sending missionaries to India from one denomination of Christians only, and of Christians in the most perfect union among themselves. The Jesuits, Dominicans, and Franciscans, who were trained for the purpose in the *Congregation de propaganda fide*, were at least as well qualified for *their* missions, as any set of men can be for the *Protestant* missions which now agitate the public mind. They were inured to hardships from their infancy; they were masters of the languages of the countries to which they were sent; many of them were skilled in such of the arts of life as were calculated to recommend them to those among whom they were to preach the gospel; they had studied human nature with the view of fitting themselves to become, like St. Paul, all things to all men; and some of them had profited so much by this study, as to be able to personate *Bramins* from distant regions, and as such to obtain a favourable reception, where, in any other character they would not have been admitted at all. Thus qualified, they entered on their respective missions; and by not attempting every thing at once, they gradually brought over to the religion of *Rome*, great numbers from all *Castes* in India, China, and Japan. They became, however, jealous and envious of each other's success; and by their intestine debates and mutual treacheries, they excited the suspicions of the Civil Powers, and revived the original prejudices of

the people, whom it was equally the duty of them all to convert. The consequences were such as might have been expected. They were exposed to the most dreadful persecutions; and where not protected, as at Goa, by some Christian power, they were either massacred, or driven from every country in the East, and the fruits of all their labours and sufferings were lost. If three different orders of the Church of Rome, all owing implicit obedience to one and the same Head, could not avoid magnifying *their petty* differences before those whom they were all equally desirous to convert to the same faith, what may we reasonably expect to be the conduct of missionaries, consisting of *Episcopalians and Presbyterians, Independents and Anabaptists, Calvinists and Arminians, Unitarians and Trinitarians, Methodists, Moravians and Quakers*? These sects or societies do not *profess* to owe obedience to *any power on earth*; and is it possible to suppose that they will not dwell on the points in which they differ from each other, some of which are unquestionably of great importance, and thus mutually defeat each other's labours? If any man really thinks this possible, we again request him to read, with attention, the first section of Mosheim's Ecclesiastical History of the seventeenth century; and to remember that though the Romish Missionaries professed a corrupt faith, they were men of great talents, and proved their sincerity by suffering, as many of their converts suffered, martyrdom, for the truth of what the former taught, and the latter had learned.

Having given an account of the state of letters, and the progress of Christianity at large during the seventeenth century, our author details more particularly the history of the several churches ancient and modern. That of the church of Rome is distinguished by the number of converts which she made from the several reformed churches, and by the interest which she lost in the East; of both which events the learned historian gives a candid and rational account. We think, indeed, that a few notes might have been extracted by the Editor, from Bruce's Travels, and other works unknown to the original author, which would have thrown much light on the exploits of the Portuguese missionaries, in Abyssinia and elsewhere, in the beginning of this century; but the attention of the protestant reader will be chiefly occupied by the controversies which were carried on through the whole of the century in the bosom of the *infallible church* herself. Of these the most fierce was that between the Jesuits and Jansenists, of which Mosheim has given what, on the whole, appears to us to be an impartial abstract; but he

he hardly does full justice to the magnanimity of the excellent Fenelon under the persecution (for such it certainly was) which he suffered in the cause of *Quietism*.

This author's history of the Greek and oriental churches during this century, is extremely meagre, though he does ample justice to Cyrillus Lucar—the amiable Patriarch, who was so much inclined to adopt the faith of the Church of England, and who was deprived of his See and lost his life, by the intrigues of the Jesuits, for his opposition to the claims of the Roman Pontiff. To this prelate we are indebted for the Alexandrian manuscript of the septuagint version of the Old Testament, which he brought with him from Alexandria to Constantinople, and presented to King Charles I. The Greek Church strenuously and successfully resisted the usurpation of the Bishop of Rome, and Mosheim shows it to be highly probable, that prior to this century she had not adopted as a body, whatever might be the opinion of individuals, the monstrous doctrine of transubstantiation; and that it was then received chiefly by the influence of the French Ambassador at the court of Constantinople. That Cyrillus Lucar expressly denied it, is admitted even by Du Pin; and though one of his successors died in communion with the Church of Rome, the schism became wider than ever, during this century, and has not since been attempted to be healed.

The history of the Lutheran church during this century can be very little interesting to an English reader. This author proves that literature and science were successfully cultivated by many of the Lutheran Clergy; while he candidly admits that others of them were illiterate, and unworthy of the stations which they held in the Church. The consequence was a great defection of individuals to the church of Rome, and of some princes and states in Germany to what he calls *the reformed Church*. Many attempts were indeed made to unite these churches; and Mosheim, though a Lutheran himself, admits that they failed chiefly through the obstinacy and bigotry of the Lutherans. With equal candour he enumerates and justly censures the controversies which, in Germany at least, were agitated among the Lutherans themselves, some of whom resolved all religion into *internal feelings*, and seem to have been in that respect the prototypes of our Methodists. For these dissensions he does not endeavour to account, nor indeed does it seem possible to account for all the ravings of fanaticism. Great part of the evil, however, may certainly be attributed to the erroneous notions which so generally prevailed of the au-

thority of the church and the sources of that authority; for where every fanatic fancies that he has the same authority, to preach the gospel and administer the sacraments of Christ, with the regular Clergy, nothing can prevail but confusion and schisms without end. In this country, so long as the authority of the church was respected, no man thought himself at liberty to separate from the church of England merely because he did not approve of all her rites, or the vestments of her Clergy. During the reigns of Elizabeth and the first James, the Puritans never expressed a wish to open separate churches and probably would have refused a toleration to do so, had it been offered to them; but as soon as they were taught to consider all authority—ecclesiastical as well as civil—as proceeding from the people, or from an *inward call*, every man who could hatch a new notion in theology, however unimportant, was ready to form a *new Church*, as soon as he could collect a permanent audience. Such were the origin and progress of the endless separations from the church of England; and the divisions among the Lutherans appear to have had a similar origin, more especially in Germany, where the Lutheran Church took its rise among Divines, of whom not one, if Melancthon be not an exception, appears to have had notion, even approaching to accuracy, of the constitution of the Catholic Church.

We do not think Mosheim's history, of what he calls *the reformed Church*, during the seventeenth century, entitled to much praise. He confines the denomination of *reformed* in this century, to those churches alone which taught doctrinal Calvinism, writing a separate account of the Anti-Calvinists under the title of the History of *the Arminian Church*. He gives a concise detail of the controversies which were agitated among the rigid Calvinists, some of which seem to have been at least as trifling as any that were ever agitated among the Schoolmen. Yet numbers of Calvinists in the seventeenth century appear to have been men of great learning and acuteness; and the controversies which were carried on among them related chiefly to the *Divine decrees*. The author and his translator still persist in considering the articles of our church as Calvinistical; and one of their arguments for this opinion rests on the fact that several English Divines, and among them one bishop, were sent to the presbyterian and Calvinistic synod of *Dordrecht* or *Dort*.

The fact is as they state it to have been. One English Bishop and several other Divines of our Church were sent to the Synod of *Dort*; but by whom were they sent? Not by

by the Church of England assembled in convocation; but by the King (James I) alone, whose instructions to them at their departure, the reader will find in Collier's Ecclesiastical History—a work, to which neither this author nor his translator ever refers! James was at that period undoubtedly a doctrinal Calvinist, as was likewise Abbot, Archbishop of Canterbury; but because the King and the Primate were doctrinal Calvinists, it does not follow that the doctrine of the church was exclusively Calvinistic. We have repeatedly had occasion to mention it to the honour of our reformers and the glory of our Church, that they did not mean to exclude any man from the communion of the Church, merely because he may have adopted the peculiar opinions of Calvin or Arminius respecting the Divine decrees or original sin; and that those sectaries unchurch themselves, only when they censure each other as departing from the faith which was once delivered to the saints. James, indeed, is represented by Mosheim as having given his theological representatives, in the synod of *Dordrecht*, an order to join in the condemnation of the sentiments of ARMINIUS, in relation to those deep and intricate points; but in his Majesty's instructions to those representatives, as transmitted to us by Fuller and Collier, no such order is to be found. On the contrary the King enjoins them, to consult among themselves what is fit to be maintained “as agreeable to the scripture and the doctrine of the church of England;” to advise the ministers of reformed churches not to preach at all on the controverted points; to be careful not to contradict their own confessions; and to endeavour, by moderation and discretion, to reconcile the contending parties. That the English delegates failed to accomplish this good object is well known; and the consequences were, that the authority of the Synod of *Dort* was never admitted beyond the United Provinces; and that the peculiar doctrines of Calvin lost ground every where—even in Geneva itself where they were first established.

The account of the British churches during this century, as it is given in the text of Mosheim, and the notes of his translator, is exceedingly inaccurate. They both represent James the Sixth of Scotland as a zealous presbyterian until his accession to the throne of England; and the latter, on the authority of Calderwood, a most turbulent ecclesiastic, exhibits him as censuring, in a general assembly holden at Edinburgh in 1590, the churches of England and Geneva for keeping the festivals of *Christmas* and *Easter*, and as declaring our daily service to be an *evil-said mass in English!*

James was certainly no steady character; but this is so contrary to the whole tenor of his conduct, that it would require much better evidence than that of a man first imprisoned and afterwards banished for his seditious practices in the church, to obtain for it the smallest credit. To the best of our recollection no mention is made of this royal censure of our liturgy or festivals by Robertson or Hume or any other respectable historian; and it is well known that all James's struggles with the kirk were to restore the order of bishops to their superiority over presbyters in the church, and to their seats in parliament. But so ignorant do Mosheim and his translator appear to have been of the history of the Scottish church, that the former says of Charles I.—that “he forced bishops upon the Scots,”—as if there had been no reformed episcopacy in Scotland until his reign! Nay, they more than once express themselves in such terms as must lead strangers to suppose, that the Independents and Presbyterians were in England the only zealous and successful teachers of practical religion during the turbulent reign of Charles; as if *The Whole Duty of Man*, Hammond's *Practical Catechism*, and Jeremy Taylor's *Holy living and dying*, had been written by Presbyterians and Independents! The Independents, however, appear to have been the favourite sect of Mosheim; and this was natural enough; for, if his notion of the original constitution of the church be correct, the congregational churches of the Independents were the only churches in England formed on the apostolical model! It is, however, astonishing that a man who was unquestionably learned himself should have supposed “that the rapid progress of the Independents arose from the *learning of their teachers*, and the regularity and sanctity of their manners!” Neal's History of the Puritans is his only English authority for this strange assertion, which, had he consulted Clarendon, or Hume, or Collier, or indeed any Historian of credit, or even the sermons preached before Cromwell's parliaments, he must have perceived to be the reverse of the truth.

We mention these facts, not with a view to detract from the general merit of Mosheim's History, which are unquestionably great; but to convince our younger readers that the statements of the author and his translator are not always to be implicitly adopted, and to point out to Dr. Coote or any future editor the necessity of a careful revision of the whole work, before it be again presented to candidates for Holy orders in the Church of England.

Mosheim's

Mosheim's account of the Synod of Dort, and of the rise and progress of the Arminian Church is, on the whole candid and luminous. He has indeed brought no evidence whatever for his charge against the original Arminians, of adopting Pelagian and Socinian principles. That the Arminians, in Holland and elsewhere on the Continent, were Socinians when he wrote, may be true; but with the exception of *Vorstius* there appears not to have been one *Socinian* among those who were condemned by the Synod. *Episcopius*, indeed, though he himself believed in the Divinity of Christ, as begotten of his Father before all worlds, and as God of God, yet contended, that the belief of this truth is not necessary to salvation, and was not required as a term of communion by the Catholic Church, for the three first centuries. He therefore was not himself a Socinian, though this singular, and we must have leave to say absurd, opinion undoubtedly tended, through the influence of its author's name, to open the pale of the Arminian Church to professed Socinians; but there is not the shadow of evidence that Arminius, the founder of the sect, held any such opinion. The words quoted by our author from his funeral oration by Bertius, imply no such meaning; and we may be morally certain, that had Arminius himself, or his adherents in general, been suspected, on any thing like evidence, of symbolizing with the Socinians in their heresy, that circumstance would have been laid hold of, had it been only to extenuate the odium which the Synod brought on itself, by its cruel persecution of some of the most enlightened men of the age, for opinions which are now nowhere deemed heretical, except by our methodistical *true Churchmen* and some zealots in the Church of Scotland. That the severity of the synod of Dort, and the perusal of the works of Arminius and other remonstrants, tended to check the progress of Calvinism in England can hardly be doubted; but Dr. Maclaine ought to have known, though Mosheim might be ignorant, that Calvinism had always been opposed by some of the most eminent of our Divines, from the period of its first introduction into the church by the return of the refugees who, during the reign of Mary, had taken shelter at Geneva; and that in the year 1614, before the works of Arminius were heard of, it had been vigorously resisted in the university of Oxford by Dr. Laud, then president of St. John's College, and afterwards Archbishop of Canterbury.

Our

This author's account of the rise and progress of the society of *friends* commonly called *Quakers*, is taken chiefly from their own writers; and being concise, perspicuous, and candid, we recommend it to the attentive perusal of those who seem so desirous at present of entrusting to Joseph Lancaster the education of the national poor.

In the history of the Anabaptists or Mennonites during the seventeenth century, there is nothing of sufficient importance to demand any discussion from us; and the same may be said of the history of the Socinians and Arians during that century. The author indeed falls into some mistakes respecting the English Socinians and Arians, which are corrected by the translator; and the reader who is acquainted with the works of Charles Leslie, may correct several mistakes of the same kind made by both. Leslie was a High-churchman, and, on that account probably, appears never to have been consulted by either; but it is still more extraordinary that they never so much as mention Bishop Bull as a defender of the Catholic faith, though he was indisputably the ablest writer in this controversy that the seventeenth century produced! We need not, however, be much surprised, even at this, in men so little acquainted with the British writers in theology as to have classed Archbishop King among the defenders of doctrinal Calvinism! The author concludes his view of this century with an account of several obscure sects which sprang up on the continent; but the detail is no otherwise worthy of regard than as it displays the miserable consequences of the notions which prevailed then, and, we are afraid, prevail still, of the constitution of "the one Catholic and Apostolic Church," which, when we repeat the Nicene Creed, we profess to believe.

The very concise view given by Mosheim of the different churches during part of the eighteenth century, seems, on the whole, to be candid and correct; but we have reason to believe that the translator's malignant note on the *Bohemian brethren* called *Herrenbutters*, contains charges that are greatly exaggerated, and facts that cannot be established by proof. We do not, however, intend to make any remarks on this part of the work, because Dr. Coote's *continuation* commences with the eighteenth century, and we shall make our report of it in another number. In the mean time we cannot dismiss Mosheim's History from our notice, without observing that the several Appendixes subjoined to it are extremely valuable and interesting. We have already
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given our opinion of the first, which was written by Bishop Gleig; but we are requested by that author to say, that he adopts a correction suggested by a friend, and is inclined to believe that the churches, to which, in the *Apocalypse*, St. John addressed his epistle, were not all the churches known to the apostle in *Asia Minor*, but only all the regularly organized churches in the Roman province called *Asia Propria*. This, however, detracts not in the smallest degree from the force of his reasoning.

The second Appendix is a vindication by Dr. Machine of the earliest Reformers from the charge of *sanaticism*, brought against them by Hume the historian; the third is a vindication of an opinion advanced by himself against the objections urged to it by the author of the *Confessional*, whom the Doctor compliments with the title of *judicious*; and the fourth is a vindication of Archbishop Wake from some reflections cast on him by the author of the same *Confessional*, on account of his correspondence with Dr. Du-Pin on a proposed union of the English and Gallican churches. This last Appendix is peculiarly valuable, as it contains the correspondence itself between those two eminent men; but the third might perhaps have been now omitted, as the *Confessional* and its author are almost forgotten, and are surely not of sufficient importance to be again brought into notice.

(To be concluded in our next.)

ART. VI. *A Topographical Dictionary of Scotland, and of the Islands in the British Seas; exhibiting the several Names of the Cities, Royal Burghs, Parishes, Villages, and Islands, with the Shire and Division of the Shire, in which they are situate:—The Stipend of each Benefice, the present Condition of the Manse and Church, the Extent of the Glebe, the Patrons, and the Presbytery, and Synod to which they respectively belong.—The resident Population, according to the Returns made to Parliament, in 1701, and also in 1811.—The Distance and Bearing of every Place from the nearest Post Office, and of the Post Offices from the Metropolis.—Markets, and Fairs.—Members of Parliament, and Corporations.—Parochial Schools, and Schools established by the Society for propagating Christian Knowledge.—Circuit Courts of Justiciary.—To which are added, the Quality of the Soil, and the State of Agriculture, Roads,*

Roads, Bridges, Ferries, and Canals, and a Variety of Historical Information. Subjects of Antiquity, Monastic Foundations, and peculiar Customs. Compiled from the most authentic Documents, and arranged in alphabetical Order. Being a Continuation of the Topography of the United Kingdom of Great Britain and Ireland. By Nicholas Carlisle, Fellow and Secretary of the Society of Antiquaries of London, and Assistant Librarian to his Majesty. 2 Vols. 4to. 5l. 5s. G. and W. Nicol, Pall Mall; Bell and Bradfute, Edinburgh. 1813.

WE have looked forward, with earnest expectation, towards these volumes; which complete the Series of the Author's Topographical Labours; and highly gratified we are, by their appearance within two years from the publication of the fourth volume. Such indefatigable industry and activity in collecting and communicating useful and interesting information, has never before come within our notice*.

The Preface sets before us,

"I. The manner and period, when the Crown of Scotland was merged in that of England; and of the Union of the two Kingdoms, by the name of Great Britain. II. The method adopted to obtain accurate information. III. The general arrangement and execution of the present work."

With singular satisfaction we have read this Preface; which presents to us a great quantity of interesting matter, within a very small compass. The conclusion of it may be reserved for the concluding part of this article. But here we may express our regret, that the finishing of this work was attended by a painful and alarming indisposition of the author; which has now (we hope) ceased, and will not prevent a return to his most useful labours: though we cannot recommend a continuance of sixteen hours attention to literary affairs, in every twenty-four hours during summer; and of twelve, during the rest of the year. Such (we have heard) has lately been the course of his life.

* "These volumes, being complete in themselves, are sold separately. But they are also intended to form *Fifth* and *Sixth* Volumes to the DICTIONARY OF ENGLAND, IRELAND, and WALES, recently published by the same Author, in Four Volumes, Quarto." See Brit. Crit. Vols. xxxii. p. 376. xxxvi. p. 369. and xxxviii. p. 70.

Specimens of this work will now be expected by our readers, whom we should be sorry to disappoint.

“**ESK-DALE-MUIR**, in the Shire of **DUMFRIES**: formerly a Vicarage, the Stipend of which, in 1811, was 150*l.*: the manse is in good order: the glebe consists of about 24 acres, but, from the nature of the climate, it is not very productive: Patron, The Duke of Buccleugh: The Church was built about the year 1722. It is in the Presbytery of Langholm, and Synod of Dumfries. The Resident Population of this Parish, in 1801, was 537, and, in 1811, was 581. It is 13 m. N. W. from Langholm. This Parish is 11½ miles in length, and about eight miles in breadth. It was originally a part of the Parish of Wester-Kirk; but, in 1703, was erected into a separate Parish by the present name. The principal rivers are, *The White and Black Esks*, which run to the Southward, and meet at the extremity of the Parish, forming the well known river of *Esk*, which discharges itself into the Solway Firth. The most remarkable hills are, *The Pen of Esk-Dale-Muir*, and *Loch-Fell*. The soil is, in general, very deep, but, owing to its elevated situation, not very fertile: most part of it is moss, covered with a coarse kind of grass: along the banks of *The White Esk*, however, the hills are for the most green, and afford excellent pasture. The air is damp; but, since the introduction of draining, the healthiness of the place is greatly improved. The principal production of the Parish is sheep. The fuel commonly used is peats, which may be procured in great quantities; but, it is often difficult from the wetness of the seasons, to get them dried: the nearest coal is in Canoby, at the distance of 18 miles. The Roads, and Bridges, are in excellent repair. On the farm of *Yethyre*, is a very complete encampment, of an oval form, called *Castle-O'er*, or *Overbie*: the general opinion is, that it is a Roman camp which communicated with those of Middlebie and Netherbie, and that the difference of shape may have been occasioned by the situation; it being placed upon the summit of a hill, where the rectangular form could not be adhered to: and the name of *Overbie*, or *Upper Station*, favours this opinion: There is scarcely a hill within sight of it, on which there is not some vestige of an outer encampment: from *Castle-O'er*, a communication by encampments of this kind can easily be traced down the *Esk* to Netherbie on the one hand; and, on the other, down *The Water of Milk* to Middlebie. A Roman Road has also been traced from Netherbie to near Langholm; and there are reports of its having been discovered at the head of this Parish, near the Farm-house of *Over-Causeway*, immediately opposite to which are the vestiges of a pretty strong outer station. On the Farm of *Coatt*, there are two Druidical circles; one of them measuring about 90 feet; and the other, a part of it being worn away by the *Esk*, measuring about 340 feet. The piece of ground, at the junction of the *Black and White Esks* was formerly remarkable for

an annual Fair that had been holden there for time immemorial, but which is now entirely laid aside. At that Fair, it was the Custom for the unmarried persons of both sexes to choose a companion, according to their fancy, with whom they were to live until that time the next year: this was called *Hand-fasting*, or *Hand in fist*: If they were pleased with each other after twelve months experience, then they continued together for life; if not, they separated, and were free to make another choice, as on the first occasion: the fruit of their connexion (if any) was always attached to the disaffected person. In later times, when this part of the country belonged to the Abbey of Melrose, a Priest, to whom they gave the name of *Book i' bosom* (either because he carried in his bosom a bible, or, perhaps, a register of the marriages) came from time to time to confirm the marriages. "This place," adds The Reverend WILLIAM BROWN, "is only a small distance from the Roman encampment of *Castle-O'er*. May not the Fair have been instituted, when the Romans resided there? and may not the *Hand-fasting* have taken its rise from their manner of celebrating marriage, *ex usu*, by which, if a woman, with the consent of her parents or guardians, lived with a man for a year, without being absent for three nights, she became his wife? Perhaps, when Christianity was introduced, this form of marriage may have been looked upon as imperfect, without confirmation by a Priest, and, therefore, one may have been sent from time to time for this purpose."—Persons of high rank are said to have taken the benefit of this custom; for LINDESEY, in his reign of JAMES the Second, says, "That JAMES Sixth Earl of MURRAY begat upon ISABEL INNES, daughter of the Laird of *Innes*, ALEXANDER DUNBAR, a man of singular wit and courage. This ISABEL was but *handfist* with him, and deceased before the marriage; where-through this ALEXANDER he was worthy of a greater living, than he might succeed to by the laws and practices of this Realm."—General ROY has given a plan *pl. 26.* of *Castle Over*, which he supposes to have been the *ad Uxellam amnem Station*, of Richard of Cirencester. It is situate on a high point of land, formed by the junction of the *Black* and *White Esks*."

"GLEN URCHAY, *anciently* CLACHAN DYSART, in the District of Lorn, and Shire of ARGYLE: formerly a Vicarage, with the Parish of Inishail united; the Stipend of which, in 1811, was 67 bolls of meal, and 43*l.* 6*s.* 8*d.* *Stirling*: the manse is in tolerable repair: the two glebes consist of from 16 to 20 acres, mostly arable, together with the privilege of pasturing eight cows, the whole year, on four contiguous farms; and to this may be added, the convenience and advantages which the Minister enjoys, from the possession of a small adjacent farm, which the family of BREADALBANE have continued on easy terms, for time immemorial, to the successive Incumbents of the United Parishes: Patron, The Duke of Argyle: The Church is old, and in bad condition. It is in the Presbytery of Lorn, and Synod

of Argyle. The Resident Population of the Parish of Glen-Urchay, in 1801, was 1111, and in 1811, was 993. It is adjacent to Dalmally, on the North. The United Parishes are upwards of 24 measured miles in length, but the breadth is very unequal: and, except the vale of Glen-Urchay, which forms a beautiful plain of three miles in length, and half a mile in breadth, the plains of *Auch*, of *Auchallader*, and part of the lands of *Hayfield*, the country exclusively is mountainous and hilly. The river *Urchay* winds in a gentle current through the vale, dividing it into two parts, till it falls into the beautiful expanse of water, called *Loch Awe*; on the sides of the river, the soil is a mixture of light earth and sand; but on the banks of the Lake, it is generally deeper, and very fertile. The glebe, upon which the Church and manse are built, is a beautiful oblong Isle, formed by the river *Urchay*, opposite to the Inn of Dalmally; it is in the centre of the Valley, and is upwards of a mile in circumference, and every where bordered with coppices and natural woods to the very edge of the river. The higher parts of the Parish formerly abounded with forests of the largest and best pines; but these were cut down, many years ago, by a Company of adventurers from Ireland, with little benefit to themselves, and less to the Noble proprietor of the estate: there are still, however, some tracts of natural wood, and, on the banks of *Loch Awe*, especially at *Hayfield*, are extensive plantations of great luxuriance. The great Military road, from Stirling to Tyndrum, and Inverary, passes through the whole length of the Parish; as does also, for many miles, the Military road from Tyndrum to Fort William; and it is in every other part well accommodated with good roads, and convenient bridges. On the confines of the Parish, is a Lead mine, now discontinued; and which, by an Act of the Scotch Parliament, in 1424, was declared Royal, and to belong to the King, when three halfpence of silver could be fined from the pound of lead. Limestone, of good quality, is in plenty. The rains here are almost incessant. Fuel is expensive. By Act of Parliament, the two farms of *Inchvachan*, and *Phanans*, are annexed, *quoad sacra*, to the Parish of Muckairn, as "*maist ewart thereto*:" and for the same reason, the three Farms of *Leattert*, *Corries*, and *Drisknig*, were disjoined from Ardochattan, and annexed, *quoad sacra*, to Glen-Urchay. The Salary of the Parochial School, which has long been in great repute and is well attended, is 15*l.* paid by the Earl of BREADALBANE; and which, with other fixed and contingent emoluments, make the whole income upwards of 40*l. per annum*. There is also a School in the country District, established by The Society for propagating Christian Knowledge, with a competent salary. Upon a Peninsula, at the East end of *Loch Awe*, stand the fine ruins of *Castle Killiburn*; it is said to have been built by the lady of Sir COLIN CAMPBELL, Knight of Rhodes, about the year 1440, while he was engaged in the Holy Wars: it was afterwards much enlarged, and became the chief residence of the Earls of BREAD-

BREADALBANE; and, in 1745, a part of it was garrisoned by the King's forces, in order to defend this *Pass* into the Highlands, and secure the tranquillity of the country. Upon a small Island, not far from Castle Killchurn, called *Fraoch Eilan*, are also the ruins of an ancient Castle; which little demesne, with its fortrefs, and some contiguous lands, were granted by King ALEXANDER the Third, in 1267, to GILBERT MACNAUGHTAN, the CHIEF of that *Clan*, on condition that he should entertain the King, whenever he passed that way. At *Auchallader*, in the upper part of the Parish, there is likewise another old ruinous Castle, formerly a Hunting-seat of the BREADALBANE family; but, principally intended to restrain the incursions of such marauders as might attempt, in those predatory times, to pillage and despoil the country. In Glen-Urchay, the CHIEFTAIN of the *Clan* MACGRIGOR, a numerous and potent tribe, had long his principal residence, and a freehold property. For the enormities of some individuals, during the minority of JAMES the Sixth, the whole *Clan* was proscribed by Act of Parliament, as "*Lawless Limmers, or Villains*;" even the name was to be for ever abolished, and, at baptism, no clergyman was to give it, under the penalty of banishment and deprivation. Happily those manners are no more; the legislature has some time since repealed these Acts, alleging that "the causes inductive of them, for suppressing the name of *Gregar* or *Macgrigor*, are now little known, and have long ceased:" and the *Clan* MACGRIGOR, now in possession of their name, and of every franchise of citizens, are as civilized, as peaceable, and as much distinguished for every virtue, as any of their fellow subjects. A remarkable and magnanimous instance of attachment and honour may not improperly be introduced here:—A person of the name of MAC-IAN, *alias* KENNEDY, after the defeat of *The Pretender* at Culloden, watched over him with inviolable fidelity for several weeks, and even robbed, at the risk of his own life, for his support, at the very time that he and his family were in a state of starvation, and when he knew he could gain 30,000*l.* by *betraying* his guest:—This poor man was afterwards executed at Inverness, for stealing a cow! in a very severe season, to keep his family from starving:—A little before his execution, he took off his bonnet, and thanked God, "*that he had never betrayed a trust, never injured the poor, and never refused a share of what he had to the stranger and needy.*"—It is said, that GEORGE the Second was much affected, when he heard of the fate of MAC-IAN; and, with a Princely sentiment, declared, that, if he had known the circumstance in proper time, he would have put him in a situation, in which he would not have been tempted to steal a cow for his subsistence. The *Chevalier* had ordered him a little money, but poor MAC-IAN never received it!—*Hayfield*, the Seat of Mr. MACDOUGAL, is pleasantly situate on the banks of the Lake. General CAMPBELL, of *Loch-Nell*, Mr. CAMPBELL, of *Monzie*, and Mr. LINDSAY, of *Beccaird*, have also very elegant Residences

dences here. A perpetual Mission, with suitable appointments to the Incumbent, has been established for the benefit of the Inhabitants, in the conjoined extremities of the Parishes of Glen-Urchay and Killin, by the piety and benevolence of the late Lady GLENURCHAY, in concurrence and with the aid of The Earl of BREADALBANE. Glenurchay gives the title of VISCOUNT to the Ancient and Noble family of CAMPBELL, Earl of BREADALBANE."

Another short extract will present useful instruction to every parish in England.

"GRAITNEY, or GREAT-KNOW, in the Shire of DUMFRIES: This Parish is united with Kirk-Patrick Fleeming in a "BROTHERLY SOCIETY;"—the object of which is, to provide a fund for the support of the labouring classes of the community, when they are rendered incapable of earning their livelihood, by sickness or old age: it is composed chiefly of labourers and mechanics; but several of the principal farmers in both Parishes have also become Members of it, with a view to its encouragement, from their conviction of its being an excellent Institution, and, if properly conducted, may be productive of much advantage to a very deserving description of persons: Each Member contributes a small sum Quarterly, which is gradually accumulating into a Fund; from whence every Member in distress draws a stated allowance weekly, according to the regulations of the Society; and several of the Members have already derived much advantage from the Establishment."

We have known Societies of this kind, in England, under the name of *Friendly Societies*; but we fear that the wholesome statutes made for their encouragement in the present reign, have had little effect, and are almost unknown in most parts of the Kingdom; they are far less common than might be wished. They certainly tend most strongly to promote sobriety, frugality, and good order; and the *charitable contributors* to any such purpose, would even find a *profit* from it, in the great reduction of the Poor-rates.

Under this same Article, GRAITNEY, we meet with a few more lines, which contain information that ought to be made generally known; though to *our* grave readers it may not be personally interesting. But here we must premise, that *Graitney* is better known, in England, by the name of *Gretna-Green*.

"This Parish has long been famous in the annals of *Matrimonial* adventure, for the Marriage of Fugitive lovers from England, which have been celebrated here. But, as all *unqualified* Persons

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who celebrate clandestine Marriages in Scotland are now, however, liable to be *banished* from the Kingdom for life, this improper practice is likely to be abolished. And two persons, who were found guilty at Jedburgh, in 1812, have been banished accordingly."

We shall now produce the concluding lines of the Preface; which give a brief and fair account of the whole Topographical Work.

"Such are the methods which I have adopted to obtain accurate Information, and to appear with propriety before the Public Tribunal. Whatever patient inquiry, or expensive research, could accomplish, I have cheerfully encountered. I have spent NINE years in the performance of this Work, comprehending the whole of THE UNITED KINGDOM; and which, I have the satisfaction to think, is not looked upon with indifference. In my endeavours to give the true meaning of the various Authors whom I have had occasion to consult, I have invariably introduced their own words, where-ever the sentence would permit. In the insertion of any peculiar opinions, I have been governed not by the thought of establishing them as my own, but by the desire of recording the extraordinary customs of remote districts, and of handing down to posterity the opinions and manners of the present time. The work has certainly far exceeded the limits, which I originally intended. It might probably have been compressed into a form more concise, but less useful. And, I may be pardoned a National, and, I hope, an Honourable Pride when I avow, that no Empire can exhibit a Publication, similar to THE SIX TOPOGRAPHICAL VOLUMES, which comprehend a description of EVERY PARISH IN THE BRITISH DOMINIONS IN EUROPE."

ART. VII. *Mythology and Rites of the British Druids, &c.*
(Continued from vol. xli. p. 342.)

THIS Volume may be regarded as a continuation of a former work, published by the same Author, under the title of "*Celtic Researches*," an account of which has been given in our Review for April last, p. 321 *, the first, treating of the origin, migrations, history, and language of the ancient

* The conclusion of the account was promised to appear as in May last, but was prevented by circumstances not to be troubled. The Review of the "*Celtic Researches*," was however

cient Celtae, as the present more particularly does of their mythology, superstitions, and religious rites;—and this, like the former, is stated to have been grounded upon “ancient and authentic documents, which have been preserved, though long concealed, by the shades of a difficult and obsolete language;”—that language, which was once diffused widely throughout our British island, though now confined to a very small portion of it.

For the nature of his subject, and the manner in which it has been treated, the Author briefly apologizes in his preface. He humbly conceives that an examination of our national reliques, has hitherto been a desideratum in British Literature, —and trusts that the individual who has now attempted to draw them out of obscurity, is entitled to the candid attention of the public. (Pref. p. v, &c.)

In rebutting some animadversions which had been passed upon his former work, by a writer in one of the periodical publications, we are inclined to think that he has eminently the advantage.—(Ibid, p. ix. to the end.) The reader may satisfy himself, by a reference to the work.

The British documents upon the authority of which Mr. Davies most particularly depends, are the poems of Taliesin, Aneurin, and Merddin the Caledonian, Bards of the early period of the sixth century. To these, he adds the historical, and mythological Triads,—and certain ancient tales, entitled *Mabinogi*, or Institutional Fables, in the Welsh language, the greater number of which have hitherto remained untranslated. For the genuineness of these early productions, he refers inquirers to the able vindication of the British Bards, by Mr. Turner. (P. 2, 3.)

Of later Bards, from the middle of the 7th to the 14th century, he gives a short historical account, embracing such allusions to the more ancient poems of their predecessors, as may serve to place their authenticity upon the most unshaken ground. It will here be a satisfaction to the English reader, to find the character of our first royal Edward, unequivocally cleared from the scandalous imputation, which had so long

ever terminated in April, at p. 342; and this of the “Rites of the Druids,” is of necessity divided into two Parts.

The reader is desired to correct the following Errata in the former Article.—P. 322, for Ascanian, read Ascanian. P. 329, for Henywrt, read Hengwrt. P. 326, for Sywyddon, read the Sywyddon. P. 336, for Bllenydd, read Belenydd. P. 335, for Ilin, read Llin.

disgraced it, of having commanded the assassination of the Bards of Wales.

"Fame," says Mr. D. "has certainly calumniated the English King; for there is not the name of a single Bard on record, who had suffered either by his hand, or by his order." P. 25.

The same justice has been done to his memory by Mr. William Owen, (Sir Richard Hoare's Translation of Girald, Camb. v. ii. p. 306.) and the Historian of Brecknockshire. We are the more happy to record these testimonies of Welsh writers in his favour, as our English historians have too generally given credit to the reproachful tale. From whence it originated we know not, but it appears to have been first published in "the History of the House of Gwyder."

Upon the natural philosophy of the British Bards, Mr. D. makes some interesting observations. It is from the Druids that he reputes them to have derived their knowledge, and that those sages were eminently devoted to this branch of science, we have the undoubted evidence of the best writers of antiquity. Cicero, (De divin. L. 1.) in particular instances the Æduan Monarch, Diviaticus, not only as a Druid, but as an adept in that system of nature, which the Greeks call physiology; and our author, with great probability suggests, that the information of the Royal commentator, upon the subject of the Gaulish Druids, may have been derived from his frequent conferences with that prince.

"It must be recollected," says he, "that this very prince of the Ædui, was the intimate friend and companion of Cæsar, and that he enjoyed the confidence of that great man, at the time when he drew up his valuable account of the Druids. It is more than barely probable that this account was collected from the actual communications of Diviaticus; for it is immediately subjoined to the relation of his embassy to the Senate of Rome, and the acknowledgment of the pre-eminent rank of his countrymen, the Ædui. From hence I would infer, that Cæsar had procured the most accurate information upon the subject of the Druids; and consequently, that every circumstance of his memorial has a claim to the highest respect. This competent historian therefore, having stated the *tradition* that the discipline of these ancient priests had been first established in Britain; and the *fact*, that at the time when he wrote, those who wished to be more accurately instructed in the Druidic lore, generally went into Britain for their education, proceeds to specify amongst the topics of their study,—"*multa præterea—de rerum natura, disputant—et juventuti tradunt.*"—(Bell. Gall. L. 6. c. 14.) We have then,
abundant

abundant authority to assert, that the Druids aspired to the character of natural philosophers; and it would be reasonable to demand of the Bards, their professed disciples, some pretensions of the same kind. The poems of Taliesin furnish several passages which may be classed under this very head." P. 44, 45.

In a poem entitled, "Canu y byd mawr," i. e. "The great Song of the Universe," the subject of which is *Man, and the Universe*, by Taliesin, the soul is said to be seated in the head of man, who is composed of *seven* elements, viz. fire, earth, water, air, vapour, *blossom*, (i. e. the fructifying principle,) and the wind of purposes, (*Gwynn a goddehen*); Q. Whether the soul, or the passions? He is endowed with *seven* senses, *appetite* and *aversion* being admitted of the number. "Hence, perhaps," observes our author, (p. 53.) "the vulgar phrase of being frightened out of one's *seven* senses." There are *seven* skies, or spheres, over the head of the diviner. There are *three* divisions of the sea, answering to the like number of shores. Of the *five* zones of the earth, *two* are cold; *one* is hot and uninhabited; the *fourth* contains the inhabitants of paradise, and the *fifth* is the dwelling place of mortals, divided into *three* parts, Asia, Africa, and Europe. (P. 53, 54.)

This may serve as a slight specimen of bardic philosophy. Mr. D. however, has given us several others, from the poems of the same Bard.—One of them, entitled *Dyhuddiant Elphin*, (P. 46, 47,) is wild and extravagant in the extreme.

This author next contemplates the same Bards, and their Druidical instructors, in a political light; and very successfully combats and exposes the pretended system of the Glamorgan Chair. A system fraught with all those levelling principles which distinguished the latter end of the eighteenth century.

It will be recollected that in our critique upon the Celtic Researches, (vol. xli. p. 338.) we had occasion to call in question the pretensions of these modern Druids. In the expressive monosyllable of honest Burchell, we have always been inclined to regard them as a "*Fudge*," and it is now seen that Mr. Davies, equally with ourselves, is satisfied upon that subject.

That our readers may be enabled to judge fairly between the parties, it is, however necessary to give a brief statement of the arguments on either side.

"One of the leading maxims of the Druidical code, as announced to the public," says Mr. D. (P. 55.) "is a political principle, frequently touched upon by Mr. Williams, and Mr.

Owen, (the President, and the chief supporter of the chair,) ; but more particularly detailed by the latter."—(See Owen's Introduction to Llywarch Hên's Poems, p. 54.)—It runs thus:—

"Superiority of individual power, is what none but God can possibly be entitled to; for the power which gave existence to all, is the only power that has a claim of right to rule over all.—A man cannot assume authority over another; for if he may rule over one, by the same reason he may rule over a million, or a world. All men are necessarily equal. The four elements, in their natural state, or every thing not manufactured by art, is the common property of all."

"The merit of the doctrine which is here set forth, (observes Mr. D.) it is not my province duly to appreciate. I have nothing to do with it further, than as it purports to be a principle drawn from the source of Druidism, through the channel of the British Bards. At the time when this book first appeared, I was not absolutely a novice in the remaining accounts of the Druids, or in the works of the British Bards; yet I must own that all this was perfectly new to me. I am now, upon further acquaintance with the works of our Cambrian progenitors, fully convinced *that they never taught any such thing*."—(P. 55, 56.) The principles here announced, favour strongly of a Druidism which originated in Gaul, and was from thence transplanted into some corners of Britain, not many ages before the year 1792, when the *memorial of Bardism* made its appearance. It were well, if the sages who prepared that memorial, would revise their extracts, and recall any *accidental inaccuracy*, that might otherwise mislead future antiquaries. They must know, as well as I do, *that this is not the Druidism of History, nor of the British Bards*." (P. 57.)

Our Author having thus far commenced his attack upon Mr. Owen, proceeds to show from Cæsar, that so far from admitting an universal equality, the Druids were in all cases, public as well as private, the *supreme judges*; that they possessed a *sovereign pre-eminence* over the people, whom they did not acknowledge as their *necessary equals*: neither were the Druids upon an *equality* among themselves;—for "his omnibus Druidibus præest unus, qui summam inter eos, habet auctoritatem." And as to the common people, they were regarded as little better than slaves:—"nam plebes pene servorum habetur loco, quæ per se nihil audet, et nullo adhibetur consilio. Plerique, cum aut ære alieno, aut magnitudine tributorum, aut injuria potentium premuntur, sese in servitutem dicant nobilibus. In hos eadem omnia sunt jura, quæ dominis in servos." De Bel. Gal. Lib. vi. c. 19.—(P. 57, 58.) This is certainly a most unfavourable specimen of *equality*.

"Another

"Another particular in the traditions of the dictatorial chair, which does not perfectly correspond with the testimony of the ancients, or with the sentiments and practice of the Bards, (observes Mr. D.) is that inviolable attachment to peace which is ascribed to the whole order, the ground work of whose system, as represented by Mr. Owen, was "*universal peace, and perfect equality*; for a Bard was not to bear arms, nor even to espouse a cause by any other active means." (Introduct. to Llywarch Hên, p. 18, 25.)

"Here again, (says Mr. D.) I suspect that the President of the Chair has not been accurate in his notes. I do not recollect to have seen this doctrine in its full extent, promulgated by any code, before a certain period of the French revolution. But whence soever the fallacious principle took its rise, it certainly did not belong to the Druids, or to the Bards, without great limitation.—(P. 60.) That the former were friends of peace, and seldom engaged in war, is a point that must be admitted; but there were occasions in which even the Druids deemed it lawful, and encouraged their disciples to condemn death, and act bravely in the field.—(P. 61.) Cæsar observes, that an immunity from military service, was amongst the privileges of the Druids, and that it was their general custom to keep aloof from the field of battle. But, was this custom grafted upon an inviolable principle? Let us hear:—having mentioned the supreme authority of the Arch-Druid, the historian adds this information; "*hoc mortuo, si qui ex reliquis excellit dignitate, succedit. At si sint plures pares, suffragio Druidum adlegitur: nonnunquam etiam armis de principatu contendunt.*" In these cases, what becomes of their *perfect equality*? and in the latter case, of their unconquerable abhorrence of war? Was the whole body of Druids degraded, in consequence of having *espoused a cause*, and that by the sentence of the President, who owed his elevation to the number and zeal of his party, and to the length of his sword?" —(P. 61.)

Thus far of the ancients; and if from them we descend to their successors, the Druidic Bards, as they are denominated, we shall find that they were not quite so abhorrent from war, as has been pretended. Merddin the Caledonian, and Aneurin, were both warriors.

"The former," says Mr. Davies, "fought manfully in the battle of Arderydd; and the latter saw a multitude of blood-stained warriors, in the fatal day of Cattraeth. Even Taliesin, with his *complete system of Druidism*, was a decided partizan in the cause of the gallant Urien." P. 62.

"Mayest thou part for conflict, oh Eurenwy? (says the Bard,) and till I fail with age, may I not smile with joy, if I sing not the praise of Urien!" "Such," concludes our author,

(p. 62—3.) “is the genuine language of the Bards; and agreeable to this language, is the decision of the learned and candid historian, who has done us the honour of vindicating their cause.” “These Bards,” says Mr. Turner, “were *warriors*;—their songs commemorated *warriors*;—and their feelings and sentiments were wholly *martial*.”—(Vindic. p. 207.)

A third, and favourite dogma of the chair, maintains “that the Bards did every thing in the eye of the world, and in the face of the sun;” and “that none of their meetings should be holden, but in a conspicuous place, whilst the Sun was above the horizon.”—(Intro. P. 27—28. Also Williams’ Poems, v. 2. p. 39, note.) To this Mr. D. very properly opposes the remark of Mela:—“Docent multa nobilissimos gentis, *clam et diu*, vicenis annis, in *specu* aut in *abditis saltibus*.”—(P. 72.) From Cæsar also he infers “the solicitude of the Druids to guard their discipline from exposure to the public eye;” and from Lucan, that “their religious meetings, though covered by the inaccessible grove, were holden in the night as well as at noon.”

“medio cum Phœbus in axe, est,

Aut cœlum nox atra tenet.”—Lucan, L. 3. (P. 73.)

The application, however, of this last quotation is not perfectly correct. The Poet here describing the Massilian Wood, simply means to say, that such were the horrors of that dreadful place, that even the Priests were fearful of encountering either by day or night, the superintending genius of the grove. Mr. Rowe thus happily understands, and translates the passage.—

“The Priest himself, when or the day or night
Rolling have reached their full meridian height,
Refrains the gloomy paths with wary feet,
Dreading the Dæmon of the Grove to meet.”

Rowe’s Lucan. Book iii. v. 625, &c.

Indeed the whole of the description is very highly coloured, and strongly expressive of

“The chilly, cheerless, everlasting shade;”—(Ib. v. 594.)

“Where zealous crowds in ignorance adore,
And still the less they know, they fear the more.”

(Ibid. v. 614—15.)

It is however manifest that the authorities of the *Roman writers* are decidedly in opposition to the Bardic doctrines of Mr. Owen. Neither are they sanctioned by the descriptions even of the more modern Bards; witness “the celebration
of

of the nightly mysteries described in the *Chair of Taliesin*;—his *Ogou Gorrddewin*, i. e. the Cave or Specus of the arch-diviner;—the *Torches of Ceridwen*, which flamed at *midnight*, and *at the dawn*; together with Merddin's concealment in the Caledonian forest," all which, perfectly accord with the *Classic* representations of the Druidic system.—(P. 73.) Mr. D. closes this first section of his work with translated specimens of the adages and moral maxims of the Welsh.—(P. 75 to 84.)

Having thus far, freely, and we must say justly, commented upon the opinions of others, the author commences his second section, (P. 85,) with his own ideas of Druidism, derived, as he informs us, from a perusal of ancient British documents. He defines it to have been—
"A system of Superstition composed of heterogeneous principles, acknowledging certain Divinities, under a great variety of names and attributes."

"These Divinities," says he, "were originally nothing more than deified mortals, and material objects, *mostly connected with the history of the deluge*; but, in the progress of error, they were regarded as symbolized by the sun, moon, and stars; which in consequence of this confusion, were venerated with divine honours. And this superstition arose from the gradual or accidental corruption of the Patriarchal religion, by the abuse of certain commemorative honours, which were paid to the ancestors of the human race, and by the admixture of Sabian idolatry." P. 87.

That the opinions here stated, are "different from those of some respectable writers who have maintained that the Druids acknowledged the unity of God," he is perfectly aware.

"If," says he, "they ever made such a profession, they must be understood in the sense of other heathens, who occasionally declared that their multitude of false gods really constituted but one character, and not as implying that they worshipped the true God, and him alone." P. 87.

That the Priests of Gaul and Britain acknowledged a plurality of divinities, and maintained opinions respecting them, which were the same in substance with those of Greece and Rome, is abundantly evident from the testimony of the *Classic* writers. Thus Cæsar writes that they held the god Mercury in the highest reverence, erecting many images to his honour, regarding him as the inventor of all arts, the guide and guardian of travellers, and the protecting deity
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of gain and merchandize:—that after Mercury they esteemed Apollo, Mars, Jupiter, and Minerva, and that of these deities they entertained nearly the same opinions that are found in other countries. (P. 88.)

From Dionysius Periegetes, v. 565. we learn that the rites of Bacchus were duly celebrated in the British islands; and Strabo, (L. iv.) cites the authority of Artemidorus, that in an island close to Britain, Ceres and Proserpine were venerated with rites similar to the orgies of Samothrace. (P. 89.)

The historical fact being thus ascertained that the mythology and rites of the Druids were the same in substance with those of other pagan nations, our author from thence forms his conclusion “that they were therefore reducible to the same principles, and that they proceeded from the same source.”—(P. 89.)

“And here,” says he, “our British documents point with clearness and energy to the very same conclusions which have been drawn by the best Scholars, and most able antiquaries who have treated of general mythology. Mr. Bryant, the great analyzer of heathen tradition, has with luminous ability traced the superstition of the Gentiles to the deification of Noah, his ark, and his immediate progeny, joined with the idolatrous worship of the host of Heaven.—

“With a dutiful regard to his illustrious Master, though superior to servile imitation. Mr. Faber pursues the investigation still farther, and discovers that Noah was worshipped in conjunction with the Sun, and the ark in conjunction with the moon, and that these were the principal Deities of the heathens.” P. 89, 90.

From this short approving extract, our readers will doubtless anticipate the opinions of the author,—that, in mythological sentiments, he is a *Bryantian*. He indeed candidly avows that he is so;—vindicating, and, with some restrictions, adopting the principles of that school.

Far be it from us to treat even the reveries of learned men with severity or contempt. The very dreams of Homer were entitled to respect. We must not, however, suffer our own waking faculties to be deluded by “the baseless fabric of a vision.” It is impossible to regard the character of Mr. Bryant, without a full admission that he was eminently a scholar, and a man of taste; but, it must also be admitted, that his literary eccentricities were not a few. With a genius, undoubtedly of no common calibre,—with a mind richly stored with the attainments of complex, and multifarious reading,—he unfortunately imbibed that fondness for hypo-

thesis, which so generally pervades his writings, and strongly marks the character of all his investigations.

In this great man, (for such he unquestionably was,) we have a remarkable instance of judgment yielding to the caprice of fancy. Zealous,—(and we give him full credit for the sincerity of his intentions,) in the pursuit of truth, he too frequently wanders into the wilds of theory;—and led by the suggestions of an over ardent imagination, defeats conviction, by overshooting the mark he aims at.

That the record of an event, so extraordinary as the universal deluge, must long have remained impressed upon the recollection of a renovated world, there cannot be a doubt;—it is, indeed, “a history of mankind, which could not easily be forgotten;”—and tradition has accordingly diffused it among all the generations of the sons of Noah. The *man*, the *woman*, and the *ark*, are certainly recognized in the fables of almost every nation of antiquity. But to infer from thence, that all the abominations, all the mysteries, all the idolatry of the pagan world, are to be concentrated in that single point, “is one of those extravagances, which,” as another learned mythologist (Banier) has observed, “those persons must unavoidably fall into, who the moment they are struck with some faint appearance of probability, begin by forming a system, and afterwards endeavour to establish it upon forced comparisons.”—Yet such is the Helio-arkite hypothesis of Mr. Bryant and his disciples, with which this present author appears so greatly to be enamoured. He, however, takes some pains to assure us, that the basis of his argument does not rest solely upon the works of those learned writers.

“I cite them only,” says he, “for collateral proof or elucidation of the evidence which I have drawn from another source, and for the purpose of verifying the report of history, that the superstition of the Druids was radically the same with that of other nations. In my attempt to establish my main proposition, I mean to stand or fall upon my own ground.” P. 94, 95.

In proof that the people who professed Druidism, retained memorials of the deluge, and of the Patriarch of the new world, he adduces the authority of some remarkable, and we have no reason to doubt, very ancient British Triads. In one of them entitled, “The three awful events of the Island of Britain,” are recorded. “The bursting of the Lake of Llion, (i. e. waters,) and the overflowing of all lands; so that all mankind were drowned excepting Dwyvan and Dwyvach, who escaped in a naked vessel,” (Llong voel,)

voel,) or a vessel without sails, "by whom the island of Britain was re-peopled." In another Triad, we have "The building of the ship of Nevydd Nav Neivion, which carried in it a male and female of every animal species, when the Lake of Llion burst." And this is succeeded by "the drawing of the *avanc* out of the lake, by the oxen of Hu-Gadran, so that the lake burst no more." P. 95.

Should the locality of these events be objected to, it may be remarked, observes Mr. D., that it is exactly similar to the traditions of other heathen nations.

"The flood of Deucalion was undoubtedly the flood of Noah. It is described by Greek and Latin writers with circumstances which apply exclusively to this event. There never has been another deluge, which could have born a vessel to the top of a lofty mountain, and which destroyed the whole human race, excepting those who were preserved in that vessel. Yet the Thes-salians represented Deucalion, the person preserved, as one of their own princes, and affirmed that the vessel, which escaped the deluge, rested upon the top of Parnassus, a mountain of their own country." P. 97.

The general tradition of an universal deluge being thus established among the Britons, the author proceeds to an enquiry, how far that event, and the personages therein alluded to, may have had an influence upon the manners and religion of that people. He indeed admits that there is no positive evidence of the deification of Noah. But yet, says he,—

"Were I permitted to lay stress upon obvious etymologies, I might say, that some of these names are remarkable, and important to proposition. Thus, *Dwy*, *cause*, *origin*, *the existent*, *Dwy-van*, *the high and lofty cause*,—*the father of mankind*. His Wife's name was, *Dwy-vach*, *the lesser cause*, the mother of mankind. These names seem analogous to the Pangenitor, and magna mater of antiquity, which were objects of worship.—So again, *Nevydd*, as a derivative of *Nev*, heaven, implies the celestial. *Náv*, a Lord, the Creator. Like many other terms of ancient British Mythology, it is still used as a name for the Supreme Being. *Neivion*, in the Bards, is a name of God." Mr. Owen supposes him to have been the same with *Neptune*. "So that Nevydd Nav Neivion, is the celestial Lord Neivion," (p. 105,) [or more strictly, perhaps, *the Lord of Lords*, Neivion being, in Welsh, the regular plural of *Náv*.]

Under these consecrated characters, Mr. D. infers, that the Patriarch, Noah, received divine honours, and consequently that he constituted one of the principal divinities acknowledged by the Druids. (P. 106.)

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The Patriarch, however, is more particularly identified, he thinks, in another character of the same triad,—namely, Hu-gadarn, or Hu the mighty, whose “Oxen drew the Avanc to land out of the lake, so that the lake burst no more.”

This extraordinary personage makes a conspicuous figure, in the poetry and mythology of the ancient Britons. The word *Hu*, seems to be peculiarly descriptive of the Divine essence of the Deity. It is perhaps equivalent to the Greek *Est*, *It is*, or the Hebrew *אני* *Hu*, as we have it in Psalm 102, v. 27 *אני דאני* *Atta Hu*,—“Thou art *He*,” (i. e. the self-existent unchangeable Being,) for so it should be read. Mr. Owen renders the Welsh word *Hû*, “that which is apt to pervade or spread over.” Its derivative, *Huan*, implies the Sun; i. e. the universal pervader. It is then no unfair inference that Hu-Gadarn was regarded as the supreme Divinity of the Druidic system. And such appears to be the opinion of Mr. Davies, but from the various notices given of him in the Triads, and in conformity to the Helio-Arkite system which he has adopted, he presumes him to have been no other than the Patriarch, Noah, elevated by his idolatrous descendants to that high pre-eminence. (P. 106.)

“The mythological Triads,” says he, “represent him as a human Patriarch and Lawgiver, and the following particulars are recorded of him:—(I.) He lived in the time of the flood; and (II.) with his oxen he performed some achievement, which prevented the repetition of that calamity.—Triad 97. (III.) He first collected together, or carried the primitive race, and (IV.) formed them into communities or families.—Triad 57. (V.) He first gave traditional laws for the regulation and government of society.—Triad 92. (VI.) He was eminently distinguished for his regard to justice, equity, and peace.—Triad 5. (II.) He conducted the several families of the first race, to their respective settlements in various regions.—Triad 4. (VIII.) He had instructed that race in the art of husbandry, previous to their removal and separation.—Triad 56.” P. 106, 107.

In justification of this opinion, he cites that of Mr. Bryant, who from similar traits, has determined *Phoroneus* to be Noah.

“If,” says he, “the learned be authorized, by sound criticism, to refer the traditions of the *Greeks*, to the incidents of primitive history, there can be no just reason for denying the like privilege to the *Britons* in behalf of their national mythology, when they find it has recorded the very same circumstances,
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The character of *Hu*, is then as justly referable to the Patriarch, Noah, as that of Phoroneus." P. 107, 8.

To this conclusion we readily assent,—that if the one is true, the other may be equally so. The following beautiful description of the mighty *Hu*, as flowing from the pen of a British Bard, is peculiarly worthy of our notice; in the original it has much sublimity.

"Bychanav o'r bychenyd
Yw Hu Gadarn, ve i barn byd;
A mwyaf a nav i ni,
Da coeliwn, a'n Duw celi.
Ysgawn ei daith ag esgud:
Mymryn tès gloewyn ei glud.
A mawr ar dir a moroedd,
A mwyaf a gav ar goedd;
Mwy no'r *bybodd*! [*bydodd*] marbedwn
Amharch gwael, i'r mawr *bael bwn*!" P. 110.

"The smallest of the small is *Hu* the mighty, in the world's judgement; yet he is the greatest, and Lord over us, we sincerely believe; and our God of mystery. Light is his course, and swift; a particle of lucid sunshine is his car. He is great on land and seas,—the greatest *whom I shall behold*,—[in my apprehension,]—greater than the worlds! Let us beware of offering mean indignity to him, the *Great* and the *Beautiful*!" P. 110.

Referring to the observation of Cæsar, that the opinion of the Druids corresponded in the main with that of other nations, respecting the nature, and attributes of the gods, Mr. D. now asks, (p. 123.) "With which of the Gods of Antiquity is this Helio-patriarchal divinity to be identified? And to this, he answers, (p. 126.) that he was *no one Divinity*, but "a *Pantheos*, who under his several titles and attributes, comprehended that group of superior gods, which the Greeks and other refined nations separated, and arranged as distinct personages." Thus,

"As the inventor of the few arts with which the Druids were acquainted, and as the conductor of the primitive race to their respective settlements, he was their *Mercury*. As the *Solar Divinity*, and God of Light, he was their *Beli*, or *Apollo*. As King of Heaven, he was their *Jupiter*. As Supreme disposer of Battle, he was their *Mars*; and as Ruler of the Waters, he was their *Neptune*. And thus Cæsar might discover in the superstition of the Druids, all the gods of his own Pantheon, and their different attributes. But as *Giver of Wine*, [*Brenin a poe'r gwin*,—the King who gives wine, p. 108,] which was his favourite

favourite picture amongst the Bards, he was certainly that *Bar-ebus* whose rites, according to Dionysius, were duly celebrated in the British islands. Under this character he appropriates the title of *Hu*, which is precisely the *T-as*, or *T-as* of antiquity, without the termination. His two great symbols, the Bull and the Dragon come under the same point of view. P. 126.

To the British rites of this Divinity, Mr. D. conceives the tradition respecting the oxen of *Hu* drawing the *avanc* out of the Lake to have a marked reference. It will therefore be proper, in order to catch a glimpse of those rites, to consider the British mythology of *Oxen*,—*Lakes*,—and islands embosomed in lakes.—

“Of all the objects of ancient superstition,” says he, “there is none which has taken such hold of the populace of Wales, as the celebrated oxen of *Hu*. Their fame is still vigorous in every corner of the principality, as far at least as the Welsh language has maintained its ground. Few indeed pretend to tell us what the *Ychen Banawg* were, or what the *Avanc* was, which they drew out of the lake.” P. 128.

This strange fable, whatever its origin may have been, is certainly, as here observed, current all over Wales. The borderers upon every lake of any consequence, assume the mighty feat to have been performed upon their own immediate waters and relate a thousand ridiculous stories upon the occasion. The *Matcorn yr ych banawg*, i. e. the inner horn of the lofty ox, it is said is still shown at Llanddewy Brevi, upon the little river of that name in Cardiganshire. In the opinion of Mr. Davies, it bears an allusion to some rites among the Pagan Britons, which were periodically celebrated on the borders of divers lakes, in commemoration of the Deluge, and in which the agency of sacred oxen was employed, and that certain strange ceremonies accompanied the performance. Mr. Owen, he observes, tells us, “that there is a strange piece of music still known to a few persons, called *Cainc y ychain banawg*, in imitation of the lowing of the oxen, and the rattling of the chains, in drawing the *avanc* out of the lake.”—(P. 129.) As this song seems to have been known only to the *initiated*, we cannot guess at the style of the composition. It probably resembled the celebrated *Gom Gom* tune of Captain Cable, in the “Musical Travels of Joel Collier.” The author of the “Musical Lady,” quoted in the same Burlesque, humourously remarks, that

“John Bull was made to roar, and not to sing :”

and

and such may have been the qualifications of the amateurs of *Cainc yr yekain banawg*.

"By the *Avanc*," says Mr. D., "we generally understand the *Beaver*; though in the present instance, tradition makes it an animal of prodigious bulk and force. In this Druidic fable, it seems to be ultimately referable to the Patriarch himself, or to the ark considered as his shrine, and supposed to have been extricated from the waters of the deluge, by the aid of the sacred oxen." P. 129, 130.

The author of a Welsh work entitled *Drych y prif oesfedd*, or "The Mirror of Ancient Times," very coolly doubts whether or not the *Avanc* was a *Crocodile* or an *Alligator*! "Anciently," says he, "there were wolves in Britain, and should there not have been crocodiles?" For the real meaning of the word itself, we may safely refer the reader, to one of Sir Richard Hoare's ingenious notes upon the Welsh Itinerary of Giraldus, (v. 2. p. 56,) in which, (notwithstanding the ill considered animadversion of the Cardiganshire Historian,) he correctly explains it to have been an obsolete, or perhaps local appellation of the common otter. We agree, however, with Mr. Davies, that in the Triad, it is to be received purely in a *mythological* sense; though we are not prepared, with him, to convert either the venerable Patriarch, or his ark, into a monster of the briny flood. This is indeed a Bryantian flight, in which our weak wings will not enable us to accompany him. If the triad is allowed to bear any allusion to the deluge, it may, simply, perhaps, be thus explained:—That when it pleased the Almighty Protector of the Universe, by the ministration of his Divine Providence, to recal his instruments of destruction, (here represented as an amphibious animal, or monster of the deep,) the overflowing waters were restrained, and no longer continued to be an universal lake, covering the surface of the earth. The monster was destroyed, and agriculture, under the symbol of oxen, dragging it from the deep, resumed her sway. The author, however, proceeds to a disquisition of some length, upon the Bulls and Oxen, of the old mythology; introducing some really curious observations from the Triads and Bardic poems of the Britons, as contrasted with the remarks of Bryant, Faber, and Borlase, upon the fabulous history of other nations; but all tending to maintain the doctrine of the helio-arkite superstition:—(p. 130 to 142.) From thence he enters upon a general review of the mythology of lakes; inferring from the report of Gildas, that the Druids worshipped

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mountains and rivers, (p. 145). As a relique of this superstition, he adduces the names of certain lakes among the Cambrian mountains, as Llyn Creini, the lake of adoration, upon the mountain of Cevn Creini, the hill of adoration: and Llyn Urddyn, the lake of consecration, in Merionethshire; and Llyn gwydd Iôr, the lake of the Grove, of Iôr, or God, in Montgomeryshire, (ibid). But not only the Britons are remarked in history for their superstitious veneration of lakes,—it is reported as equally true of the Continental Celte.—Strabo says that the Gauls consecrated their gold in certain lakes; and adds, that lakes furnished them with their most inviolable sanctuaries—"Μαλιστα δ' αὐτοῖς αἱ Λιμναι τὴν αὐτοῦ παρῆσαν."—Mr. D. understands this to allude "to certain islets or rafts inclosed within these lakes." (p. 144.) His further remarks upon this subject, (allowing for a very natural prejudice in favour of his avowed system) are interesting; and the reader, (whatever may be his conviction), will probably be entertained by a perusal of them. *Llyn-Llion*, or the *Lake of the Universal Deluge*, is considered to have been the prime origin of the superstition. (From p. 144 to 160.)

The sacred islands of the Druids however, though generally, are not always to be regarded as symbolical of the ark. Mr. D. finds that certain islands and rocky promontories, whether in the sacred lakes, æstuaries of rivers, or bays of the sea, represented the *mount*, upon which the deified patriarch landed from the waters of the deluge, (p. 161.) The island of Bardsea, (for instance) so illustrious, as well in *bardic*, as in *popish* lore, seems to have been one of these *rocks of the supreme proprietor*, or *places of re-animation*, which commemorates the landing of the patriarch. Meityr, a celebrated bard of the twelfth century, says of it.

"Ynys glan yglain [y glain]

Gwrthrych dedwyrain

Ys cain iddi."

i. e.

"The holy island of the Glain, (adder stone) to which pertains a splendid representation of re-exaltation."

The same remark holds good of Hu Iona, or Icolmkil, as well as other islets. And in all this, the reader may perceive the predilection of our ancestors for certain small insular spots, whether embosomed in lakes, bays, or æstuaries of rivers. (P. 164.)

In a poem entitled, "*Preiddeu Annwn*," or the Spoils of the Deep, says Mr. Davies, (165), Talieffin treats of the deepest mysteries of *Arkte* theology.

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"Am I not contending," (says the bard,) "for the fame of that song, which was, four times, reviewed in the quadrangular caer, or sanctuary!—As the first sentence, was it uttered from the cauldron, which began to be warmed by the breath of the nine damsels.—Is not this the cauldron of the ruler of the deep?"—That is the cauldron of *Hu*, the emperor of the seas.—And again, —Am I not contending for the honour of a song which deserves attention? In the quadrangular-inclosure, in the island of the strong door, or barrier, the twilight, and the pitchy darkness are mixed together, whilst bright wine is the beverage of the narrow circles!" (P. 165.)

In the "*quadrangular caer or sanctuary*" (the *rest* before alluded to,) our author perceives the *ark*,—and the *cauldron*, (as he explains it,) implies the whole system of Druidic lore. "We are here given to understand, that the mythology of the deluge, was the first of its mystical productions." P. 166.

This wonderful cauldron, it would seem, was attended, and originally prepared by *nine damsels*, in a *quadrangular sanctuary, within a sacred island*. They are high *Gwyllion*;—certain prophetesses of mythology, who gave the first presage of the deluge, by their nightly songs in the bosoms of lakes—to wit, the *sacred islands*.—And in them, the mystereis of the diluvian lore originated. (Ibid.) (The term *Gwyllion*, is the plural of the Welsh word *Gwyll*, a night wanderer, fairy, witch, &c.) They are represented as "children of the evening,"—probably because it was their office to celebrate certain nightly orgies.—(Ibid.) These *damsels*, as our author conceives, are commemorated in the monument of the *nine maids*, described by Dr. Borlase, in his antiquities of Cornwall. (P. 179.) They were also called *Sēon*,—"And this, says Mr. D. brings our bardic mythology again into contact with classical authority;—for our *Sēon*, corresponds with the *Sena*,—and our *Gwyllion*, with the *Gallicene*, of Pomponius Mela." (P. 168.) To them also he refers the Bacchanals described by Strabo, (l. 4.) in the little island off the Loire. (P. 169.) Mr. Owen, in his Welsh Dictionary, renders the noun *Se*, a star—*Seon*, stars.—And it will be recollected that the *Sena* of Pomponius Mela, was an *island*, and not a *personage*.

The reader is next introduced to a lady, of no mean celebrity, in the mythology of the Druids, viz. a *female divinity*, named *Kid*, or *Ceridwen*,—and of whom the *Gallicene*, or *Gwyllion*, were supposed to have been the priestesses. In a former part of this work, p. 123, the author had told us that in Aneurius's poem of the Gododin, this goddess was associated with *Hu*,—that she was in fact, the *Ceto* of antiquity, whom

whom Mr. Bryant and Mr. Faber, have determined to be no other than Ceres or Isis.—The bard Cuhelyn styles her "*Ogyrwen. Ambad*, the goddess of various seeds." She assumed, not only divers characters, but divers names. She was occasionally the mother, the daughter, and the consort of the Helio-arkite deity. She was *Kêd*, *Ceridwen*, *Llôd*, and *awen*, and she had a daughter named *Creirwy*, or *Llywy*, whose attributes were not easily distinguished from those of her mother.

P. 175.

Kêd or Ceridwen, equally with the arkite God, presided in the floating sanctuary; and was joint proprietor of the mystic cauldron. P. 175, 6.

"Her symbol, or distinguishing attribute," says Mr. D. "was a sacred boat.—She was even identified with the boat, or vessel which was fabricated by the diluvian patriarch; and, as the deified patriarch was symbolized by the *sun*,—so the goddess of the boat and cauldron was venerated in conjunction with the *moon*. (p. 176.) It is then a certain fact, that the Druids did pay an idolatrous homage to the patriarch Noah, and to the vessel which carried him safe through the waters of the deluge.—In this superstition they had almost lost sight of the one supreme God, whose providence alone had protected the righteous man and his tottering ark." P. 182.

In his third section, (p. 189,) Mr. Davies introduces, at length, an ancient British fable, entitled *Hanes Taliesin*, or the history of Taliesin, which he esteems to be a mythological allegory, upon the subject of initiation into the mysteries of *Ceridwen*, in which he perceives a strong resemblance to those of the Græcian *Ceres*.—In the first volume of the *Myvyrian Archaeology*, this tale is prefixed in the original Welsh language, to the poems of that bard; but our author, in order to accommodate his long, and we must say interesting annotations, has divided it into chapters.

Ceridwen is here represented as the consort of *Tegia Voel*, or *Bala Serenity*, the Lord of Pimble Mere, or Bala Lake. They had three children, viz. *Moruran*, the Raven of the Sea.—*Creirwy*, the sacred token of life, the most beautiful damsel in the world;—and *Avagddu*, utter darkness, or black accumulation.—This last, on account of his deformity, was so far the object of his mother's kind attention, that she carefully superintended his education, and instructed him in all sciences, whereby he might be rendered an interesting member of society. P. 190.

In *creirwy*, literally importing the sacred token of the egg, we are to regard the British *Proserpine*. She was also called

Llywyr, the manifestation of the egg, under which title he is noticed by Taliesin, and Aneurin, in conjunction with *Hu*, who is also called *Aeddon*, (p. 196.) *Tegid*, who is also denominated *Seithwedd Saidi*, is supposed to have borne a character corresponding with that of Saturn.

"If," says Mr. Davies, "*saidi* be a British term, it must be derived from *sad*, firm or just. From this word, and *urn*, a covered vessel, Mr. Owen derives the Welsh appellation of *sadurn* Saturn: so that *sad-urn*, is the just man of the vessel, a name not inapplicable to the patriarch Noah: and to his history the character of saturn is referred by mythologists in general, and particularly by Mr. Bryant, who takes notice, that *Dagon*, a representative of the same patriarch, was called *said-on*, (See Anal. v. 2. p. 300) which comes near to our *saidi*." P. 197.

It may be remarked, that this same identity is supposed by Bochart, and assented to by Sir William Jones, (see Asiatic Dissert. v. 1. p. 14), who forms a similar conjecture respecting an Indian king, whose story he conceives to be that of Noah, disguised by Asiatic fiction;—and he thinks it no unsafe conjecture, that he was also *Saturn*.—We are told, (ibid), that the name of this monarch was *Menu*, or *Satyavrata*, whose patronymic name was *Vaivaswata*, or child of the sun.—In another Dissertation, (Dissert. ix. ibid, p. 288, 8vo.) the learned writer informs us, that "in the reign of this sun-born monarch, the Hindus believe the whole earth to have been drowned, and the whole human race to have been destroyed by a flood, except the pious prince himself, the seven *Rishis* and their several wives,"—Mr. Maurice also tells us, (Indian Antiq. v. 2, p. 270), that "*Menu* is represented as taking an infinite variety of medical herbs, and innumerable seeds into the ark, for the express purpose of renovating decayed vegetation after the deluge."—The name of *Menu*, was by no means unknown to the authors of the ancient British Triads. He is there represented as one of the three first instructors, or legislators of the cymry.—"Whilst *Menw* lived," said the British bard Cynddelw, "the memorials of bards were in request whilst he lived, the sovereign of the land of heroes, it was his custom to bestow benefits, and honours, and fleet couriers on the wearers of long blue robes."—And Mr. Davies, (p. 262), remarks it as a curious coincidence, that

"The patriarch was worshipped by the name of *Misrac*, in the island *Mono* and upon the river *Menai*."

It has been observed that the general name of the daughter of

of Ceridwen, was *Creirwy*, (i. e. *Crair-wy*), the token or symbol of the egg; "and under this symbol," (says our author, p. 207,) the ark was represented in the general mythology of the heathens."—"An egg," says Mr. Bryant, "as it contained the elements of life, was thought no improper emblem of the ark, in which were preserved the rudiments of the future world.—Hence in the Dionysiaca, and in other mysteries, one part of the nocturnal ceremonies, consisted in the consecration of an egg. By this, we are informed by Porphyry, was signified the *world*, (p. 207.) The Persians said of Orontides, that he formed mankind, and inclosed them in an egg. The Syrians used to speak of their ancestors the gods, as the progeny of eggs.—Bryant. Anal. v. 2. p. 319, &c. P. 208.

"From the contemplation of this symbol of foreign superstition, we naturally turn to the celebrated *ovum anguinum*, or serpent's egg of the Celtic priesthood, as described by Pliny. This was, by way of eminence, regarded as *insigne druidis*; the insigne, or distinguishing mark of a *Druid*;"—but, like the mundane egg of other Pagans, it is here converted into an emblem of the ark, (p. 208.) "The natural historian recites at large the fabulous story of the production of this trinket—" *Angues innumeri æstate convoluti*," &c. (p. 209). The tale, it is true, is more immediately referable to the priests of Gaul; but the self-same mummerly was practiced by those in Britain. The Druids, as the bards report, were distinguished by the name of *Nadredd*, adders—they were therefore themselves the *serpents*, who, as the fable runs, assembled at a stated time in summer, to prepare these emblems of *Creirwy*, and to conceal within them certain discriminative tokens, which probably were kept a profound secret from the persons who received them, (p. 210). This, then, was the *crair*, or insigne of the Druids: and when made, or dressed up, in the figure of an egg, became the *creir-wy*, the insigne, or token of the egg, the sacred emblem of the British Proserpine.—P. 212.

(To be concluded in our next.)

ART. VIII. *A Succinct History of the Geographical and Political Revolutions of the Empire of Germany, or the principal States which composed the Empire of Charlemagne, from his Coronation in 814, to its Dissolution in 1806; with some Account of the Genealogies of the Imperial House of Hapsburgh; and of the six secular Electors of Germany; and of Roman, German, French, and English Nobility.* By Charles Butler, Esq. 8vo. 293 pp. 12s. Longman and Co. 1812.

MR. Butler's literary reputation has so long been established, that his name secures an extensive circulation of whatever he may please to publish on any subject. We also, however, on certain particulars, may differ in opinion from him; pay our willing tribute to his learning, his profound researches, his acuteness; and the prodigious variety of his information. We also, without reluctance, acknowledge his candour; even on those points, in which we feel ourselves completely at variance with him, and have no scruple to assert, that if his friends in Ireland were actuated by a spirit, as mild and temperate as his own, the separation, of which we mutually complain, would be less distant. This work contains, in a small compass, many important historical facts; exhibiting a succinct account of the Germanic Empire from the coronation of Charlemagne, in 814 to its inauspicious dissolution in 1806. It is divided into eight parts.

The first, which is previous to the period above-mentioned, comprises the period from the general division of the Roman empire between Arcadius and Honorius, to the revival of the Empire of the West in the person of Charlemagne.

The second part describes the period, during which the western empire was governed by the descendants of Charlemagne.

The third part exhibits an account of the period during the Saxon, Franconian, and Suabian dynasties.

The fourth is the History of Germany, between the extinction of the Suabian dynasty and the election of the Emperor Charles the Fifth.

The fifth part contains an account of the Rise and Progress of the House of Hapsburgh till its ultimate accession to the Empire of Germany.

The sixth part describes the division of the House of Hapsburgh into its Spanish and German lines, till the final extinction of the latter in the House of Lorraine,

The

The seventh part comprehends the period between the marriage of Maria Theresa, and the commencement of the French Revolution.

The eighth part comprises the commencement of the French Revolution, and the extinction of the German Empire.

It seems almost unnecessary to add, that Mr. Butler has produced a work of great curiosity and interest, and one which must at the present period be peculiarly acceptable. We know, indeed, of no other work; in this or in any language, in which this regular series of information on the Germanic empire can be found.

We, of course, subjoin a few specimens; and the first we introduce as corroborative of the approbation which we have before bestowed on Mr. Butler's candour.

“ In the mean time, *the Popes had risen into consequence.*

“ 1. St. Peter, the first of the Popes, had neither temporal estate, nor temporal power. During the ten persecutions, his successors acquired some moveable and immoveable property, for the support of the altar, and its ministers; and for purposes of charity. The donation of Constantine is a fable; but his constitution of 321, by which he authorized churches to acquire and hold property of every description, by gift, testamentary donation or purchase, is the real source of the wealth of the church. From him and his successors, the Popes obtained extensive possessions in Italy, Sicily, Dalmatia, France and Africa. In consequence of their descendible quality from Pope to Pope, they were called the Patrimony of St. Peter. Other churches had their respective patrimonies, to which they gave the name of an eminent saint of the district. Thus, the landed property of the church of Ravenna, was called the patrimony of St. Apollinaris; that of the church of Milan, was called the patrimony of St. Ambrose, and that of the church of Venice, was originally called the patrimony of St. Theodore, her first patron; but in the ninth century, the body of St. Mark having been brought from Alexandria to Venice, and the Saint having then been declared Patron of the city, the possessions of her church, were, from that time, called the patrimony of St. Mark.—In this manner, the Popes became Owners of Houses and Farms.

“ The laws of Constantine and his successors conferred on them, something like a right of civil jurisdiction. This was increased by the circumstances and temper of the times; and thus they acquired the Power of Magistracy.

“ After Justinian had reconquered Italy, Rome was governed by a Duke, who, like the other dukes of Italy, was wholly subordinate to the exarch of Ravenna. Still, as the Popes constantly resided at Rome, their spiritual character, their talents, the

the use they made of them, and particularly, the sums of money spent by them in public and private charities, in support of the walls and fortresses of the city of Rome, and in maintaining troops for its defence, endeared them to the Roman people. This gave them considerable political influence in the city of Rome, and the adjoining parts of Italy. Their exertion of it was always useful, and sometimes necessary for answering the purposes of government; and thus the Popes became possessed, indirectly, of Temporal Power. P. 8:

It is impossible not to approve the moderation, good sense, and good humour of the following passage.

“ A view of the fatal effects which this animosity has produced in the christian world, has often made wise and peaceful men endeavour to *reunite all denominations of christians in one religion*. With this view, at an early period of the Reformation, *Melancthon* formed his celebrated distinction of the points in dispute between Roman Catholics and Protestants, into the Essential, the Important, and the Indifferent:—in a latter period of the Reformation, *Grotius*, the most learned man of his age, employed the last years of his life in projects of religious pacification: towards the end of the seventeenth century, a correspondence for the reunion of the Roman Catholic and Lutheran churches was carried on between *Bossuet* on one side, and *Leibnitz* and *Molanus* on the other: it may be seen in the Benedictine edition of the works of Bossuet, and Mr. Duens's edition of the works of Leibnitz. In the beginning of the last century, a similar correspondence for the reunion of the Roman Catholic and English churches, was carried on under the direction, or at least with the connivance, of *Cardinal de Noailles* and *Archbishop Wake*: a full account of it is inserted in the last volume of *Mosheim's Ecclesiastical History*. With a view of facilitating this reunion, Doctor Courayer wrote his *Discourse on the Validity of English Ordinations*. A curious history of the controversy to which that treatise gave rise, is contained in *Commentatio historico-theologica de Consecratione Anglicanorum Episcoporum, ab Olao Kieruingio, 4to, Helmstadii, 1739*.

“ That such men as *Melancthon*, *Grotius*, *Bossuet*, *Leibnitz* and *Molanus*, should engage in the project of reunion, is a strong argument in favour of its practicability; that it failed in their hands, may shew that it is more than an Herculean labour; but does not prove it utterly impracticable. It is evident, that at one time more than another, the public mind may be disposed to peaceful councils, and to feel the advantage of carrying mutual concession, as far as the wise and good of each party wish them carried. Perhaps the time is now come:

“ The

"The soul's dark cottage, batter'd and decay'd,
Lies in new lights through chinks which time has made.

WALLER.

"Through the flaws and breaches, the yawning chasms (as they are termed by Mr. Burke), which the events of the times have made in the civil and ecclesiastical institutions of almost every country, a flood of light seems to break in, and to point out to all who invoke the name of Christ, the expediency of mutual forbearance, mutual good humour, and a general coalition in defence of their common christianity." P. 136.

We insert also the conclusion of the work, the reading of which impressed us with various sensations of regret and sorrow.

"Some time in the month of August 1792, the writer of these pages called on Mr. Burke; and found him, as he usually was, at that time, surrounded by many of the French nobility, and haranguing them, with great warmth and eloquence, on the horrors of the French revolution, and the general ruin with which it threatened every state in Europe. One of them interrupted him by saying, with something more of levity than suited either the seriousness of the subject, or the earnestness with which Mr. Burke was expressing himself,—*'Mais enfin, Monsieur, quand est ce que nous retournerons dans la France?'* *'Jamais!'* was Mr. Burke's answer. It was a word of woe: he pronounced it in a very impressive manner, and it evidently appalled the whole audience. After a short silence, during which his mind appeared to labour with something almost too big for utterance,—he continued,—*'Messieurs! les fausses esperance ne sont pas une monnoye que j'ai dans mon tiroir; dans la France vous ne retournerez jamais.'* *'Quoi donc,'* exclaimed one of the audience, *'ces coquins!'*—*'Coquins!'* said Mr. Burke;—*'Coquins! ils sont Coquins; mais ils sont les coquins les plus formidables, les plus terribles que le monde a connu.'*—*'It is most strange!'* He then said in the English language,—*'I fear, I am the only man in France or England, who is aware of the extent of the danger with which we are threatened.'*—A pause ensued:—*'But,'* said a person present, who wished to prolong this very interesting conversation, *'The Duke of Brunswick is to set all right.'* *'The Duke of Brunswick!'* Mr. Burke exclaimed, *'the Duke of Brunswick to do any good! a war of Posts to subdue France!'*—Another pause ensued. *'Ce qui me desesperé la plus,'* he then said, addressing himself again to his French hearers, *'ce qui me desesperé le plus, est que, quand je plane dans l'hemisphere politique, je ne vois guerre de tête ministerielle a la hauteur des circonstances.'*

"*'Je n'ai pas le courage de parler des miseres qui suivirent,'* said Montesquieu's words, when he comes to the last years of the empire

empire of the East: they may be used by every writer, whose subject leads him to notice, without obliging him to dwell upon, *the last years of the Empire of the West.*

"For the purpose of these sheets it is quite sufficient to mention, that the original confederacy against France was terminated, in respect to Austria, by the treaty of Campo Formio, in October 1797; and that a second confederacy against France was terminated in respect to Austria, by the treaty of Luneville, in February 1801; that, during the peace, or rather armistice, which followed, Buonaparte, in May 1804, assumed the title of Emperor of the French, and was crowned at Paris in the following November; that, in August of the same year, the Emperor of Germany assumed the title of Emperor of Austria, for his independent kingdoms; and was soon after crowned at Vienna; that, in March 1805, the kingdom of Italy was deferred to Buonaparte; that he was crowned, at Milan, King of Italy, in the following May; that, in the close of that year, there was a third confederacy against France, to which Austria, Russia, Prussia, and England, were parties; and that Buonaparte obtained a complete victory over it, at Austerlitz, almost immediately followed by the treaty of Presburgh, signed in the ensuing December. The first of the three confederacies we have mentioned, gave to France, Italy, and a part of Germany; the second, laid Austria at her feet; the third, annihilated Prussia.

"In July 1806, most of the princes in the western and southern divisions of Germany separated themselves from the Germanic body, and formed themselves into a league, under the protection of the Emperor of the French, with the title of the Confederated States of the Rhine. On the 7th of the following August, the Emperor of Germany, by a solemn edict, abdicated the Imperial Government of the Germanic Empire, and absolved the Electors, Princes and States, and all that belonged to the Empire, from the duties, by which they were united to him, as its legal chief.

"Such has been the extinction of the Germanic Empire, after having subsisted during a thousand years; and having been uninterruptedly possessed by the House of Hapsburgh since the election of the Emperor Albert the second, in 1438." P. 204.

At the end of each division of his work, Mr. Butler has subjoined his authorities; and, by way of appendix, has communicated at the end of the volume, in the form of notes, various proofs and illustrations of the different subjects discussed in the preceding pages. The reader will also find tables, to the amount of twenty-one, exhibiting the genealogies of the imperial and noble houses connected with the professed subject of the work.

BRITISH CATALOGUE.

POETRY.

ART. 9. *Poems, by Caroline Symmons, and Charles Symmons, D.D.*
Author of the Life of Milton, &c. &c. 8vo. 412 pp. 12s.
 Johnson. 1812.

Our respect for the editor of these poems, who is also the author of a very considerable part of the volume, joined to an unfeigned regret for the premature loss of his very accomplished daughter, would have induced us to assign them a more conspicuous situation. But part of these poems have been published before, and noticed with due commendation in our pages; and we somewhat regret, that the compositions, which now appear for the first time, have not more particularly been so designated. These, however, form no small portion of this publication; and the translation of the fourth book of Virgil's *Aeneis*, and the tragedy of *Inez*, form a material part of what is here exhibited for the gratification of the poetical reader. With respect to the tragedy, we are informed that it was sent to the proprietors of Drury-lane Theatre, with a view of its public exhibition; but it was thought to represent too near a resemblance to some "occurrences and agents in the highest walk of life." The whole volume bears evident marks of superior talent, of correct taste, and elegant writing. Our limits will only allow of the following short specimen.

" TO FANNY.

" Fanny! when nature call'd thee into light,
 The Graces, studious of the eventful hour,
 Were near, and each, with smiles divinely bright,
 Gave thee some token of her present power.

" One shaped th' aerial finger, finely skill'd
 To animate the canvas, or the lyre:
 One dew'd thy lip with nectar thrice distill'd,
 And kindled the soft eye with heavenly fire.

" One on thy fragrant breast her cestus tied,
 And threw her radiant mantle o'er thy form:
 Taught thee with lightest foot the dance to guide,
 And with each act to breath some nameless charm.

" 'Go now, sweet child!' the harmonious sisters said,
 Win without toll, and conquer without art:
 And while our influence shines around thy head,
 Our finer power shall quicken in thy heart.' "

ART.

ART. 10. *Oxoniana, a didactic Poem, in several Letters on the late improved Mode of Study and Examination for Degrees, in the University of Oxford. By a Cambridge Master of Arts. 8vo. 98 pp. 6s. Bickerstaff. 1812.*

Whether this author be a Cambridge man, as he pretends, or, as is more likely, an Oxford man assuming that disguise, he is a puzzle-headed and ridiculous pedant. Nor is this any reflection upon either University, for such may doubtless be found in both places. Very difficult is it, in general, to find out his meaning, and very little is it worth when found. The following is part of a description of the Bodleian Library.

“ O’er those rich tomes of consecrated lore,
With microscopic eye you closely pore;
You view vast volumes, labours of the day,
In Russian mantle or Morocco gay,
From *Wynken*, bound in antiquated dress,
Down to Sir Richard’s margin and hot-press:
All in their party-coloured trim array,
In mournful mood or friskiness so gay:
O tempora—mores!! those exclaiming dwell,
These happy fingering, *Vive la bagatelle!*
Tracing each passion of the human soul,
Whilst vanity surmounts, controuls the whole;
To dearest self ascribes, like needle true,
Applausive fame, for worth’s imputed due;
And gives surviving ages to proclaim,
That *so acute* thus ennobles name.” P. 4.

Here, reader, you have three languages, besides English. But, as Foote’s Cadwallader says, “Have you not a bit of Greek, Mr. Sprightly?”—O yes, and Hebrew too.

“ To atoms gave an elemental strife,
And earth-born *ἄνθρωπος* wak’d to life.” P. 14.

Never before, we believe, were those Mosaic words so hooked into English doggerel. Greek is plenty.

Ex. gr. “ Say, modest man, thy comprehensive mind,
The true *Σαύτης* *γνώσις* how to find.” P. 47.

“ Till loud *Εὐφροσύνη* undulate the air;
Then bawling Gips reflect thy echoed sound,
Εὐφροσύνη! Πῦμα! cloistered walls rebound.” P. 48.

Here is Greek and no Greek. This is a pretty fellow to write on Education! Of this we are certain, that, in whatever way this poet was educated, it was either wrong, or very ill bestowed. The only good thing in the book is the famous copy of Latin
verses

verses, written to the late Dean of Christ Church at Westminster School, which is introduced into the preface, with a tolerable translation. But the verses are very incorrectly given.

ART. 11. *The Isle of Palms, and other Poems.* By John Wilson. 8vo. 415 pp. 12s. Longman and Co. 1812.

This author, we hesitate not to pronounce a real poet. But he is a poet spoiled, by wandering in wilds and solitudes, with other geniuses, conspiring to work themselves into madness with enthusiastic raptures. By the locality of several of his poems, he is evidently one of a cluster of bards who haunt the shores of Windermermere; and pity all who dwell among their fellow men, and perform their appointed tasks in the world. The poem entitled "My Cottage," (p. 290) will explain to every reader the enthusiastic temperament of the author's mind, and the superhuman sublimities, in which he thinks it his only bliss to live.

He is also one of those, who suppose that every possible licence is allowable to a privileged genius. Neither the common rules of measure, nor the rational laws of narrative, can confine him. He can write, indeed, like a reasonable being. But in his principal poem, "the Isle of Palms," the measure is all licentious, and the narrative all invendoes. The outline of the tale is simple: a pair of lovers are shipwrecked; they only are saved of all the crew: the ship's boat is also saved, and after the storm, conveys them, as if by magic, to the *Isle of Palms*, where they live long enough to have a daughter grown up, sufficiently to run over the hills, and bring them the first news of a ship in sight. At length they are brought home to Wales, where they live happily, and die. This is the sketch. But how they are saved, first one and then the other, how supported when saved, how fed and clothed in their island; these, and all such common things, are left entirely to conjecture. Even the child is not mentioned, till we find her bounding over the hills, and appearing something like a fairy, dropped from the clouds. Of the wildness of the measure, and the fantastic refinement of the expressions, we cannot give a stronger instance than in the first introduction of the lovers.

"Is no one on the silent deck,
Save the helms-man, who rings for a breeze,
And the sailors who pace their midnight watch,
Still as the slumbering seas?
Yes! side by side, and hand in hand,
Close to the prow two figures stand,
Their shadows never stir,
And fondly as the Moon doth rest
Upon the Ocean's gentle breast,
So fondly they look on her.
They gaze and gaze, 'till the beauteous orb
Seems made for them alone:

They

They feel as if their home were heaven,
 And the earth a dream that hath flown.
 Softly they lean on each other's breast,
 In holy bliss reposing,
 Like two fair clouds to the vernal air,
 In folds of beauty closing.
 The tear down their glad faces rolls,
 And a silent prayer is in their souls;
 While the voice of awaken'd memory,
 Like a low and plaintive melody,
 Sings in their hearts,—a mystic voice,
 That bids them tremble and rejoice.
 And Faith, who oft had lost her power
 In the darkness of the midnight hour,
 When the planets had roll'd afar,
 Now stirs in their soul with a joyful strife,
 Embued with a genial spirit of life,
 By the moon and the morning-star." P. 12.

As for the meaning of some of these lines, especially the last six, we have sought for it in vain. But the whole is of the school of Kehama. Why these lovers are there, how they can lean so holily on each other, not being yet married, (which indeed they never are, but by themselves,)—none of these things are ever told: and the whole narrative is a complete tissue of enigmas. The author is full of purity and piety, yet he *almost* adores the moon, and seems *quite* to deify women. The cadence of the last line in this passage is exactly that of "my Poll, and my partner Joe;" and several others may be found to have their prototypes in old comic ballads. Yet many occasional touches of beauty occur, and we were particularly struck with the splendid, though not faultless paragraph, that concludes

" Comfort is in the helm, the sail,
 The light, the clouds, the sea, the gale,
 Around, below, above." P. 69.

That the author is pious is much to his honour; that he is sometimes fanatical is to be lamented. That he has much poetical imagination is certain; but that he will ever gain the fame, which nature seems to have formed him to achieve, unless he will become more rational, we cannot in the least encourage him to hope.

ART. 12. *The Wanderings of Woe, or Conjugal Affection: a Tribute to the Memory of a Beloved Wife. With an Appendix, containing the Wrongs of the Academical Clergy, &c. &c. By the Rev. James Cox, D. D. of Wadham College, Oxford; and Master of Gainborough School.* 12mo. 5s. Mawman. 1813.

This volume of Poems, partly in rhyme and partly in blank verse, was avowedly written to soothe the anguish arising from the

the loss of a beloved wife. They indicate a strong sensibility; but cannot claim any praise beyond that of mediocrity.—A praise of which, we fear, no writer of verses is ambitious. There is a prize Essay at the conclusion, on the Wrongs of the Academical Clergy. The Wrongs of Industry. The Wrongs of Women, and a Prayer, composed by the Female, whose death is here lamented. The prayer is highly creditable to the piety and good sense of the composer.

ART. 13. *The Deliverance of the North; or the Russian Campaign; a Poem. Published by the Author for the Benefit of the Russian Sufferers.* 8vo. 24 pp. 1s. 6d. Baldwin. 1813.

This is a very spirited and patriotic apostrophe on the subject of the Russian Campaign, and as it is published with the benevolent intention of aiding the subscription for the Russian sufferers, we willingly insert the following extract on the conflagration of Moscow, hoping that it may induce many of our readers to be purchasers.

“ Soon all is hush’d, a stillness horrible
Succeeds the roar, and deathlike silence reigns
Uninterrupted, save where on his watch,
Already station’d from the Gallic host,
At intervals the centinel demands
The word of some poor wand’ring wretch.—Alas!
His all lies buried in the general heap
Of wide destruction, and he hovers nigh
In fix’d despair. Dire change! where but so late
A rich Imperial city flourish’d free
And happy, a scene the traveller beholds
Of woe unutterable! scarce remains
A solitary vestige of its wealth:
O’er its fallen temples, towers, and palaces
The blasted form of desolation broods
Mid smoking ruins—Now, deluded chief,
Where are those comfortable quarters? where
The abundant stores? Thy legions canst thou feed
On ashes; miserable men, deceiv’d
With glozing lies, as erst false Lucifer
Deceiv’d the sons of Heaven, whose soul revolt
Plung’d them to hell; to serpents there transform’d,
Of man seduc’d their yearly punishment,
For tempting fruitage, sent but to delude,
They, knowing, yet unable to abstain
Chew bitter ashes.—Thou may’st vaunt indeed
Of conquest ended, and may’st talk of peace:
Presumptuous! peace with thee? not so; the game
Is but begun; and, uninvited there,
Thence, as thou may’st, withdraw.—

“ Supplier

“ Supplies of food
 In vain the num’rous foragers demand
 From the surrounding villages; arousd
 The hardy peasants grasp their uncouth arms;
 Instead of bread they proffer steel; the scythe,
 The prong, or reaphook, in their hand becomes
 A deadly weapon of offence.” P. 16.

NOVELS.

ART. 14. *The Age we live in; a Fragment: dedicated to every young Lady of Fashion.* 12mo. 3s. 6d. Lackington. 1813.

This is an elegant and well-written little volume; certainly from the pen of one who knows a great deal of fashionable life, and of *the age we live in*. It has also a good moral tendency, and in every respect deserves our commendation. We should, indeed, have been glad to have had a catastrophe of a less melancholy bearing, which might easily have been contrived. But as it is, every young lady of fashion will do well to give it a perusal.

DRAMATIC.

ART. 15. *The Englishman at Verdun; or the Prisoner of Peate. A Drama, in Five Acts.* By James Lawrence. 12mo. 5s. 6d. Hookham. 1813.

It is very well known that our Countrymen, who were basely and contrary to the Laws of Nations detained at Verdun, suffered a series of uncommon indignities and cruel hardships, from the miscreant commandant and his abandoned wife. Mr. Lawrence the author of this Tract was one of those who suffered. He has before published two small volumes, detailing many anecdotes of the English who were his fellow prisoners, and this may be considered as a supplement. He has introduced, in the form of a Drama, the principal personages, and an interesting story, which, though not calculated for representation, may be perused with amusement.

ART. 16. *The Tea-Room, or Fiction and Reality; a Play in two Acts, with the Song in a new Pantomimical Interlude, entitled the Enchanted Cave, or the Black Joke and Harlequin Stag-hunter.* By the Author of animating Hints on going to War with America, &c. 8vo. 46 pp. 1s. 6d. By the Author. 1811.

There are persons on whom any remarkable degree of success and celebrity, in a living author, operates chiefly by producing
 a pro-

a proportionable degree of aversion and disgust. The more the public admire, the more they rail and torment themselves. Literally *themselves*, for few others attend to their tormentings. For such feelings we do not choose to account; but they evidently arise principally in the breasts of those who are, or aspire to be, authors themselves. Among poets, Mr. Walter Scott has very strongly excited this feeling. We have known several of the fraternity, some of whom are now dead, and others still living, who had it strongly upon them; accompanied by a considerable degree of wonder, how the public can be so *stupid* as to prefer the poet in question to them. They cannot see the wonderful merit, nay, they can point out the most glaring faults!

To this class belongs the anonymous writer of this unfinished, and probably never to be finished "Play, in two acts;" which is itself neither more nor less than wretched stuff. But the author is one of the most violent of the tribe.

"The *real* beauties of all Mr. Scott's writings," he says, "as far as regards the impression of good moral sentiments, may be brought within fewer pages than the ballad of Robin Hood; and yet the *wealthy fools* of this age are giving guineas for his works. They will not be republished many times more. They are the nonsense of the day; the spawn of fancy put in motion by the sun of artifice." Delicate this! Again.

"If his works had been published in a cheap form, without splendid decorations and expensive embellishments, from engravers and printers, in the course of this century, they would have been more known to pastry-cooks and cheese-mongers, (those *helluones librorum*, those devourers of books), than by the public at large." So much for the critical taste and judgment of this anonymous. Now for his feelings and character.

"The persevering efforts of his (the author's) life, shall be to bring into contempt the domineering insolence of professional tyranny, and the silly pride of aristocratic importance. These are the most ardent desires of his soul, the primary objects for which he would wish the continuance of existence. Independently of these animating and truly important objects, he sees nothing in this life to make him in love with it."

Amiable creature! He wishes to live, only to abuse his betters, whether in acquired or hereditary rank. Luckily, if he writes no more attractively than he has written here, his sentiments, good or bad, jacobinical or calumnious, will never be known to twenty people; except by such a report as this. It was not, in fact, worth our while to notice the tract at all; but having accidentally read it, we thought the extravagance of the thing might amuse our readers; and it is not always an irrational curiosity which preserves monsters for inspection.

MEDICAL.

- ART. 17. *Practical Observations on the Use and Abuse of Cold and Warm Sea-bathing in various Diseases, particularly in scrofulous and gony Cases.* By John Gibney, M.D. resident Physician at Brighton. 8vo. pp. 144. 5s. Underwood, &c. 1813.

It is surprising that the practice of bathing is so little encouraged in this country, conducting as it does to health, and constituting a refined and agreeable species of luxury. Although many able physicians and learned authors have published their sentiments on this subject, we cannot regret the appearance of the present unassuming volume. It gives us just as much philosophy as suffices to account for the different effects of the various kinds of bathing, generally pursued at watering-places, and presents us with some salutary cautions and judicious regulations for using it with safety and advantage. We were disappointed in not finding any account of the effects of friction combined with the warm bath, in certain rheumatic affections, a practice which has sometimes proved singularly efficacious in very obstinate cases. In what the author does state, however, he appears to be perfectly correct; and on the whole we have been pleased with his treatise, which we would recommend to the frequenters of watering-places, as well as to medical readers.

GRAMMAR.

- ART. 18. *A Grammar of the English Language; containing a complete Summary of its Rules, with an Elucidation of the general Principles of elegant and correct Diction, accompanied with critical and explanatory Notes, Questions for Examination, and appropriate Exercises.* By John Grant, A.M. 12mo. 410 pp. 6s. Sherwood and Co. 1813.

There is no end of Grammars, and particularly of English Grammars. That the present is an extremely elaborate work cannot be denied. The author gives a vast abundance of rules, and follows them, in every instance, by improprieties of language offending against them, which the learner is expected to correct. One great object with Mr. Grant is to simplify the declensions of nouns and the conjugations of verbs, in which he is not unsuccessful. He treats very much at large on the subject of style, in all its parts, and that is perhaps one of the most original portions of his Grammar.

This author is the same who some time ago published "Institute of Latin Grammar," a work of considerable merit:

ART.

MILITARY.

ART. 19. *On the Formation of British Light Infantry; submitted to his Royal Highness the Duke of York, Commander in Chief, on the 5th of November, 1811. By J. B. Dronville, Captain of Horse. A new Edition, with six fine Plates. 4to. 15 pp. 10s. 6d. J. J. Stockdale. 1813.*

The proposal stated in this small, but neatly executed work, is founded on a fact, of which we confess ourselves to have been previously ignorant. It is this; that

"An immense number of deserters, from the French armies in Spain and Portugal, are monthly brought over to England. Above one-third of these men are either Poles, Russians, or Germans, who are accustomed, from their earliest youth, to the management of ungovernable horses, which they glory in breaking."

It is proposed therefore, by Capt. Drouville, to employ these men in a service for which they are peculiarly well fitted, and which he shows, in the opening of his book, to be more than all others formidable to an enemy. The service, he thinks, would be so extremely acceptable to the people themselves, as greatly to increase the number of those deserters, when the establishment of such a corps should be known.

The Plates here given exemplify the action and appearance of the proposed Lancers in several modes of attack, and are extremely well executed, and coloured. It is shown, that the establishment would be cheap as well as useful; and all the particulars of its formation, officering, and uniform, are carefully detailed. We see here, however, but one side of the question. Why the idea has not been adopted, and carried into practice, may depend upon considerations, which are unknown to us. That there would be no remissness in the Commander in Chief to attend to any proposal, likely to be useful to the service, we feel an entire confidence.

CATHOLICS.

ART. 20. *Letters on the religious and political Tenets of the Romish Hierarchy, addressed to Dr. Troy, titular Archbishop of Dublin. By William Hales, D.D. Rector of Killesandra in Ireland, and late Professor of the Oriental Languages in the University of Dublin. Second Edition. 8vo. 136 pp. 5s. J. J. Stockdale: 1813.*

Though our alarms are for the present quieted, on this moment-
ous subject, we shall not forbear to continue our accounts of those
 G 2 tracts.

tracts, which the occasion has produced; knowing that they may again be necessary to repel the attacks of indefatigable assailants.

Dr. Hales, a well-known and very able champion of the truth, writes here rather upon the doctrinal than the political part of the question; and particularly exposes, in the most powerful manner, the absurd and abominable tenet of transubstantiation. He answers all the arguments of Dr. Troy, and his advocates, whether urged against our church, or brought forward in defence of their own. He particularly fixes upon them, by undeniable documents, the obnoxious doctrine, which they are so anxious to deny, that faith is not to be kept with heretics, where the interests of the faith or of the church are concerned. In effecting all this, he brings forward a vast many authors, old and new, and among them some very curious documents, which had escaped the generality of enquirers. He vindicates Wicliff and Hufs against the calumnies of the Papists; and justifies our own Test Laws, by an examination of the principles on which they are founded.

Among those whom he produces to bear witness that transubstantiation was not the ancient doctrine of the Church, are Pope Gelasius, elected in 492; and Elfric, Archbishop of Canterbury, whose *Sermones Catholici* were written towards the latter end of the tenth century. One of the most curious passages in this very curious tract, is taken from those discourses, an old English translation of which is extant in manuscript, in the Bodleian Library, at Oxford, and in the Library of Bennet College, Cambridge. Dr. H. vindicates the Albigenes, by producing their own confession of faith, as drawn up in the year 1200, which he takes from authentic history.

In answer to Dr. Troy's very bold assertion, that "the see of Rome *never* taught that faith is not to be kept with the heretodox;" he produces the authority of Ghilini, Nuncio to Pope Benedict XIV. who says, in a Letter to the Irish Prelates, "It ought to be known to your erudition, that *this same* doctrine which is asserted to be *detestable* in this oath [the oath of abjuration], the same is defended and contended for by most Catholic nations, and *has been repeatedly followed in practice by the Holy See.*" P. 116. How can the equivocators escape from such proofs?

We asked, in May last, (p. 526) whether the horrible massacre of the barn of Scullabogue had ever been satisfactorily contradicted, and we find it here referred to as a certainty, by Dr. Hales, p. 118.

The publication consists of ten letters, seven of which were published in the Dublin Journal several years ago, and the remaining three in an English Review. They are now attainable by all, in a convenient form; and they certainly contain arguments and proofs which defy all contradiction.

- ART. 21. *Correspondence on the Formation, Objects, and Plan of the Roman Catholic Bible Society; including Letters from the Earl of Shrewsbury, Lord Clifford, Right Rev. Bishop Poynter, Rev. Peter Gandolphy, Ant. Rich. Blake, and Charles Butler, Esqrs. With Notes and Observations, exhibiting the genuine Principles of the Roman Catholics.* 8vo. 92 pp. 2s. 6d. Secley, Hatchard, &c. 1813.

This is a very important document, and shows but too clearly how impossible it is to form any effectual plan of conciliation between Protestants and Papists, on account of the inflexibly hostile dispositions of the latter. A Society of Protestants united itself, in the beginning of this year, for the purpose of supplying Bibles to the poorer Roman Catholics, in the United Kingdom; and that no offence might be given to the Romish Clergy, they resolved to print the Rhemish Version of 1582 for that purpose. They were the more strengthened in their hopes, that this benevolent aid would be kindly accepted, by the following passage in the Letter of a Romish Priest, Mr. Peter Gandolphy, to Dr. Marsh:—"Yet, Sir, if any of the Bible Societies feel disposed to try our esteem for the Bible, by presenting us with some copies of a CATHOLIC VERSION, *with or without notes*, we will gratefully accept, and faithfully distribute them."

It proved, however, that these words were either inconsiderately written, or thrown out only *ad captandum*; for in the result it proved, that the Romanists would not receive or distribute even their own Version without notes; and that they formed a Society of their own, expressly for the purpose of printing the same Version, with a number of the polemical notes, before subjoined to it, and particularly hostile and injurious to the Protestants. The whole correspondence, which arose out of these circumstances between the founders of the Protestant Society, and those of the Roman Catholic Counter-Society. (for so it may most properly be called) is here given; and, with the notes selected from the Rhemish Bible, is well deserving of the perusal of every Protestant, that he may see what temper they maintain against us, who have been urging us, by all possible means, to give them power over us. Let them read, and be wise.

- ART. 22. *Familiar Letters on the real Argument peculiar to the Question of Catholic Emancipation: addressed to the Right Honourable the Earl of Donoughmore. By Peter Moore, Esq. M. P.* 8vo. 207 pp. 6s. Jordan. 1812.

This profound member of the legislature is much inclined to treat the whole question between us and the Catholics with jocularity: and these Letters, he tells us, "not originally designed for the press," are "indebted for their present fanciful arrangement, to the ingenuity of the skilful typographer." We are not, therefore,

therefore, to expect in them any peculiarly luminous order; nor perhaps any great profundity of remark, when we read further, that they are only "some portion" of the author's *amusements*, during a month's residence within sight of the pier of Ramsgate; though they still offer "on an extended scale, the sentiments which he meant to have delivered in his place in the House of Commons, on a very contracted one."

In the perusal of these Letters, therefore, after this preparation, we could not be surprised to find the author's opinions very peculiar, and his expressions still more extraordinary. He considers the whole question of Church establishment as simply political, and therefore speaks of the Reformation merely, as "the *change called the Reformation*," which now, he *humly* contends, "ought to be called *revolution* not *reformation*, inasmuch as the separation of England from the jurisdiction of the political government of the King or Emperor of Rome, though called High Pontiff, was no more than the separation of the Netherlands from the Emperor of Germany; much about the same time, under the very same plea of religious persecution." P. 34.

Under this view, Mr. Moore treats of all the violent proceedings of the bigot Mary's reign, as merely political, and a consequence of her vassalage to this "King of Rome;" and having dashed through that period, he introduces Queen Elizabeth to us in the following *dignified* and very original manner.

"Next arrives the great and magnanimous Elizabeth, whose frown shook the Universe, and one of whose eye-lashes, by an ordinary twinkling, first eclipsed, and, being so benighted, instantly annihilated this *Hongoterrifictthemagnimibus* of the sixteenth century, [doubtless, the Pope,] this long-whiskered progenitor of *Muskin-Fuskin*, who alike terrified the women and children of the eighteenth century, and disturbed the national tranquillity!" P. 44.

How judicious is it in large boroughs to send up representatives to Parliament, so peculiarly qualified to discuss the great questions by which the public mind is agitated; and not only to throw new light upon them, but to coin new words for expressing their original ideas! The upshot of this learned legislator's argument seems to be, that as the Pope is now fallen in political power, he is no longer to be dreaded as a pontiff, or religious dictator, but is become a mere bugbear. But he may be told, by persons who know the actual proceedings of the Irish Catholic Bishops at this period, that fallen as he is in political power, his pontifical injunctions are quite as operative now as they were in the sixteenth century; and not at all more favourable to the Protestant liberty of conscience in England or Ireland. But enough; a specimen of such a production must be quite sufficient.

TRAVELS.

- ART. 23. *Journal of a Tour in Iceland in the Summer of 1809.* By William Jackson Hooker, F.L.S. and Fellow of the Wernerian Society of Edinburgh. Second Edition, with Additions. 2 Vols. 8vo. 1l. 6s. Royal 8vo. 1l. 16s. Longman and Co. 1813.

In our Review for the month of October, in the preceding year, we took notice of the first edition of this curious and entertaining work, and there expressed our regret that its circulation was so confined. It is now republished, with considerable additions, but it is not explained of what these additions consist; we can therefore, on the present occasion, only refer our readers to what we said on the appearance of the first edition, and express the satisfaction we feel that the work is now of easy attainment.

- ART. 24. *Letters written in a Mahratta Camp during the Year 1809, descriptive of the Character, Manners, domestic Habits, and religious Ceremonies of the Mahrattas. With ten coloured Engravings, from Drawings by a native Artist.* By Thomas Duer Broughton, Esq. late Commander of the Resident's Escort at the Court of Scindia. 4to. 2l. 8s. Murray. 1813.

If this work had been published in an octavo volume, at a moderate price, we should have been induced to recommend it as an agreeable amusement for a vacant hour. But this is really too heavy a tax upon the public curiosity, and we exceedingly reprobate the modern custom of making a few indifferent plates, of little value or interest, a pretence for a quarto form and an extravagant price. The plates in this work are of very little importance; the work itself is amusing, and contains some entertaining anecdotes of the Mahrattas, a people with whom we are not yet very familiarly acquainted.

DIVINITY.

- ART. 25. *Remarks on the Bishop of Lincoln's Charge, delivered to the Clergy of his Diocese, 1812.* By John Disney, D.D. F.S.A. 8vo. 1s. 6d. Johnson. 1812.

We have before given our opinion of this admirable Charge, and we feel no disposition either to retract or qualify the commendation we bestowed upon it. The Right Reverend writer contended in that Charge, a position which nobody can presume to deny, that the Roman Catholics are in complete possession of religious toleration, and that what they now demand is political power, a species of political power which cannot be granted with-

out extreme hazard to our constitution in church and state. In reply, this veteran combatant in the fields of controversy, affirms, that toleration, without allowing any capability of enjoying civil power, is to permit a man to live indeed, but to render life a burden by tying his hands and feet. But is this fair argument? Three-fourths of what is not entreated, but imperiously demanded, are conceded by a superior to his dependant, and because the small residue of the claim is withheld, his life is made a burden by tying his hands and his feet. The sophistry, such as it is, is again and again answered by the bishop in the progress of the Charge, by anticipation of these and similar objections, and most satisfactorily, when it is asked, would any one employ in his private concerns those whom he thinks disaffected to his interest, and who he knows would rejoice in his disgrace and ruin? A pleasant anecdote is related in p. 51, of this pamphlet, of Pope Ganganelli and Voltaire, which we are sorry not to have space left to introduce. Dr. Disney's pamphlet is written with much courtesy as to its language, but we have not been at all impressed by his arguments,

ART. 26. *The Duty of Britons to promote, by safe, easy, and efficacious Means, the Progress of Christianity and Civilization in India. A Sermon preached at the Meeting-house, Carter-lane, on Sunday, the 4th of April, 1813. By Joseph Barrett. 8vo. 21 pp. 1s. Johnson. 1813.*

We perfectly agree with this, and other writers on the subject, that it is a pressing duty to promote, "by safe, gradual, and efficacious means," the propagation of the Christian Faith in India. But we must contend, that the only prudent and constitutional way to do it, will be first to establish the national Church among the British natives in India, and then to employ Missionaries chosen from the body of that Church. We cannot approve the plan of this author, to suffer confusion first to prevail, in hopes that order may arise out of it.

"If," says he, "erroneous doctrines should be taught in India, and have a temporary triumph, of one thing we may be assured, that the Bible will be carried out likewise. As there will, I trust, be no civil interference, there will be no secular interests to impede the exercise of private judgment, or to tempt men to profess what they do not believe. In the infancy of religious knowledge, false interpretations may pass current, and *perhaps even delusion be practised*; but we may have that confidence in the cause of truth, which should lead us to believe, that, if it have free course, it will shine out at length, and run, and be glorified." P. 19.

That there should be no civil interference *with the natives*, we most heartily agree; but that we should, as much as is possible without violence, prevent the propagation of error, we are

firmly of opinion. We must, however, do Mr. Barrett the justice to observe, that his ideas appear to be moderate, and his disposition sincerely Christian. For his latitudinarian notions, we blame not him, but his education.

ART. 27. *A Friendly Address to the Members of the Established Church.* By J. Bentley, Author of the *Divine Logos, Sacred Tree, &c.* 12mo. 24 pp. 6d. Printed for the Author, by T. Bachelar, 115, Long Alley, Crown-street, Finsbury. 1812.

We have met with Mr. Bentley before, though who he is we know not. But we have always found him, as we do now, a plain, well-meaning, sensible man. The chief subject of Address, in this small tract, is to remonstrate against a practice, which is, in truth, most lamentably increasing in our churches; that of *sitting*, instead of *kneeling* or *standing*, during the Prayers. Clergymen, to our knowledge, have earnestly remonstrated against it, but with very little effect; and men, as well as women, continue to sit, when the very impulse of the heart ought to suggest the humblest posture of adoration. It is in truth no small evil; and inconsistent, altogether, with the rational spirit of piety. If there are some, who, from infirmity, cannot kneel long together, let them sometimes stand: but let them not, as Mr. Bentley properly urges, "sit with as much careless ease as if in a tavern or coffee-house, while invoking the Deity in the most solemn expressions that can be used in any language."

Other matters, of pious and proper consideration, are introduced into this small tract, with two hymns; but the chief object is the above most necessary remonstrance.

We have given the whole direction, which the title-page supplies, for finding the book; but we much fear that, unless the worthy author will employ a publisher, as well as a printer, he will defeat his own ends, with respect to the circulation of his advice. We heartily wish that every clergyman in the kingdom would dwell upon this topic repeatedly, till congregations should be shamed, if possible, out of so horrid an indecency!

ART. 28. *Lectures on the Church Catechism: to which is added, a Lecture on Confirmation.* By the Rev. Robert Rigby, Vicar of St. Mary's, Beverley. 12mo. 202 pp. 2s. 6d. Crosby. 1813.

The object of the writer in these Lectures is to accommodate himself to young hearers; by being very plain and intelligible. In this he has surely succeeded, and his manual seems likely to be useful. But when he says, "I have omitted to speak of the doctrine of the *Trinity in Unity*, as conceiving it *too difficult* for the *comprehension* of those to whom these Lectures were addressed, and calculated only to puzzle and perplex them," we think he falls

falls into an error of judgment; if he has not (which in these days there is reason to fear) a secret bias against the doctrine.

In the Catechism itself, God the Father, God the Son, and God the Holy Ghost, are distinctly mentioned. Why then should the introductory lectures keep them out of sight? As to its being too difficult a doctrine for young persons to comprehend, it is not at all more difficult for them than for grown persons; and the young will not puzzle themselves to explain it; which, as the Scriptures have not explained it, no one can. But it is to be believed, because it is delivered in the Scriptures; and therefore should be taught.

MISCELLANIES.

ART. 29. *Elements of Geography, for the Use of Schools, &c.* By John Bradley, Private Tutor, Liverpool. 12mo. 2s. 6d. Lackington. Liverpool, 1813.

The great excellence of books of this description, of which, fortunately for the rising generation, there is abundance of choice, is precision and perspicuity. This little tract seems eminently to deserve this recommendation, and is a very convenient and agreeable Elementary Treatise. The Atlas recommended by the author to be used with this, and other similar books, is that of Walker, which we have not seen.

ART. 30. *The Juvenile Correspondent, or Scriptural and Moral Instructor, for the Use of Schools.* By a Clergyman and Instructor of Youth. 12mo. 2s. 6d. Lackington, 1813.

This little volume forms a pleasing addition to the Juvenile Library. It comprehends Letters for young Gentlemen; a School Lecture, written after the execution of two men for a robbery and outrage; an address to the officers of the army and navy, on the meaning of the term Honour; Letters for young Ladies; Scriptural Questions and Answers; and a paraphrase on Christ's Sermon on the Mount.

ART. 31. *The Works of Damiano, Ruy Lopez, and Salvio, on the Game of Chess. Translated and arranged, with Remarks, Observations, and copious Notes on the Games. Containing also several original Games and Situations, by the Editor. To which are added, the Elements of the Art of Playing without seeing the Board.* By J. H. Sarrett, Author of a Treatise on Chess, and Professor of the Game. 8vo. 12s. Boosey. 1813.

Damiano was the first author who wrote a Treatise on Chess. The original was in Latin: it was translated into French by Jean De Vignaz, from whose work our Caxton made his Version, which

which was printed in 1474, and was the first book printed in England with metal types.

The first edition of Lopez was in Spanish, and printed in 1561. There is a copy of Lopez's work in the British Museum, printed in Italian, in 1584. The translation in the present work is from an Edition in French, published at Brussels, in 1635. The present Editor is of opinion, that, in point of skill, Lopez is inferior to Damiano; but that his work is the more instructive of the two, having a greater number of variations. The best work however on the subject of Chess, is acknowledged to be that of Salvio. It was first printed at Naples, in 1604. Mr. Twiss mentions another Edition of Naples, in 1634. The first part of Salvio's work contains an historical account of the game, and the second consists of anecdotes of celebrated players, and more particularly of Leonardo du Cutri, of whom it is related, that on hearing his brother was taken by Corsairs, he set out, determined to ransom him. He agreed with the Reis, or Captain of the Galley, that his brother should be liberated for 200 crowns. The captain was a chess-player, and Leonardo won his brother's ransom, and 200 crowns more. He died by poison.

This work will be peculiarly acceptable to all players of this most ingenious and interesting game. The Elements of the Art of playing without seeing the Board, are chiefly taken, as the Editor acknowledges, from Damiano's scarce and valuable Treatise. It should be observed, that the reader will only find in this volume the games and variations of the original work, as Mr. S. has omitted the historical and extraneous matter; he must therefore look for instruction rather than entertainment. For entertaining anecdotes on this subject, they who are curious must consult the work of Mr. Twiss. One of our scarcest English books is a Translation of Damiano, by James Rowbotham. It has this title: "The pleasaunt and wittie playe of the Cheasts renewed. Lately translated out of Italian into French, and now set furth in Englishe by James Rowbotham. Printed at London, 1562." Another rare book on the same subject is mentioned in the preface.

ART. 32. *An Original Journal from London to St. Petersburg, by Way of Sweden; and proceeding from thence to Moscow, Riga, Mittan, and Berlin; with a Description of the Post Towns, and every Thing interesting in the Russian and Prussian Capitals, &c. To which are added, the Names, Distances, and Price of each Post; and a Vocabulary of the most useful Terms in English and Russian.* By George Green, Esq. many Years resident in Russia. 12mo. 7s. 6d. Hatchard. 1813.

This little Volume which presents itself without any great pretensions, will, if we mistake not, be found a very convenient, cheap, and useful manual. It is, perhaps, too much to say, that

an account will be found in this small compass, of every thing interesting in the Russian and Prussian capitals, but whoever shall be induced to visit these capitals, will find their progress facilitated, and their journey amused by Mr. Green's publication. If he shall be encouraged to republish it, and it is more than probable that he will, we recommend a slight map.

The English and Russian Vocabulary introduced by way of Appendix will be found exceedingly useful to younger travellers. We have not often seen so much information in any publication, the extent of which hardly exceeds two hundred pages.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Institutes of the Christian Religion. By John Calvin. Translated from the original Latin, and collated with the Author's last Edition in French. By John Allen: 3 vols. 8vo. 2l. 5s.

Sermons on important Subjects: to which is added, a Charge delivered to the Clergy of the Diocese of Meath. By T. L. O'Brien, D.D. M.R.I.A. Lord Bishop of Meath. 8vo. 10s. 6d.

The Orphan's Friend: a Discourse delivered in the Chapel belonging to the Orphan Working School, City Road, London, at the Anniversary Meeting, May 7, 1813. To which is annexed, the Design and Plan of the Charity. By W. Roby. 2s.

A Sermon preached in the Parish Church of Walsall, in the County of Stafford, June 3, 1813, at the Archdeacon's Visitation. By Thomas Gilborne, M.A. Perpetual Curate of Barton under Needwood. 1s.

Indifference not Christian Charity. A Sermon preached at the Annual Visitation of the Clergy in Pousanoe, and published at their Request. With Notes on the Roman Catholic Question, &c. By C. Val. Le Grice, M.A.

A Theological Disquisition on the characteristic Excellencies of Christianity; or, an Inquiry into the superior Assistance it affords, and Motives it contains for the Practice of Virtue, Cultivation of the best Affections of the Heart, and preparing the moral Offspring of God, for permanent Felicity. By T. Cogan. M.D. 8vo. 12s. 6d.

Lent Sermons, or an Inquiry into the Nature and Design of Christ's Temptation in the Wilderness: with Notes and Observations. By H. Cotes, A.B. Vicar of Bedlington, in the County of Durham. 8vo. 5s.

A Course of Lectures, containing a Description and systematic Arrangement of the several Branches of Divinity; accompanied with an Account both of the principal Authors; and of the Progress which has been made at different Periods, in Theological Learning. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity. Part III. On the Interpretation of the Bible. 3s.

A Sermon, preached before the University of Cambridge, on the Commencement Sunday, July 4, 1813. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity. 1s.

An Approved Ministry the Church's Shield and Glory: a Sermon, preached in the Parish Church of Kettering, Northamptonshire, on Tuesday June 29, 1813, at the Visitation of the Right Rev. Father in God, Spencer, Lord Bishop of Peterborough. By the Rev. Charles Pryce, M.A. Vicar of Wellesborough. 2s.

The first Seven Epochs of the Ancient British Church: a Sermon, preached at St. Peter's Church, Carmarthen, on the 2d of July, 1812, at the Anniversary Meeting of the Society for promoting Christian Knowledge and Church Union, in the Diocese of St. David's. By the Right Rev. Thomas Burgess, D.D. F.R.S. and F.A.S. Bishop of St. David's. 1s. 6d.

Female

Female Scripture Characters, exemplifying Female Virtue. By the Author of the *Beneficial Effects of the Christian Temper on Domestic Happiness*. In two Volumes. 8s.

Meditations for Penitents; and for those engaged in the Important Duty of Self-Examination. By John Brewster, M.A. Rector of Boldon, and Vicar of Greatham, Durham. 9s.

LAW.

An Analytical Table of the Private Statutes passed between the 1st of George I. 1727, and the 59d of George III. 1812, both inclusive. By George Bramwell, of Lincoln's Inn Fields. 8vo. 1l. 1s.

The two last Pleadings of Cicero against Verres. Translated from the Original, with Notes. By Charles Kellall, Esq. 15s.

An Inquiry into the Nature of the trading as a Scrivener. By George Rose, Esq. of Lincoln's Inn; Barrister at Law. 1l. 6d.

The Laws relating to the Clergy; being a complete Guide to Clergymen in the legal and canonical Discharge of their various Duties, including the latest Statutes and judicial Decisions relative to Ecclesiastical Affairs. By the Rev. David Williams, A.M. late of Christ Church, Oxford. 8vo. 16s.

A Practical Treatise on the Law of Marriage, and other Family Settlements. By Edward Gibson Atherley, Esq. 8vo. 1l. 4s.

MEDICAL.

Practical Observations on the Use and Abuse of Cold and Warm Sea-Bathing, in various Diseases; particularly in scrophulous and gouty Cases. By John Gibney, M.D. resident Physician at Brighton. 5s.

Esculapian Secrets revealed: or, friendly Hints and Admonitions addressed to Gentlemen of the Medical Profession, and the Public in general, &c. By Peter Macbrogan, Esq. M.D. 6s.

An Essay on the Shoulder-joint Operation; principally deduced from anatomical Observations. By W. W. Frazer, Surgeon-Major to the Garrison of Gibraltar. 2s.

BIOGRAPHY.

Memoirs of Sir Joshua Reynolds, Knt. LL.D. F.R.S. F.S.A. &c. late President of the Royal Academy. By James Northcote, Esq. R.A. comprising original Anecdotes of Dr. Johnson, Dr. Goldsmith, Burke, Garrick, and many other distinguished Characters. 4to. 2l. 12s. 6d.

The Life of the Author of the Letters of Junius, the Rev. James Wilmot, D.D. with Fac-similes, &c. By his Niece. 16s.

An Essay on the Character of Henry V. when Prince of Wales. By Alexander Luders, Esq. 5s.

Wood's Athens Oxoniensis; very considerably augmented both in Text and Notes, and continued to the Year 1800. By Philip Bliss, Esq. Fellow of St. John's College, Oxford. Vol. I. 4to. 3l. 13s. 6d.

The Life of Luther; with an Account of the early Progress of the Reformation. By Alexander Bower. 8vo. 12s.

ARCHITECTURE.

An History of the Origin and Establishment of Gothic Architecture; comprehending also an Account from his own Writings of Casar Cesarianus, the first professed Commentator on Vitruvius, and of his Translation of that Author; an Investigation of the Principles and Proportion of that Style of Architecture called the Gothic; and an Inquiry into the Mode of Painting upon, and staining Glass, as practised in the Ecclesiastical Structures of the middle Ages. By John Sidney Hawkins, F.A.S. 8vo. 18s.

AGRICULTURE.

A new Essay on Florin Grass, including the History of its Discovery, and an Account of its valuable Qualities and Mode of Culture. By Dr. William Richardson. 8vo. 4s.

An Introduction to Geology: illustrative of the general Structure of the Earth, comprising the Elements of that Science, and an Outline of the Geology and Mineral Geography of England: with Remarks calculated to direct Attention to the Objects most worthy of Observation in the Mineral Districts of our own Country. By Robert Bakewell. 8vo. 12s.

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Dr. Hales has completed his *New Analysis of Chronology*, and has added a copious general Index. The whole will appear early in the winter.

Mr.

Mr. *Donovan* will speedily publish the Sixteenth Volume of his *Natural History of British Insects*. The continuation of his *History of British Birds* will appear in the course of next winter.

The first part of a *History of England*, by Mrs. *Rundall*, of Bath, with forty copper plates of engraved symbols, will shortly appear.

A Work for the Use of Ladies' Schools, entitled the *Female Class Book*, compiled by the late Mr. *Martin Smart*, Editor of Blair's *Class Book*; is nearly ready for publication.

Dr. *Marshall Hall*, of Edinburgh, is preparing a practical Work on the *Physiognomy and Attitude of Patients*.

Madame de Stael's Work on the *Manners, Literature, and Philosophy of Germany*, which has been suppressed on the Continent, will appear in the course of the present month.

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Mr. *Meadley*, the biographer of Dr. *Paley*, has in the Press, *Memoirs of Algernon Sydney*, collected from various sources of information.

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THE BRITISH CRITIC,

For AUGUST, 1813.

Ὁ δ' ἐγκρατὴς καὶ μὴ αἰδῶς ἀνοῦναι ἰδιότητις, τὰς μὲν ὠφελίμους λέγων
ἐπίεικτος καὶ καλίσχων, τὰς δὲ ἀχρεῖας ἢ ἀνὴδ' ἢ μάλλιν' ἀνιδίᾳ καὶ κακὴ φάρασι,
φιλαλέτης παρὶς, ὡ φιλέτατος, οὐδὲ προσίτης, καὶ δόσις.

Plut. περὶ τῶ ἀνδρείου.

He who temperately and modestly attends to what is advanced, receives and retains what is useful; he is the first to detect what is useless or false, yet appears a friend to truth, not censorious, nor prone to strife and contention.

ART. I. *A Geographical Memoir of the Persian Empire, accompanied by a Map. By John Macdonald Kinneir, Political Assistant to Brigadier-General Sir John Malcolm, in his Mission to the Court of Persia.* 4to. 494 pp. The book, 2l. 2s. The Maps, 1l. 11s. 6d. Murray. 1813.

IF we acknowledge frequent obligations to those writers who, without relinquishing the comforts of domestic life, contribute to improve our knowledge of distant countries, by works judiciously compiled from the narratives of travellers, we must feel still more satisfaction in original accounts. We have, therefore, great pleasure in announcing to the public this Geographical Memoir; as Mr. Macdonald personally visited many parts of that great empire which he describes, and was enabled to obtain information from original sources, through the powerful influence of Sir John Malcolm, during his residence in Persia, as envoy from the East India Company.

H

There

BRIT. CRIT. VOL. XLII. AUG. 1813.

There, while he conducted a very difficult negotiation, with ministers peculiarly expert in all the wiles of diplomacy, Sir John directed to proper objects of literary and scientific inquiry the notice of those gentlemen who attended his mission; he facilitated their researches, and to the plan devised by him, and executed by the active and enterprising officers whom he employed, we are indebted for much valuable matter contained in this volume; more especially the account of some provinces little known to Europeans, such as *Mekran* and *Seistan*, through which lay the route of Messrs. Christie and Pottinger, and *Khuzistan* (or *Susiana*) explored by Mr. Monteith, in company with the ingenious author of this memoir.

The sovereignty of Fath Ali Shah, who at present governs Persia, is not extended over all those countries which in former ages constituted the mighty empire of Cyrus and Artaxerxes; once comprehending every region situated between the Bosphorus of Thrace and the Indian river Hyphasis; but even in its reduced state the kingdom possesses many ample territories, *Fars* and *Irak*, *Lar*, *Khuzistan*, *Azerhijan*, *Ghilan*, *Mazanderan*, parts of *Kurdistan* and of *Khorassan*, the western division of *Kerman*, with its capital, besides the cities of *Mesbed*, *Nisaboor*, and *Tersehijh*.

But these are not the boundaries of Mr. Macdonald's labours; his observations include many other provinces, and furnish an account of *Ardelan*, *Balkh*, *Seistan*, *Mekran*, *Sind*, *Cabul*, *Shirvan*, *Daghestan*, *Mingrelia*, *Georgia*, *Armenia*, and the Pashalick of *Baghdad* and of *Orfa*. Subjoined, besides, to the description of these countries, are various *Routes*, collected from the itineraries and reports of well-informed European and Asiatic travellers. It cannot be doubted, that to all engaged in geographical pursuits, any work illustrating so considerable a portion of the eastern world must prove highly acceptable; it is not, however, for them only, that this author has afforded entertainment and instruction. His pages are diversified with anecdotes, in which he sometimes presents himself to our view so modestly, that we wish for his more frequent appearance on the scene; and with many interesting remarks on the military and civil government, the commerce and manufactures, the arts and sciences, manners and customs of the Persians. To Mr. Macdonald's general accuracy in these observations, a gentleman of our acquaintance who has lately returned from Persia, bears ample and honourable testimony.

After an account of the rivers and mountains which in many directions separate this country from other regions, we find

find a description of the gulf forming its southern boundary; this, among our geographers, is commonly denominated "*Gulf of Ormuz*, or *Hormuz*, from a celebrated island situated near its mouth, in lat. $27^{\circ} 12'$ north, and longitude $56^{\circ} 25'$ east; once the seat of opulence and luxury, but now exhibiting only masses of considerable ruins, and a wretched suburb with a fort, containing altogether not more than five hundred inhabitants. When viewed from the sea this island appears like a body of rocks and shells, thrown up by a violent convulsion from the bottom to the surface of the ocean; nor will a visit to the shore tend much to remove this impression.

"The rocks of Ormuz consist almost entirely of fine crystal salt, of which any quantity might be exported. From the various specimens that are found on the surface, there can be little doubt that it also abounds with sulphur and a variety of metals, particularly iron and copper. In an ancient history of Persia it is recorded that *Ormuz* was once on fire; and indeed this island, as well as that of *Angar*, has every appearance indicative of a former volcanic eruption. The southern part of the island is reported to be one entire heap of cliffs and rocks, equally barren with those to the north, and the view from the sea seems to confirm this report." P. 13.

Our author proceeds to notice those dreary wastes which cause such lamentable blanks in every map of Persia. That called the *great Salt Desert* occupies in length a space of about four hundred miles, and in breadth two hundred and fifty, extending from the vicinity of *Koom* and *Kasban*, to the sea or lake of *Durra*, and the district of *Turshish*. It is impregnated with nitre and other salts. (p. 19.) There are, besides, the *Kara-kam*, (or *Black Desert*), which divides *Khorasan* from *Khurizm*, and the deserts of *Kerman* (or *Carmania*) *Segestan*, *Mekran*, and *Khuzistan*, or *Susiana*. That the population of such barren tracts should be very scanty, or that they should be absolutely without inhabitants, cannot much surprise us; but we learn that many plains and vallies, affording water sufficient for all the purposes of irrigation, and yielding abundant pasture for cattle, are almost destitute of people.

"Between *Bebaban* and *Sbiraux*," says Mr. Macdonald, "I travelled in 1809 upwards of sixty miles through the most delightful vallies, covered with wood and verdure; but all was solitary; nor the face of a human being was any where to be seen; they had been possessed by an ancient tribe which in consequence of their licentious conduct, had been nearly extirpated by the or-

ders of the prince, and the few that survived had taken refuge on the summits of the loftier and most inaccessible mountains, where they subsisted on a wretched kind of bread made from acorns; and from thence sallying forth, infested the roads, and rendered travelling extremely dangerous." P. 55.

Shirauz, which holds the second rank amongst Persian cities, can only boast, according to information obtained on the spot, about forty thousand inhabitants, yet they enjoy a delightful climate, and want nothing but "a wise and liberal government." (p. 64.) Of *Ispahan*, the capital itself, our author reduces the *onze cens mille ames* of Chardin, or even his more moderate calculation of six hundred thousand souls to two hundred thousand; (p. 111.) and informs us that one may ride for miles amongst the ruins of this immense metropolis, which is represented in a saying often quoted by Natives, as equivalent to half the world. But *Tehraun* has been several years the monarch's favourite place of residence; this city, which is said to cover a space of ground four miles in circumference, contains during winter, when the king, his courtiers, and military attendants reside there, about sixty thousand persons, of these so many follow the royal camp in summer, that not above ten thousand remain at *Tehraun*. (p. 119.)

Yezd is a large commercial city, the great mart between India, Bokhara, and Persia; of the twenty thousand houses which it contains, four thousand belong to the *Guebres*, or Fire-worshippers, an industrious people, much oppressed by the Mohammedan government, and subject (besides other exactions) to a capitation tax of twenty piastres each. *Naturuz* (distant from *Ispahan* sixty-three, and from *Cashan* forty-three miles)

"Is one of the most delightful spots that can be imagined. It is situate in a valley surrounded by high and rugged mountains, from which flow innumerable rivulets of water; the whole of this valley, about eight miles in length, is a continued garden of fruit-trees, in which the houses of the inhabitants are interspersed and hid from the view. *Naturuz* is famed for the salubrity of its climate, pears, peaches, and pretty girls." P. 115.

Cashan, one of the most flourishing cities in Persia, owes its prosperity to the manufacture of silk, carpets, and copper wares; and *Kaum*, which at present wears the appearance of a vast ruin, was once a very considerable place, embellished with a beautiful college, a mosque and sanctuary, consecrated to the memory of *Faima*, daughter of *Iman Reza*.

Reza. The tombs of two Persian sovereigns, Sefi the First, and Shah Abbas the Second, are still to be seen in the mosque. (p. 116.)

That *Hamadan* occupies the site of ancient Ecbatana we are justified in believing, from passages in Pliny, Isidore of Charax, and Diodorus Siculus.

"These testimonies are as strong in favour of the position of *Hamadan*, as they are irreconcilable to that of *Tabreez*, which Sir William Jones supposes to be the Median capital. The former is nearly equidistant from Susa and Seleucia, is in the direct road from Seleucia to Parthia, and situated in a low plain at the foot of the celebrated Mount *Elwand*: but *Tabreez* is neither equidistant from Seleucia and Susa, nor is it in the road from Seleucia to Parthia; on the contrary, it is situated in a distant province which has almost as often been included in the kingdom of Armenia as in Persia." P. 125.

At the distance of forty-five miles from *Hamadan*, and fifty-two from *Kermanshaw*, is situated, on an eminence, the small town of *Kungawur*,

"Remarkable for the ruins of a magnificent temple or palace, for such I presume it to have been. The form which can be easily traced is quadrangular, each face being two hundred and fifty paces in length, and eighteen cubits in breadth. The walls (for part of them remain) are built of large hewn stones, and each particular stone seems to have had a mark to prevent its being misplaced. Fragments of pillars lie scattered in every direction, and the greatest part of the shafts of seven are still standing. The people of the village, who were busily employed in removing the stones for the purpose of building houses, informed me, that there were once four hundred of these pillars, and that the palace was originally built by the *Gins*, or *Genii*. The pillars seem to have been of various sizes. The shafts of some of the largest which I measured were sixteen feet in circumference, and several of the capitals about eight feet in diameter; they were quite plain, and more like the Tuscan than any other order of architecture." P. 129.

Tabreez, which once boasted half a million of inhabitants, does not now contain (according to Mr. Macdonald) above thirty thousand; it is the chief city of *Azerbijan*, or that part of Media formerly called *Atropatena*, and is supposed by Mons. D'Anville to have been the *Gaza* or *Ganzaca* of the ancients. Situated on the frontiers of contending nations, it has yielded, on different occasions, to Turks, Tartars, and Persians; has been eight times taken and sacked, while successive earthquakes have nearly reduced it to ruins; it is,

upon the whole, says our author, "one of the most wretched cities I have seen in Persia; it is surrounded with a decayed wall, and the only decent house in the place is a new barrack, erected by the prince for the accommodation of his troops." P. 151.

Of that extensive province *Khorasan*, the northern and eastern parts have not been visited by any late European traveller. Mr. Macdonald's information respecting it was obtained from natives whom he met at the Persian court; it was once a populous and flourishing country, abounding in fruit, corn, rice and silk; it yielded wine, and was adorned with many cities; but these have been ruined by the devastations of war, and the fertile plains are now solitary deserts. To the warfare between Afghans and some wandering tribes of Patans and Ymucks, Usbeck Tartars and Tur Komans, this havoc may be ascribed. We shall here extract a note from page 170.

"The following account, given by a person who accompanied Hyder Shah, the present sovereign of *Bokhara*, in one of his plundering expeditions, may give the reader some idea of the manner in which those predatory excursions are conducted. He commenced his journey from *Bokhara*, and by forced marches reached *Merv Shah Jehan* in ten days. Here leaving all his baggage, he advanced with twenty thousand horse, and after three moderate marches reached the banks of *Tedzen*. In these marches the troops mounted at break of day, and rode till four or five o'clock in the evening, when they fed their horses, and took some refreshment. They always carried seven days' barley for their horses, and a sort of biscuit and jelly made from grapes for themselves. They also carried several days' water, of which they drank but sparingly, and only allowed their horses a small quantity once every twenty-four hours. They mounted again after evening prayers, and rode till midnight, when they reached the town which they intended to attack, they dismounted and remained quiet till morning, when the gates were opened, and the inhabitants came out with their cattle, &c. The city was then given up to plunder and the men carried into slavery. Shah Hyder has made ten expeditions of this kind into *Khorassan*. He receives a tenth of the plunder, and the remainder is divided equally amongst his followers."

Although the Turks are at present masters of *Chaldea* or *Mesopotamia* (called by the Arabians *Al-Jezirah*, or "the Island," from its position between two rivers) yet as this province in remote as in later ages formed part of the great Persian empire, our author includes it in his description under the head of "*Pashalik of Bagdad*:" a very interesting section

tion of this memoir. The Euphrates and Tigris, whose banks were once so fertile, are now covered with impenetrable brushwood; the interior country, which innumerable canals formerly intersected and enriched, is without inhabitants or vegetation. The mighty cities of Niniveh, Seleucia, and Ctesiphon, have disappeared, and even of Babylon itself, the situation is doubtfully indicated by some ruins in the vicinity of modern *Hilleh*, which, says Mr. Macdonald, "are believed to be the remains of that ancient metropolis." (p. 272.) The principal ruin is a stupendous pyramid, exactly quadrangular, and constructed entirely of brick nine hundred paces in circumference, and about two hundred and twenty feet in height at the most elevated part. Three of its faces are still perfect; and this venerable monument is supposed to represent the temple of Belus. When viewed from a distance it resembles rather a natural hill than a building. Captain Frederick and Mr. M. could not discover some smaller mounds which Pietro della Valle describes as visible in his time near the pyramid. (p. 274.) It appears that the Babylonians used bricks of various kinds. Some dried in the sun, and others hardened by means of fire; many of the latter are about a foot square, and three inches thick, with inscriptions in the *Persepolitan* or arrow-headed character; the sun-dried bricks are larger and coarser, and seem to have been chiefly used for common purposes. (p. 290.) *Negiff*, or *Mesbed ali*, a city rendered holy by the tomb of Ali, was founded by Alexander the Great, and denominated after him; but it has since been called *Hira* and *Almondari*. It is situated on a hill, at the bottom of which is an artificial lake.

"Dr. Vincent, (as we read in p. 282) is of opinion, in opposition to D'Anville, that Alexandria was on the other side of the lake; and it is worthy of remark, that mounds of rubbish, brick, and coloured tile, the usual indications of the former existence of a city in this country, may still be seen in the quarter alluded to by the learned dean, who does not seem to have been aware of this circumstance."

Whatever magnificent ideas we may have formed of *Bagdad* in its splendour, from the perusal of Arabian tales, they will be effaced by the account of its present condition and appearance. Few of the ancient edifices remain, and of the Khalif's palace, even the spot on which it stood cannot be ascertained: the streets are so narrow, that two horsemen who meet can scarcely pass each other; and it is altogether a

meanly-built city, although still a place of considerable trade. P. 251.

Basra, of which the walls inclose a circuit of seven miles, containing sixty thousand inhabitants, of every Asiatic nation, is described as a most filthy town, wherein the only respectable edifices are the *Mussaleem's* palace, the English factory, and one of the forty Mosques. P. 289.

Although Mr. Macdonald has written the name of this city *Busfara*, yet he observes that *Basra* is a more correct manner of expressing it, (p. 288), in this we perfectly agree with him; and he might, perhaps, have extended his correction to the name of another city which he writes *Bulkh*, but which by analogy (having the same vowel-accent as *Basra*) should be *Balkh*: and thus accented we find it in works of the best authority. Respecting the orthography of some other proper names which occur in this memoir, we shall here take the liberty of offering a few remarks. *Kuzistan* wants an *b* after *K*; being spelt, not with *Caf* or *Kaf*, but with *Khā*, the same letter that begins *Khorasan* and ends *Balkh*—it should therefore be *Khuzistan* (as in the map.) and *Karizm*, (p. 20), should be *Khazizm*—*Baklegan*, (p. 60, and seq.) should be *Bakhtegan*, &c.—The Persian poet (mentioned in p. 185,) is *Khakani*, not *Hakani*.—In *Scind*, *Schamachi*, *Schirvan*, &c. the letter *c* after *s* appears unnecessary.

But we dismiss such trifles, and turn to our ingenious author's entertaining account of the Persians, whom he describes as a very handsome race of men, highly polished in their manners, and of gentle, insinuating address; pleasing as companions, hospitable and affable towards strangers; patient in adversity, and brave, but hypocritical and deceitful.

"They are haughty to their inferiors, obsequious to their superiors, cruel, vindictive, treacherous and avaricious, without faith, friendship, gratitude or honour," (p. 22).—"Frugal in his diet, robust in his constitution, capable of enduring astonishing fatigue, and inured from his infancy to the extremes of heat and cold, to hunger and thirst, nature seems to have formed the Persian for a soldier—but as, according to the ancient customs of this people, it is deemed degrading to a person who has money sufficient to purchase a horse, to serve on foot; the infantry of Persia, has been from the earliest ages contemptible, whilst her numerous bodies of irregular cavalry, have more than once carried terror and defeat amidst the disciplined legions of Rome." P. 23.

A long beard is admired by the Persians for its beauty, and respected as a mark of wisdom; to speak of it irreverently, is the grossest affront; and to violate its honour by a touch,

touch, an insult that would probably be avenged by instant death. Although before company they abstain from wine, the Persians secretly indulge, to a degree of excessive inebriation. Tobacco they smoke almost incessantly, and their favourite recreations are hawking, hunting, and gymnastick exercises. They acquire in early youth considerable skill in the management of horses, which they ride with great boldness; and, although their linen is seldom changed, they frequently enjoy the luxury of warm baths. If one may judge from those females of the lower classes, whom a foreigner (and a Christian) has any opportunity of seeing, the women of Persia are less handsome than the males; but those Georgian girls, who are purchased for the *harams* of great or rich men, frequently possess elegant forms with animated and beautiful countenances, although not always the most regular features. They are brought from their native country by the Armenian merchants as an article of trade, or seized by the Persians in their predatory incursions, and their prices vary in the market according to the supply." P. 27.

At the shrine of avarice, the Persians sacrifice every honourable feeling. Having mentioned a chief of the Afshar tribe, a commander of the troops and *Mehmandar* to General Malcolm during his last diplomatic mission, Mr. Macdonald adds,

"I have frequently heard this nobleman openly declare, that when he was desirous of raising a small sum of money, he took occasion to blame the conduct of some of the officers subject to his orders, and unless they next morning privately sent him a bribe, had them severely punished." P. 35.

Our author is of opinion that Chardin, in estimating the population of Persia at forty millions of souls, has far exceeded the reality.

"Were it possible," says he, "to form an accurate computation, I question whether the inhabitants of all the countries between the Euphrates and the Indus, would now be found to amount to more than eighteen or twenty millions: and in this calculation I also include the *Illits* or wandering tribes, who probably exceed the number of those who reside in towns. These tribes constitute the military force: and their chiefs to whom they are entirely devoted, the hereditary nobility of this great empire—they are of Turkish origin, and still speak the language and preserve the manners of their Scythian ancestors."—"These tribes, for the most part, follow the pastoral life; their tents are walled with mats, and covered with a coarse kind of black cloth, manufactured by themselves. In the fine season, they are continually on the move, in

That part of his dress which appears beneath the chains of his armour, has several griffins and other ornaments upon it, and over the loins of the horse hangs a tassel, like those that may be seen at Persepolis. — The head, neck and shoulders of the animal are covered with armour; and this figure, although considerably mutilated, is upon the whole well proportioned, and tolerably carved. Above the horseman are three large figures in an upright posture, but so much defaced that nothing but the general outline can be distinguished. On the left a female holds a diadem in her right hand, with which she is offering to crown the principal male figure in the centre, and in her left she holds a goblet, as if in the act of pouring out a libation. Over the head of the centre figure, which is larger than the other two, is the same emblematic sign of the crescent; with one hand he appears to be grasping a ring with the male figure on his right, and with the other a straight sword, the point of which rests on the ground between his feet. The figure on the right is dressed in a mantle, has a long beard, and wears a helmet on his head, with a ball on the top of it. A representation of the hunting of the wild boar, occupies the whole of the left side of the arch. This is remarkably well executed, and in a more perfect condition than any of the other sculptures. It has, notwithstanding suffered much, particularly in the finer parts: and the faces in general seem to have been intentionally mutilated. There are here a vast number of figures, all executed with wonderful precision and judgment. The attitudes of the elephants, which compose a part of the scene are so well conceived, and the trunks and every other part so exquisitely finished, that they would not, perhaps, have disgraced the finest artists of Greece and Rome. The principal figure near the centre of the piece, is a man standing in a boat, with a bow and arrow ready bent in his hand, and on the point of shooting at several wild boars which are rushing from the reeds. In the same boat are four other men, two of them with paddles in their hands, one of them taking an arrow out of the quiver, and the other playing upon the harp. In the front of this boat is another, of smaller dimensions, containing five females, sitting and playing on a harp of ten strings; a third boat in front of the female harpers, contains another chief of a lofty stature, with a glory playing round his head, and also accompanied by four men, employed in the same manner as those of the other chief; their dresses are ornamented with griffins, and each has a belt round his waist. There are several other boats full of female musicians, and at the top of the piece are a number of boars flying before their pursuers. The opposite side of the arch represents the hunting of the stag: but this, from being more exposed to the weather, is not so perfect as the other. The two chiefs again appear in this scene. The first is on horseback, attended by a man on foot, holding an umbrella over his head. In his right hand is a club or mace, a sword hangs by his side, and his bow is slung across his shoulders. In front of him are seven musicians (probably

bly females) sitting on a kind of stage, erected on the back of an elephant. The other chief is pursuing at full speed a number of flying deer, and in the act of shooting at them with his bow and arrow. It would, however, be superfluous to describe all the figures of this piece, as they are in a great measure similar to those on the opposite side. At the upper end of another cave, of the same shape and dimensions as that already described; and only a few paces from it, there is a basso relievo of two kings habited alike. They have the Persepolitan wig and the globular crown, so remarkable at *Nakshi Ruzm* and *Shapour*. To the right and left of these figures, are two inscriptions in *Pehlvi*, by which it would appear, if we follow the translations of M. de Sacy, that this relief is meant to represent Sapor Dulaftaf, and his son Bahram or Vahram. Not far from the entrance of this cave, are three figures well worthy of attention. The one on the right stands upon a star, and holds a sceptre in his hands; his head is obscured in a blaze of glory, and turned towards the figures on his left. Each of these represent majesty; one has the globular, and the other the pyramidical crown; they are treading on a man who lies prostrate beneath their feet." P. 132, &c.

We give Mr. Macdonald's description entire; for, although these ancient and very interesting sculptures have been noticed by other travellers, his account appears the most accurate and satisfactory, as it certainly is the most minute. Oliver's engraving is unworthy of the subject.

Our author, with great propriety, has dedicated this Geographical Memoir to Sir John Malcolm; it is furnished with a table of contents, and an index. The book is handsomely printed, and its pages are as free from typographical errors as most works so replete with foreign names; some mistakes are corrected in a list of *errata*, to which we would add—"for *Iman* read *Imam*," (p. 116), and "for *immersed* read *amersed*," (p. 309).—The Memoir is accompanied by a "Map of the countries lying between the *Euphrates* and *Indus*," "on the east and west, and the *Oxus* and *Terek* and *Indian Ocean* on the north and south." Mr. Macdonald has allowed (as he informs us in the memoir, p. 80,) where the country is flat, of geographical miles two and a half, (of direct or horizontal distance) to each *farsang*; and about two miles, according to the inflections of roads, in hilly places: and in page 57, he estimates the *farsang* (or *parusanga* of the ancients) at three English miles and three quarters. The Map, published by Arrowsmith, is very neatly executed, and suitable, in size, to the extent of country which it represents; it is, what we believe may be technically styled a two-sheet map, and occupies a space of about four feet two inches by three feet. We must
here

here remark, that in the position of *Darabgherd*, it not only differs from other maps of Persia which we have consulted, but from the *Memoir* itself—thus, in page 75, describes *Darabgherd* (or *Darabjerd*) as belonging to the province of *Fars*—while the map places it in *Kerman*. To *Fars*, however, it undoubtedly belongs at present, and has not probably been ever considered as a city of *Kerman*; but we are informed by an Orientalist, that the Persian writers frequently assign it to an intermediate district, or province called *Shebangaréh* (a designation now become almost obsolete) forming the subject of a distinct chapter in the *Nozhat al-culoob*, a celebrated geographical treatise, of which we hope soon to announce an English translation.

From what has been already said, that Mr. Macdonald's work stands high in our opinion, is evident; and we close this article by acknowledging our obligations to him for much entertainment and information.

ART. II. *Rokeby; a Poem.* By Walter Scott, Esq. 2d. Edit. 8vo. 418 pp. 14s. boards. Longman and Co. 1813.

THAT the popularity of Mr. Scott as a poet, has been attributed by many to incidental or adventitious causes, rather than to his paramount excellence, is a fact which we are not afraid to state, and indeed should not condescend to notice; but as an introduction to our observations on his poetical genius. While there are some, who invidiously ascribe his reputation, with respect to himself, to high family connection and national partiality, and with respect to his Muse to her rules of marvellous achievement as well as to his metrical peculiarities, and others still more vaguely assert that his "fame" (like that of his contemporaries of the new school,) is merely "fashion."—We think we can vindicate his claim to genuine inspiration, by a reference to abstract principles; and after having compared him with the first poets of ancient and modern times, shall have no scruple to declare our opinion, that his popularity, not the transient breath of capricious applause, but the necessary tribute to uncommon powers, will settle into an everlasting possession;—and that the name of Scott will descend to the latest posterity with those of the most established poets.

If poetry be imitation, (as the great Critic informs us,) we are to look for its original to universal nature. But without

out aiming at much precision in defining the prototype to which all poetical copies must be referred, we shall simply state *the material world*, and *the mind*, as the two great sources of poetical invention.

The material world (which has been called *still life*;) is the object of *Descriptive Poetry*: and from the *mind*, including the manners, sentiments, and passions of men, as operating internally, or as exhibited in action, are derived the moral portraitures, or *characters* of the poet.

That in both these departments, Mr. Scott will bear an honourable comparison with almost, or any other poet, might perhaps be shown even by the adduction of a few passages, such as our limits will allow. But, in a more extensive range over the poetical region than we can be permitted to take, his superiority, we think, would appear to all whom prejudice had not steeled against conviction.

1. In *description*, the felicities of the northern Muse have been pretty generally acknowledged; particularly in those little rural pieces which occur so frequently.

In "*the Lay of the Last Minstrel*," who is not pleased with

"The little garden hedg'd with green,
The cheerful hearth, and lattice clean?"
"For there the Minstrel's bow'r was seen:
There shelter'd wanderers by the blaze,
Of heard the tale of other days.

* * * * *

So pass'd the winter's day. But still,
When Summer smil'd on sweet Bowhill,
And July's eve, with balmy breath,
Wav'd the blue-bells on Newark-heath,
When throbbles sung in Harehead-Shaw,
And corn was green on Canter-haugh,
And flourish'd broad Blackandro's oak,
The aged Harper's soul awoke!" P. 208.

There is much picturesque beauty in

———" 'Lone St. Mary's silent lake,"
———Where, "nor fen nor sedge
Pollute the pure lake's crystal edge.
Abrupt and sheer, the mountains sink
At once upon the level brink;
And just a trace of silver sand,
Marks where the water meets the land:
Far in the mirror, bright and blue,
Each hill's huge outline yon may view;
Shaggy with heath — — — — —."

Marmion, vol. I. p. 69.

In

In the Evening,—

“ The Warriors on the turrets high,
Moving athwart the evening sky,
Seem'd forms of giant height :
Their armour, as it caught the rays,
Flash'd back again the western blaze,
In lines of dazzling light.”

Marmion, vol. I. p. 26.

What can be more simple than these pleasing lines ; or than the following :—

—“ The moon shone bright and cold ;
I reach'd the camp upon the wold.
The Southern entrance I pass'd through,
And halted, and my bugle blew.
Methought, an answer met my ear,
Yet was the blast so low and drear,
So hollow and so faintly blown,
It might be echo of my own.” *Marmion*, vol. II. p. 39.

Amidst that infinite variety of morning and evening scenes which occur in our poets, we should conceive that all description must be exhausted. But nature has always novelties in store for genius.

In “ *the Lady of the Lake*,” all is beauty, all is animation, amidst the splendours of the morning.

It was observed of Goldsmith, that his descriptions were portraits. In his “ *Animated Nature*,” we everywhere recognize the Poet in the Naturalist ; and the term, “ *still life*,” as transferred from Painting to Poetry, would be with Goldsmith, tame, insipid, and inexpressive. It is just so with Scott.

“ The stag at eve had drunk his fill,
Where danc'd the moon on Monan's rill ;
But when the sun, his beacon red,
Had kindled on Benvoirlich's head,
The antler'd Monarch of the waste,
Sprung from his heath'ry couch in haste ;
But ere his fleet career he took,
The dewdrops from his flanks he shook.”

Lady of the Lake, p. 76.

—“ The western breeze
Just kiss'd the lake, just stirred the trees ;
And the pleas'd lake, like maiden coy,
Trembled, but dimpled not for joy ;
The mountain-shadows on her breast,
Werè neither broken nor at rest :

In

In bright uncertainty they lie,
Like future joys to fancy's eye.
The water-lily to the light,
Her chalice rear'd of silver bright;
The doe awoke, and to the lawn,
Begemm'd with dew-drops, led her fawn;
Invisible in flecked sky,
The lark sent down her revelry;
The blackbird and the speckled thrush,
Good-morrow gave from brake and bush;
In answer cooed the cushat dove,
Her notes of peace, and rest, and love."

Lady of the Lake, pp. 98, 99.

In *Rokeby*, the morning and evening landscapes have a still more enchanting originality.

" ————— The sunbeam lay
On battl'd tower, and portal grey:
And from the grassy slope, he sees
The Greta flow to meet the Tees;
Where, issuing from her darksome bed,
She caught the morning's Eastern red;
And thus the soft'ning vale below,
Roll'd her bright waves in rosy glow." P. 69.

* * * * *

" Old Barnard's towers are purple still,
To those that gaze from Toller-hill;
Distant and high, the tower of Bowes,
Like steel upon the anvil, glows;
And Stanmore's ridge, in gold array'd,
Streaks yet awhile the closing shade;
Then slow resigns to dark'ning heaven,
The tints which brighter hours had given;
Thus aged men, full loth and slow,
The vanities of life forego;
And count their youthful follies o'er,
Till Memory lends her light no more." P. 186.

Even the night-scenes of our poet are full of animation.

" On Brignal's cliffs and Scargill-brake,
The owl's homilies awake;
The bittern scream'd from rush and flag,
The raven slumber'd on his crag;
Forth from his den the otter drew,—
Grayling and trout their tyrant knew;
As between reed and sedge he peers,
With fierce round snout and sharpened ears;

I

Or,

Or, prowling by the moonbeam cool,
 Watches the stream, or swims the pool;—
 Perch'd on his wonted eyrie high,
 Sleep seal'd the terecler's wearied eye." P. 248.

That the descriptions of nature,—that the Mornings and Evenings,—or the nights of Homer and of Virgil, are too *general* to deserve the name of picturesque, we scarcely need remark. Even the celebrated night-scene of the *Iliad*, is not a *portrait*, though it approach nearer to portrait painting in the original, than in Pope's translation. In the two sweet epics of antiquity, the colouring is, for the most part, indistinct; whether the Morning shoot forth from the ocean, or leaving the bed of Tithonus put the stars to flight; or whether it arise from the rocks of Ida. But, when

"Jocund day,
 "Stands tiptoe on the misty mountain's top,"

it is a picture, such as occurs often, and always with new gracefulness in the pages of Scott.

It is the same with the Evening. Even the brilliancy of Grecian and Italian skies and landscapes, must yield in beauty to the clouds and the mountains of Caledonia. Nor do we think Shakspeare's admired moonlight, though it sleep on banks of violets, superior to Scott's reposing scenery. In Shakspeare, indeed, there is often some conceit to destroy the effect of the simplicity which had allured and delighted us. The night-warbling bird of Milton,—the "love laboured Song," may rival Scott. But the most elaborate passages in "the Poet of the Seasons," must yield to our Bard. That they are elaborate, in truth, is their fault. There is a profusion of imagery in Thomson, which resembles the wild luxuriance of a garden, where flowers and weeds shoot promiscuously, and shrubs and trees intermingle their blossoms, and their foliage, without order and without end. Not that selections might not be made much to the honour of Thomson, whose accuracy in Natural History has been justly admired. But "if we advert to the Sublime, who shall presume to enter the lists with Scott? To have an adequate conception of his excellence, we ought to possess no small portion of his romantic imagination. His situation, it is true, is peculiarly favourable to the "*os magna sonaturum*:" and genius will always take its distinctive colour, from local peculiarities. The "land of the mountain and the stream" is, every where, opening upon us, in the lays of Scott, in all its characteristic magnificence.

In

In "*the Lay of the Last Minstrel*," we have various strokes of the sublime, like the following:—

"Where Aill, from mountains freed,
Down from the lakes did raving come,
Each wave was crested with tawny foam,
Like the mane of a chesnut freed." P. 35.

These are not inferior, in effect, to the wild and random touches of Salvator Rosa.

The "vault of penitence" in *Marmion*, (at pp. 96, 97, 98, 99, 100) has no parallel for terrific wildness in ancient or modern romance.

"In low dark rounds the arches hung:
From the rude rock the sidewalls sprung:
The grave-stones, rudely sculptured o'er,
Half-sunk in earth, by time half wore,
Were all the pavement of the floor.
A cresset, in an iron chain,
Which served to light this drear domain,
With damp and darkness seem'd to strive,
As if it scarce might keep alive;
And yet it dimly served to show
The awful conclave met below."

The city at night, wrapped as it were in necromantic stillness, and the ghostly summons, would have done honour to Ariosto or Dante. [See *Marmion*, vol. ii. p. 103.]

In *Rokeby*, the castle on fire has an awful sublimity, which would throw at an humble distance the boldest reaches of the pictorial art.

"Yon tower which late so clear defined
On the fair hemisphere reclined,
That, pencil'd on its azure pure,
The eye could count each embrazure;
Now swathed within the sweeping cloud,
Seems giant-spectre in his shroud;
Till, from each loop-hole flashing light,
A spout of fire shines ruddy bright,
And gathering to united glare,
Streams high into the midnight air."

* * * * *

"The bursting lattices give proof
The flames have caught the rafter'd roof."

* * * * *

"In gathered groupe the foldiers gaze
Upon the broad and roaring blaze."

" And oft Matilda looked behind,
 As up the vale of Tees they wind,
 Where far the mansion of her fires
 Beacons the dale with midnight fires.
 In gloomy arch above them spread,
 The clouded heaven loured bloody red.
 Beneath, in sombre light, the flood
 Appeared to roll in waves of blood." See Canto V.

We refer our readers to Virgil's ships, or to his Troy in flames; and though the Virgilian pictures be drawn on a very extensive canvas, with confidence we assert, that the castle on fire is much more magnificent. It is, in truth, incomparably grand.

2. If we look to the *characters* of our poet, as they are decided by the manners, sentiments, or passions secretly operating upon the mind, and as they appear in action, particularly amidst the turbulence of war, we shall be astonished at discoveries of which we were not aware, previously to so close an examination.

In "the Lay," &c. the Minstrel "infirm and old;" his "withered cheek and tresses gray;"—his effort to "tune his harp in vain;" "as scenes long past, came wildering o'er his aged brain;"—"the smile, that lightened up his faded eye," and various other traits of exquisite beauty, are entirely original, yet simple and natural. [See pp. 15, 16. 33. 69.]

Nor has "Margaret" less attractive simplicity.

"Her blue eyes sought the west afar
 For lovers, love the western star." [See p. 23. 61, 62, 63. 91.]

In "Marmion," the Portraits of the Nuns, [I. 81], of Clara, [I. 85], of Constance [I. 101, 102. 106, 107. 112], and of Lady Heron [II. 89], have all features truly feminine, but each peculiarly her own. It is this variety, and the art of throwing an interest over every distinct personage, which show the inexhaustible imagination of the poet.

Of *Lord Marmion* [II. 167. 172], *old Angus* [II. 167], and of *King James* [II. 84, 85], we think, as distinct features, must rest on the memory, as if we had been introduced to their actual presence. But it is where

" Lord Marmion's falcon flew
 With wavering flight, while fiercer grew
 Around the battle yell;"

it is there [See Canto VI], where "crests rose, and stooped, and rose again wild and disorderly,"—that Scott has displayed the tumult of human passions, with a grandeur to rival even Homer himself. To examine accurately the conduct of the principal battles in the *Iliad*, the *Eneid*, the *Jerusalem*, or any other Epic poem, and compare them with this of *Flodden-field*, would be a pleasing lucubration. We have not room for the insertion of our remarks on this subject. But the result is clearly this, that *Flodden-field* is at least the most picturesque of all the fields of battle that were ever exhibited in poetry.

Of "the Lady of the Lake," and of "*Rokeby*" the "*Ellen*" and the "*Mutilda*" may be considered in one view, and the "*Roderick*," and the "*Bertram*," and "*the Wilfred*," in another: whence we shall perceive more clearly those powers of discrimination, and those deep resources in sentiment and morality, which in our poet we think unrivalled.

In the portrait of *Ellen*, &c.

"What though the sun, with ardent frown,
Had slightly tinged her cheek with brown,—
The sportive toil which, short and light,
Had dyed her glowing hue so bright,
Served too in hastier swell to show
Short glimpses of a breast of snow."

A foot more light, a step more true
Ne'er from the heath-bell dash'd the dew:
E'en the slight harebell raised its head,
Elastic from her airy tread."

— "Seldom was a snood amid
Such wild luxuriant ringlets hid,
Whose glossy black to shame might bring
The plumage of the raven's wing.
Every freeborn glance confessed
The guileless movements of her breast,
Whether joy danced in her dark eye." Pp. 23, 24.

We admire the gracefulness of her attitude and movements, when

"she stoops and looking round
Plucks a blue harebell from the ground."

—and we are charmed with the reflection when she says:

" This little flower, that loves the lea,
 May well my simple emblem be !
 It drinks heaven's dew, as blithe as rose,
 That in the king's own garden grows !
 And, when I place it in my hair,
 Allan ! a hard is bound to swear
 He ne'er saw coronet so fair.
 Then playfully the chaplet wild,
 She wreathed in her dark locks, and smil'd." P. 57.

Prior's nymph, when

" on the ground
 Her garland and her eye she cast,"

is but a vulgar maiden, compared with Ellen. Langhorne's " Ellen" (in the " Qwen of Carron") when " the new cropt flower falls from her hand," is finely imagined ; and so was (perhaps its prototype) the " Ariadne" of Catullus—

" Non flavo retinens subtilem vertice mitram," &c.

But the attitude and gestures of our Ellen have a " more winning sway."

If we turn to the Matilda of Rokeby :

" The rose with faint and feeble streak
 So slightly tinged the maiden's cheek,
 That you had said her hue was pale ;
 But, if she faced the summer gale,
 Or spoke, or sung, or quicker moved,
 Or heard the praise of those she loved,
 The mantling blood in ready play
 Rivall'd the blush of rising day.
 There was a soft and pensive grace,
 A cast of thought upon her face,
 That suited well the forehead high,
 The eyelash dark and downcast eye." Pp. 142, 143.

Of " Roderick," in " the Lady of the Lake," the delineation is at once original and masterly. The gloomy effect of passion was never before, perhaps, so finely represented.

" The hand" (says Ellen) " that for my father fought,
 I honour, as his daughter ought.
 But can I clasp it reeking red,
 From peasants slaughtered in their shed ?
 No ! wildly whilst his virtues gleam,
 They make his passions darker seem,
 And flash along his spirit high,
 Like lightning o'er the midnight sky."

—“ While yet a child.”

“ I shuddered at his brow of gloom,
His shadowy plaid and fable plume.” P. 63.

To compare Roderick with the Bertram of *Rokeby*, it would be necessary to pursue them both through their various situations. Our purpose, however, can only be, to give the clue to those who may have leisure to complete the parallel: and we anticipate their conclusion, that as Roderick rises above *Marmion*, so Bertram ascends above Roderick, in awfulness of stature and strength of colouring. We have trembled at Roderick; but we look with doubt and suspicion at the very shadow of Bertram—and, as we approach him, we shrink with terror and antipathy from

“ The lip of pride, the eye of flame—
The full-drawn lip that upward curled,
The eye that seemed to scorn the world.”

“ That lip had terror never blenched;
“ Ne’er in that eye had tear-drop quenched
The flash severe of swarthy glow,
That mock’d at pain, and knew not woe.” P. 11.

Whether we see him scaling the cliffs in desperate course, and scaring the hawks and the ravens from their nests, (pp. 66, 67, 68) or, while the castle is on fire, breaking from the central mass of smoke (pp. 238, 239), or, amidst the terrific circumstances of his death, when his

“ parting groan,
Had more of laughter than of moan;”

We mark his face of terror, with the poet, like “ the eye of tropic sun !”

“ No pale gradations quench his ray,
No twilight dews his wrath allay;
With disk like battle-target red,
He rushes to his burning bed;
Dyes the wide wave with bloody light,
Then sinks at once,—and all is night.” P. 277.

The character of *Wilfred* is as extensively drawn, and even more so, perhaps, than that of Bertram:—[See pp. 33, 34, 35, 40, 41, 42, 43.] And, amidst the fine and beautiful moral reflections accompanying it, a deep insight into the human heart is discoverable:—we had almost said an in-

tuition more penetrating than even his, to whom were given those "golden keys" that "unlock the gates of joy;"

"Of horror that and thrilling fears,
Or ope the sacred source of sympathetic tears."

If permitted to expatiate at large, we should here cite parallel passages, (such as we have set down in our note-book). but in the wish to protract our interview with the children of fancy;

"*Pieriosque dies, et amantes carmina somnos,*" we feel, we cannot be indulged.

In the instances before us, it may at first sight appear, that our poet has been more successful in his delineation of vice than of virtue;—that his good or amiable characters are mere outlines, and his bad finished portraits. This, indeed, has been positively asserted: and an inference has been drawn, or an insinuation at least thrown out, disadvantageous to the poet's moral feelings: but we deny the premises. It is not a fact. If it be so, it is in common with other poets, with Homer, with Shakspeare, with Milton. But there is a fallacy in all this. From the very nature of virtue and vice, of a good or a bad character, the lineaments of one, must be necessarily more striking than those of the other. It is not that one is a sketch, and the other a picture. The deep, gloomy colourings that mark the villain, affect at once more sensibly, and leave a more lasting impression on the fancy, than the lighter, livelier tints of innocence. In contemplating a Marmion or a Bertram, our passions are agitated: we fear, we hate, we wonder. In our views of a Margaret or a Matilda, we experience no strong emotion, but the complacency of calm approbation;—at most, the pleasure that accompanies the softer, gentler feelings. Where little or no passion then is excited, the impression from an object cannot last long; nor can memory retain the distinct features of the image. Consequently, the discriminating traits of a Roderick will be remembered, when those of an Ellen will be forgotten.

So far are we, in short, from charging the poet with undue partiality for such dark delineation, that we state it as a remarkable fact, and as highly creditable to his sensibility and delicacy, that in all the poems of antiquity, there exist not so many portraits of female beauty and virtue, as in the four admirable poems now recalled to our notice, to say nothing of other characters, either amiable, or great, or heroic. Nor, though we may recollect in Shakspeare, such personages as a Cardinal Beaufort, would it be easy to find
the

the counterpart of a Margaret, a Matilda, or an Ellen. Female loveliness in the dramatic days of Elizabeth, was almost as transitory a figure,—as evanescent, as that of the beautiful—the dejected Lavinia.

“ *Causa mali tanti atque oculos dejecta decoros.*”——

We have now, in conclusion, to direct attention for a few minutes, to the poem which has given occasion to these general criticisms.

It has already appeared, that *Rokeby* is equally the repository of fine poetry with Scott's other productions.

That, as a whole, it is equally interesting with his former works, we are by no means prepared to assert. But if there be, comparatively, a diminution of interest, it is evidently owing to no other cause than the time or place of its action,—the sobriety of the period, and the abated wildness of the scenery. With us, the wonder is, that a period so late as that of Charles the first, could have been managed so dextrously, and have been made so happily subservient to poetic invention.

In the mean time, we have no hesitation in declaring our opinion, that the tale of *Rokeby* is much better told than those of “*the Lay*,” or of “*Marmion*.” Its characters are introduced with more ease;—its incidents are more natural;—one event is more necessarily generated by another;—the reader's mind is kept more in suspense with respect to the termination of the story; and the moral reflections interspersed are of a deeper cast. Of the versification, also, we can justly pronounce, that it is more polished, than in “*Marmion*” or “*the Lay*,” and, though we have marked some careless lines; yet even in the instances of “bold disorder,” *Rokeby* can furnish little room for animadversion. In fine, if we must compare him with himself, we judge Mr. Scott has given us a poem in *Rokeby*, superior to “*Marmion*” or “*the Lay*,” but not equal, perhaps, to “*the Lady of the Lake*.”

We have thus endeavoured to criticize the poet, in a style which the vanity of juvenile spirits would perhaps disdain as obsolete or insipid. We are sufficiently aware, that we have not conformed to the fashion of the day. The contradistinction, so much insisted on of late, between the Old and the New School, has never been recognized in the *British Critic*. We consider it as false and futile: it is a “cant of criticism,” which we abominate, as “of all cant the most tormenting.”

There was a *Della Crusca*: it was soon laughed out of countenance; and, though its affectations exist under a new form, as *Della Crusca*, it is no more.

There was the school of *Wordsworth*—we term it, the *Wordsworthian*—and, but for the fear of being deemed fanciful, could point out some analogy between its genius and its name. This, too, hath been broken up; its absurdities were hardly less glaring than those of its predecessor. But out of the ruins of these two, what is emphatically styled, “*the New School*” seems to have arisen. It equally affects the sublime, with *Della Crusca*; but its originalities are less grotesque. It equally descends to trifles with the *Wordsworthian*: but its trivial images are less vulgar; its language less vernacular.

Of “*the Della Crusca*,” Mr. Rogers is, we believe, the only disciple whose productions have not sunk into oblivion. What, however, of Rogers yet survives, is certainly not *Della Cruscan*. “*The Pleasures of Memory*” have no Italianisms to smother up the simplicity of truth.

Of the *Wordsworthian*, are they the silly allusions, the puerilities, the mean familiarities which are even below the level of ordinary conversation, that we admire in Coleridge or in Southey? No surely. It is the fertility of their invention—it is the wildness of their imagination—where that fertility and that wildness are not discordant, which too often they are, with good sense.

Of the *New School*, are the recommendations of Lord Byron to be sought for, in the obscurity of his fictions, the involution and abruptness of his narrations, the quaintness of his allusions, or the distortions of his phraseology? No—but we are charmed with his frequent addresses to the heart—We are delighted with sentiments that harmonize with our finest moral feelings; we are attracted to views of the manners and the passions, which discover an insight into the ways of men, in all their varieties.

After all the obliquities then, all the ambiguities and freaks of hypercriticism, we meet at last in the same straight and open road. After all, we come to Nature. And, (as we observed at the commencement of our critique) Nature is the great source of poetical invention. And, in proportion as a Southey or a Byron may have copied Nature, so will they be valued, when the fashion that seems to elevate them above their poetic brethren, shall die away. Let us subtract from them their affectations—their obscurities—their mysterious sublimities: and let us see what may remain unaffected, simple, and natural,

This,

This, then, separated from its dross, is the gold that shall endure, intrinsically valuable. This is the *pure poetry*, which they possess in common with Gray, with Mason, with the Wartons, with Beattie, with Shenstone*, who could never have derived instruction from the new School, and with many living poets who have the firmness to rest their reputation on the broad basis of nature and truth.

This then is the pure poetry, which, in Scott, has no peculiarities characteristic of an old or of a new School,—which, deduced from principles familiar to every mind, and recognized by every heart, has excited universal admiration, and conciliated universal esteem, and which superior to all literary innovations, and equally calculated to please in one age as in another, must insure to the bard the wreath of immortality

ART. III. *Mythology and Rites of the British Druids, &c.*

(Concluded from p. 69.)

IN the second chapter of the *Hanes*, (P. 213,) we find Ceridwen busily engaged in the preparation of a cauldron of *Awen a gwybodeu*, water of inspiration and sciences, for the initiation of her son Avagddu;—and, to this intent, she diligently studied the mysteries of the books of *Pheryllt*. Like Ceres, and Isis, to whom she has been compared, she appears to have been a great botanist, and well skilled in the virtues of plants. (P. 215.). *Pheryllt*; [*Eferyllt*, plural *Eferylltiau*] in the literal import of the word, implies a *Chymist* or *Metallurgist*—But, as primary instructors in the rites of Ceridwen, or Ceres, Mr. D. regards the *Pheryllt*, as priests of the Pharaon, or higher powers, who had a city or temple, amongst the mountains of Snowdon, called also *Dinas Emrys*, or the Ambrosial City. This singularly insulated mount, will be recollected by our tourists, in the picturesque valley of Nant-Gwinnan, near Beddcelert, in Caer-

* We have particularized the above poets; because from each of them we could produce passages either sublime, pathetic, or simple and rural; some superior, and others certainly equal to similar, and the best passages in the poets of the day.

narvonshire. From earliest times, it has been celebrated in Cambro-British story—for there,

“Prophetic Merlin fate, when to the British king.

The changes long to come, auspiciously he told.”

(Drayton’s *Polyolbion*. Song. 10.)

The Pheryllt were the same, in effect, as the priests of the Cabiri.—(P. 216.)

In the poem, entitled “*Taliesin’s Chair*,” we have a long enumeration of ingredients, which entered into the mystical decoction of the cauldron. It is there described, as designed for purification by sprinkling,—then, for the preparation of a bath,—and again, as used in the rite of libation,—and lastly, as constituting a particular kind of drink for the aspirants. The sacred vessel is there called *Pair Pumwydd*, the cauldron of the five trees, or plants; alluding, it is probable, to five particular species of plants, which were deemed essentially requisite in the preparation.—(P. 218.) Some of the mythological tales represent this *Pair* or cauldron, as constituting a bath, which conferred immortality, or restored dead persons to life, but *deprived them of utterance*: alluding, as Mr. Davies imagines, to the oath of secrecy, which was administered previous to initiation into the sacred mysteries.—(Ibid.)

In this, and the succeeding chapters, (P. 218 to 281,) the author, with considerable ingenuity, forms an analogy between these British ceremonies, and those observed by the Greeks in the ancient mysteries of Ceres, and treats us with the initiation of an aspirant into the mysteries of Ceridwen. The classical reader, *cum grano salis*, will derive amusement from his observations.

In page 282, we find a passage, which, we must confess, surprises us; it runs thus—

“But that the Welsh princes, to the latest period of their government, should not only tolerate, but patronize the old superstition; and that the mysteries of Ceres should be celebrated in South Britain, so late as the middle of the *twelfth century*, are facts as *singular*, as they are *indisputable*.”

Singular indeed is the assertion, but we would not have our readers carried away with an idea that it is *indisputable*. It is in truth too ridiculous to deserve a serious retutation; but nevertheless, as it conveys a stigma upon the religious character of our ancestors, who, professing Christianity, are here accused of downright Paganism, we should ill perform the duties imposed upon us as Reviewers, could we suffer
it

it to pass unnoticed. Let it now be asked—What are the proofs which have been adduced to support this singular position?—Why, truly, the author has discovered an old Welsh ballad, in which an enamoured youth is breathing forth his love strains, in ardent devotion to the object of his affections. He calls her his *Ceridwen*,—his *Llywy*—invites her to “attend his worship in the *mystical grove*,” (P. 285). He “vows a visit to the *serenely fair*,” (Ibid.—“Fair is she as the snow which the cold has polished upon the lofty peak.” (P. 286.) “She has stolen his soul,—he is become weak,—his spirit is like that of Garwy Hir—he is detained for the fair one in the hall of the *mysterious God*.” (Ibid.) “He shall long for the proud wrought *Caer of the Gywlchi*, till his exulting person has gained admittance—renowned and enterprizing is the man who enters there. It is the chosen place of *Llywy*, with her splendid endowments. Bright gleaming, she ascends from the margin of the sea, and the *Lady shines this present year*, in the desert of Arvon in Eryri.” (Snowdon.) Ibid.

Now what is there in this, but the very natural effusions of a lover to his mistress? And yet this has been deemed a sufficient evidence for condemning the whole Welsh nation to a state of Heathenism. But, is it possible, that the learned writer can be in earnest? Can he seriously maintain the very extraordinary interpretation which he has given to this trifle, “lighter than the air itself?” It staggers our belief—We do not believe Mr. Davies capable of a deliberate imposition upon the understanding of his readers; but we much lament that his great zeal for hypothesis should thus far have gotten the better of his cooler judgment. As well might all the English poems, in which the Gods of Greece are mentioned, be brought as proofs that we were heathens in the 18th and 19th centuries. Should it be the fortune of this Review to fall into his hands, we cannot help thinking that he will admit the justice of our remarks, and that in any future edition of his work he will correct this error.

In his fourth section, (P. 291,) the Author particularly treats of “the design of the circular temples, and cromlechs of the Druids, with original documents relative to the celebrated structure of Stonehenge.”

That the Druidical temples were generally of a *round form*, Mr. D. (P. 299,) infers from the appellative terms which the Bards constantly use in describing them—As *Caer-Sidi*, the circle of revolution—*Côr*, a round, or circle.—*Cylch*, a circle, and *Cylch Byd*, the circle of the world, which occur in Aneurin and Taliesin. To this, in a note, he adds, *Cylch Balch Neuwy*, the proud or magnificent celestial

celestial circle, round which the majestic oaks, the symbols of Taronwy, the God of Thunder, spread their arms. It is also evident, that they were composed of stone, for Aneurin, Taliesin, and Merddin, speak of the stones which composed these circles.

The Author's first remarks are upon the remains of *Dwy Gyulchi* in Snowdonia, which he describes from Gibson's Camden, Col. 805. He again refers to the ballad in the last section, and declares it to have been a temple sacred to *Ceridwen* and *Elywy*, or *Ceres* and *Proserpine*. Mr. Pennant, who describes it in the 2d volume of his Tour in Wales, (P. 309,) is inclined to think that it was a circle formed for the exhibition of ancient games, and that probably the Eisteddfods, or sessions for deciding the merits of rivals in our British Olympics, were originally held there. A great rude stone, standing upright, and called *Maen y Campian*, the stone of the games, is contiguous to it.

Upon the subject of Stonehenge, Mr. D. is more diffuse. It will here be necessary to make a short reference to his former work, the Celtic Researches, in which (P. 191,) from the British Triads, he informs us, that

"It was called *Gwaith Emrys*, or *Emreis*—the structure of the revolution, evidently that of the Sun, for the name has been so contrived, that the letters which form it, when valued as the Celtic or Greek numerals, mark the day on which that revolution is completed, viz.

4 8 . 4 40 . 5 100 . 4 8 . 1 10 . 6 200 . = 356."

The conceit is ingenious; but how far it may be convincing, must be left to the readers judgment. In his present volume, (P. 402,) he tells us, that "the *Work of Emrys*, (*Gwaith Emrys*) implies the *Sacred Circles*, such as *Stonehenge*, which is known by that name—the *Main-ambres*, in Cornwall,—*Dinas Emrys*, in Showdon, and other *Petraí Ambrosiai*." With Mr. Maurice he perfectly agrees, that Stonehenge was no other than the Hyperborean Temple of Apollo, described two thousand years ago by Diodorus the Sicilian. He is not, however, so well satisfied with the derivation of the British superstition from that of India:

"I have," says he, "some kind of evidence, that what was exotic, in the system of the Britons, came to them by the way of Cornwall; and therefore, was probably derived to them from the Phœnicians." (P. 305.)

Vulgar tradition, evidently grounded upon the romance of Geoffrey, ascribes the erection of this stupendous fabric,

to Merlin, who is supposed, by magic arts, to have transported those immense stones from Ireland to the plain of Sarum, by the command of Ambrosius, in commemoration of the treacherous assassination of the British nobles, at a conference with the Saxon Hengist. The former part of this story is too absurd to be deserving of a moment's notice; but the event which it is pretended to commemorate, is worthy of our consideration. It indeed forms the immediate subject of Mr. Davies's very interesting inquiry.

"A great and notorious event," says he, "namely the massacre of the British nobility in the neighbourhood of Stonehenge, by Hengist, the Saxon King of Kent, furnished the ancient British writers with occasion for the frequent mention of this venerable pile." (P. 306.)

The circumstances of this dreadful transaction, are too well known to those conversant in British history, to require a repetition of them here; though Mr. D. has very properly given them at length, from the history of Wales, by Mr. Warrington. It is, however, necessary to the establishment of the Author's position, to remark, that the *first of May* was the time appointed for the meeting, and that a magnificent feast was prepared at Stonehenge, for the entertainment of the designing Hengist. In the unfortunate result, we are informed that upwards of 300 unsuspecting Britons, and all of them of the highest rank, fell a sacrifice to the cruel and cowardly policy of their perfidious guest. Vortigern, the British sovereign, for obvious reasons, was exempted from the general carnage. There was, indeed, a strong suspicion among his countrymen, that he had previously been made acquainted with, and even assisted in the foul design. But, however this may have been, his subsequent conduct betrayed a consciousness of guilt and folly in the most pernicious extreme.

"To the well known incidents of the massacre, (observes our Author, p. 308,) many old writers add the exploit of *Eidol*, or *Eidol*, a British prince, who had the good fortune to escape. His character is recognized by English antiquaries, (Dugd. Baron. p. 1. and Gibson's Camden, Col. 287.) who call him *Eldol*, or *Edol*, and say that he was Earl of Gloucester, in the year 461. The Triads (W. Archæol. v. 2. p. 68.) speak of this *Eidol*'s having killed an incredible number of the Saxons, on the day of Hengist's plot, with a quickbeam truncheon. But the Welsh Chronicles of Tyffilis and Geoffrey, limit the number of the slain to 70 men;" from whence these lines of Necham:

"Sed

"Sed tunc enituit praelari Consulibus Eldol
Virtus, qui letho septuaginta dedit."

"But here the mighty Consul Eldol stood,
And proved his worth by seventy traitors blood."

Mr. D. believes this *Eidol* to have been no other than the celebrated *Ambrosius* of history, who, immediately after the massacre, was elevated to the British throne.

"The very same actions," he observes, (P. 309.) "are ascribed to *Eidol* and to *Emrys* (or *Ambrosius*), such as burying the British nobles, erecting their monument at *Abresbury*, taking *Hengist* prisoner, &c. If this *Eidol* was not *Ambrosius*, we must consider him as the great agent and counsellor of that prince, to whom his actions were consequently ascribed."

"It were not to be expected," continues our author, (*Ibid.*) "that the circumstances of this massacre, so memorable in the history of our country, should be passed over in silence by the bards of the sixth century. Their lamentations upon the woeful subject, are frequent and pathetic."

The deep-strung harps of *Cuhelyn* and *Aneurin*, both flourishing in the sixth century, strongly vibrated with the sad elegiac strains. "The song of *Cuhelin*," appropriated by our author to this subject, is given us at length, both in the original Welsh, and in an excellent translation into the English language, (P. 310 to 315.) It is a curious document, and in Mr. D.'s opinion "explains the light in which our remote ancestors contemplated the celebrated fabric of *Stonehenge*."

The next, and most important document which he adduces in favour of his position, (P. 317.) is a well-known Welsh poem, entitled the *Gododin*—a work of about 900 lines, composed by *Aneurin*, a Northumbrian Briton, and a bard. For the genuineness of this production we refer the reader to Mr. Turner. *Edw. Llwyd* dates the composition in the year 510.

The name of the *Gododin* is not new to the public; but the work, it seems, has been more celebrated than studied.

"Not one of its admirers, that I know of," says Mr. D. "has attempted to identify the event which constitutes its principal subject; or has even suspected that it alludes to the actions of *Hengist*, or to the massacre at *Stonehenge*." P. 318.

And he thus accounts for it—

"The poem," he says, "is ancient, and wholly unattended with explanatory notes. The subject has not much connection with

with the affairs of Wales, and, consequently, has excited but little inquiry amongst the natives, the only people who understand the language of the Bard. The orthography is obsolete, and the author's dialect had some original variation from that of any Welsh tribe. The Bard seldom introduces the proper names of his heroes; but, as is usual in popular songs, and especially *political* songs composed in troublesome times, generally describes them by characteristic epithets, which, however obvious they may have been in the days of the author, are now become less so, by the lapse of ages. All these circumstances conspire to draw a veil of obscurity over a work which is viewed through the medium of thirteen centuries. Such are the reasons why the *Gododin* has not hitherto been translated entire, nor even perfectly understood." (P. 319.)

He next proceeds to inform his readers of the immense labour which he had himself encountered, in examining and collating different copies, and translating the whole, line by line, till he had made himself completely acquainted with the peculiar style and diction of his author; (P. 320, 321.) and having at length minutely considered the various circumstances of that extraordinary composition, as well as the singular situation of the Bard himself, at the period of his writing; he entertains a firm conviction that the event we have alluded to, and no other, has been the woeful subject of Aneurin's songs,

In support of this proposition, he intimates, in the first place, that the great catastrophe which the Bard deploras, was not, (as has been generally represented,)

"The fall of 360 nobles in the *field of battle*, to which they had rushed forth in a state of intoxication; but the massacre of 360 British nobles, in a *time of peace*, and at a *feast*, where they had been arranged promiscuously with armed Saxons" (P. 321.)

"An event of this kind, (says he, p. 321.) cannot be supposed to have wholly escaped the notice of history; yet it is clear, that neither history nor tradition, whether British or Saxon, has preserved the slightest hint of any such thing having happened in this island in the sixth century, or in any other period of the British annals, excepting in one instance, namely the massacre of the Britons at Stonehenge, about the year 472.

"The memory of this event is familiar to the historians of both nations; and we shall find by the sequel, that the Bard confirms most of the incidents which have been recorded." (Ibid). Again, "The Bard represents himself as having been present at the bloody spectacle—and Edward Llwyd refers the era of the *Gododin* to the year 512. Here is no discordance of dates,

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which

which may not fairly be reconciled : there is no improbability in Aneurin's having attended the feast, as a young Bard, in 472, and his having bewailed the friends of his youth, thirty-eight years afterwards, when, as an old unfortunate warrior, he had fallen into the hands of the foe, and was confined in a dreary dungeon." (P. 322.)

But perhaps, "against the locality of Aneurin's subject, as referred to the temple of Stonehenge, it may be objected that the term *Gododin*, in Nennius, implies the region of the *Ottadini*, between the rampart of Antonine, and the wall of Severus—While, in several passages of this poem, we find that *Gododin* means the same as *Cattraeth*, the place where the nobles assembled at the feast, and where they fell."

This Mr. D. admits to be an ambiguity ; but he conceives, that, from prudential motives, it was so intended. The introduction of specific names, at a period in which he was actually a prisoner in the hands of the Saxons, might have subjected him to personal danger, yet, if we attend to the composition, and the actual application of the name, we shall find, that it furnished a fair opportunity for a double interpretation.

"*Godo*," says he, "is a partial covering, and *Din*, a fence, or outwork. As applied to the region of the *Ottadini*, it means the district which is partly covered, or protected by the Northern rampart. And the word is equally descriptive of the British temples or sanctuaries, which were open at top, yet protected by a surrounding rampart or bank." (P. 323.)

Thus, *Seithin*, or *Seithwed Saidi*, a mythological character to whom we have before alluded, is styled "*Porthawr Godo*, the guardian of the gate of *Godo*, or the uncovered sanctuary." (P. 324.)

"*Cattraeth*, or, according to the older orthography, *Cattraib*, is liable to the same objection, and admits of the same solution. This name has some similarity to *Catarick*, near Richmond, in Yorkshire, the *Cataracton* of the ancients. Yet it is not hence to be suspected, that by *Gododin* and *Cattraeth*, our Author meant to point out an *Ottadinian* town of that name ; for *Cataracton* was not within, or very near to the borders of the *Ottadini* ; so that some other meaning must be sought."

Now it may be observed, that "*Seithin Seidi*, had a son named *Cadeiriaib*, the language of the chair or presidency ;" or, as Mr. D. elsewhere says, (P. 199.) "*of the law of the inclosure.*"

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He was also called, "*Cadraith*, or *Catraith*, which seems to be only a contraction of the former."

"This mythological character certainly represents the *law*, &c. of the Druids, pronounced from the chair of presidency, or Bardic cathedral, hence, figuratively, applied to the great temple itself, and from many passages in Anuerin's work, it is evident that this is the precise import of his *Catraith*." (P. 324.)

Having thus far given us a general view of the nature and supposed object of the *Gododin*, the Author now proceeds to the poem itself, of which he gives us a faithful and very animated translation, with some very interesting observations upon the leading points. The following brief extracts, (we lament that our limits will not allow us to be more copious,) will barely serve to introduce the reader to the style and subject of the composition. It may be necessary to observe that Mr. D. has divided the original poem into 81 songs.

In the second song, the Bard thus speaks of Hengist, and the plot which he had conceived—

"Adorned with his wreath, the Chief* of the Halberds which oppress the natives, like an eagle rushed into our harbours, when invited. His compact† took effect. His signal‡ was duly observed. He had devised a better stratagem§. Here his party did not shrink, though they had fled before the army of the Gododin||. The Water Dweller boldly invites us to a mixed assembly, where neither spear nor shield¶ was to be admitted, 'Thus,' says he, 'there can be no strife amongst the jovial company, the heroes will be preserved from a sudden stroke.'"

"Adorned with a wreath was the leader of the sea-drifted wolves; and of amber was that wreath which twined about his temples.—The haughty chief excludes men of a humble** *station*, though *Gwynedd* (N. Wales) and the North, might have come to his share, with the concurrence of the son of Partition††, (*Vortigern*), the Prince with the broken shield." (P. 328.)

* Hengist. *Spears*, we think, would have been more correct than halberds. A *spear* in his hand, says Dr. Henry, was the distinction of a Saxon Thane.

† The compact of a friendly meeting.

‡ The signal for a massacre.

§ The first stratagem was the marriage of his daughter to Vortigern, his latter the massacre.

|| The forces of Vortimer.

¶ The Britons had neither offensive nor defensive arms. Hengist artfully suggested, that both parties should be without their arms.

** None but nobles were admitted to the feast.

†† Vortigern divided his kingdom with Hengist.

In the third song, the bard deplores the fate of the British heroes, who had fallen at the feast.

"The heroes went to Gododin, cheerful and sprightly, whilst he, the bitter warrior, was disposing his blades in order [i. e. the seaxes or daggers.]—The heroes went to Gododin, the insulting chief kindled in the assembly an irresistible conflict. They were slain with blades, and without din.—The heroes went to Cattraeth; loquacious was their assemblage; pale mead was their liquor, and it became their poison. Three hundred, with effective weapons, were set in array: and after their noisy mirth, what a silence ensued! the inevitable strife of death is piercing them." P. 330.

"To the hero who went to Cattraeth with the day, and drank the white mead, in the celebration of May eve [the great anniversary of the British Druids] dismal was the preconcerted signal of the associated chief, which he had given in secret charge, through the excess of soaring ambition." P. 333.

In the eighth song, the bard declares his own presence at the fatal banquet.

"I (Aneurin) drank of the wine and the mead of the *eastern dweller*, with the huge amber beads, (i. e. Hengist.) In the assembly of social men, it was his glory to make food for eagles. When he hastened to rouse at once his fell associates, before he gave the signal ["i. e. now with your seaxes"] at the early dawn, he left the shields of split wood at a distance, short tearing weapons, (he knew,) would cut their way." P. 339.

"Notwithstanding his friendly covenant, he was meditating a convenient attack. He had boasted of the carcasses of brave and powerful men, whom he would pierce in the presence of Gwynedd, (i. e. Vortigern, prince of Gwynedd, or North Wales. He was called by the Welsh, Gwytheym Gwynedd.)" P. 340.

In the ninth song, the bard, pursuing his subject, openly charges Vortigern as an accomplice in the plot.

"The heroes who went to Cattraeth were renowned. Wine and mead from golden cups was their liquor, when we accepted of the *dignified man who had been set aside**. Three, and three score, and three hundred were they, wearing gold chains†. Of

* Vortigern who had been deposed for his attachment to the Saxons, was re-elected to the sovereignty after the death of Vortimer.

† "Above 300 of the British nobility, the most eminent for their talents in the council or in the field, perished in this bloody carousal." (Warrington, p. 59, with his authorities.)

those who hastened to the excess of liquor, *three* only escaped from the confident stabbing, namely, *the two war-dogs of Aeron**, and our destined governor, and myself, through my streams of blood, the reward of my candid song. O my friends! O thou who truly condolest with me! we should not have been beaten, but for the instigation of the sovereign who was twice elevated, [Vortigern.] We should not have been singled out in the mead feast. It was he who made the proscription, in behalf of his convenient friend. Base is he in the field, who is base to his own relatives †." P. 342.

In the eighteenth song, the bard describes himself as chained in prison, and speaks of his composition of the Gododin.

"My limbs are inflamed in the subterraneous house, by the iron chain which passes over my two knees. Yet, of the mead, and of the horn, and of the assembly of Cattraeth, I Aneurin, will sing, what is known to Taliesin, who imparts to me his thoughts. And thus a sonnet of the Gododin is finished before the dawn of day." P. 356.

In the twenty-second song, the bard celebrates the fame of the great temple, (Stonehenge,) and of *Cynon*; whom Mr. D. understands to have been *Eidiol*, its brave defender, after the massacre,

"Never was a hall formed so complete, nor a lion so generous in the presence of the *lion of the greatest course*, (the *jun*, Mr. Davies says,) as *Cynon* of the gentle breast, the most comely

* "It is clear to me," says Mr. D. "that under these two names, (i. e. the two war-dogs of Aeron) we are to contemplate but one historical character." And here stated, we must certainly contemplate the escape of *four persons*, instead of three, as asserted by the bard. In the original it runs thus, and we cannot think that it bears the construction here given it by Mr. Davies.

"Ny diengei namyn tri o wrhydri fofawt.

Deu gacri Aeron a Chenon daerawd

A Minneu." — —

Which we should translate thus. "Three only escaped from the confident stabbing, (viz.) the two war-dogs, i. e. *Aeron*, and the *bald Cynon*, and myself." This certainly is the obvious sense of the passage; but we acknowledge our temerity in differing from so great a master of the language.

† "Vortigern had made his way to the throne by the murder of his cousin, Constant." Warrington, p. 39.

lord!—The fame of the city extends to the remotest parts, the established inclosure of the band of the harmonious *Budd*." P. 364.

The word *Budd* signifies *victory*, or *advantage*. It is here, perhaps, referable to *Apollu*, or the *sun*, to whose honour the erection of Stonehenge has been attributed, though Mr. D. applies it in his note to *Ked*, or *Ceridwen*. It may be observed, that, in the same song, (p. 365,) the massacre is reported to have taken place, "in the presence of the god of victory, the king, who rises in light, and ascends the sky."

The twenty-fourth song ends with an account of certain ceremonies which are supposed to have taken place, at the solemn meeting, with an allusion to the dreadful tragedy that succeeded it.

"In the festival of May they celebrated the praise of the holy ones, in the presence of the purifying fire, which was made to ascend on high. On the Tuesday, they wore their dark garments, on the Wednesday, they purified their fair attire, on the Thursday, they performed their due rites, on the Friday, the victims were conducted round the circle, on the Saturday, their united exertions was displayed without the circular dance, on the Sunday, the men with red blades were conducted round the circle, on the Monday, was seen the deluge of gore up to the belt!—After the toil, the man of Gododin, (the bard,) upon his return before the tents of Madawc, reports but one man in an hundred, who came from thence." P. 369.

Such, briefly, are the documents which Mr. Davies has brought forward in illustration of a very dark and uncertain period of our British history. The reality of the Stonehenge massacre, has indeed been more than doubted by some respectable historians of the English nation. Hume, in particular, regards it as "a story invented by the Welsh authors, in order to palliate the weak resistance made at first by their countrymen, and to account for the rapid progress, and licentious devastation of the Saxons."—If so, they must have entered into a very early combination for the purpose. It is noticed by Nennius, about the middle of the sixth century, and by Tyssilio, a still older writer, in the Welsh language. There are also allusions to it in the poems of the still earlier bards. In addition to the authorities produced by our author, we shall quote the following passage from a poem entitled, "*Arymes Prydein fawr*," or the great armed Confederacy of Britain," ascribed to Golyddan, a bard of the sixth century, which is evidently allusive to the fact.

"Reflect

“ Reflect on the intoxication at the great banquet of Mead!

Reflect on the violent death of many guests!

Reflect on the incurable wounds, the tears of matrons,

When woeful mourning was roused by the cruel Pagan!

Reflect on the calamitous lot that will befall us,

When the lurkers of Thanet become our princes!”

The translations, arguments, and deductions of Mr. Davies, are now before the public, and the candid enquirer will judge with fairness, the evidence which is placed before him. We are sorry that our prescribed limits will not allow us to enter more largely into the discussion. The subject is indeed important, as well as interesting, and the literary world, even if it is not convinced, will at least acknowledge itself indebted to the learned writer, for a valuable present made to its curiosity. The Druidic feast must be regarded as the mere drapery of the poem.

From Stonehenge Mr. Davies descends to those inferior monuments of antiquity, which are distinguished by the names of *Cromlech* and *Cistvaen*; and which he conceives to have been generally appropriated to the celebration of the rites of *Ceres*, otherwise *Kêd*, or *Ceridwen*, but still in perfect conformity to the helio-arkite system. (From p. 391 to 410.)

The same remark may be extended to the whole of the fifth section, (from p. 411 to 500,) entitled “Traditions relating to the progress, revolutions, and suppression of the British superstition.” The authorities, if such we may deem them, are derived chiefly from the *Mabinogi*, or institutional Tales, the Triads, and a Poem written by Merddin, the Caledonian. They are far too mysterious for our comprehension, and we can only refer the reader to Mr. D.’s explanation of them. The Druidism of the North, is supposed to have concluded with the age of Merddin, in the sixth century; whilst the superstition of the Welsh is extended to the late period of the twelfth. Upon this subject we have already delivered our opinion.

In an appendix, consisting of sixteen numbers, we have some very interesting translations of “ancient British Poems, and Extracts, illustrative of the subjects discussed in the preceding essay.” As a specimen, we shall select the following extract from a poem entitled “*Cân y Meirch*,” or “the song of the (mythological) horses,” by Taliesin, (No. v. p. 533.) It is the more interesting, as, from hence, Mr. D. infers “that the Magi of Britain, like those of Persia, worshipped the sun, under the name and character of fire. To the English reader, the translation will be sufficient, the inquisitive Welshman, may, if he pleases, compare with the original which precedes it.

" Let him burst forth with rapid speed; the moving, the vehement fire, even he, whom we adore, high above the earth! " The fire, the fire!" whispers Aurora. " He is high above the lofty gale. High above every sacred spirit! Vast is the bulk of his courser! He will not delay in the skirmish, nor at the wedding feast of *Llys*," (the sea,) Thy path, in the sea, is perceived, thy impulse, in the mouths of rivers!—Aurora, smiling, repels the gloom!—At the dawn, at his ardent hour, at every meet season, at the season of his turnings, at the four stages of his course, will I extol *him*, who judges the ambitious, the mighty lord of the din, dreadful is his wrath!"

The work closes with " remarks upon ancient British coins, with a plate of specimens, taken from Borlase, Gibson's Camden, and Whitaker's History of Manchester.

" That these coins are genuine monuments of some nations who occupied ancient Britain, (observes our author, p. 589,) cannot be a matter of doubt to the candid critic. They are often found in various districts of this island, and in no other country. It is observed that they have a remote similarity to some old Gaulish coins, and yet retain a stile and character of their own, sufficient to mark them as the property of a distinct people. This is just what might be expected, supposing that they are British, as our ancestors originally sprung from the same stock as the Gauls, with whom they maintained a religious intercourse to the very æra of the Roman conquest, though they had been, for many ages, locally, and politically distinct from them. And lastly, Camden, and his editors, have shewn, that many of these coins bear the names of British princes, and cities, which are well known in history. And the stile and character of the pieces, thus ascertained to be British, as well as the figures, with which they are charged, unite them indisputably with certain more rude and uninscribed specimens, and prove them to have been the property of the same people.

" As to the antiquity of these monuments, it may be remarked, that those which are inscribed with legends, generally present the names of princes who are known to have lived in the century immediately preceding the birth of Christ, or in the first century of our present æra. As Cassivellaunus, Cunobelinus, Caractacus, Arviragus, Boadicia, &c. And these have not only inscriptions in Roman characters, but also display a comparative degree of elegance in the design and execution. Here we may imagine the drawing of the Briton corrected by the Roman artist; and this series commences with Cassivellaunus, who was contemporary with Julius Cæsar." P. 590.

" Upon the uninscribed coins, we generally perceive figures of the same kind; but they exhibit a drawing comparatively rude and uncouth: hence it is reasonable to infer, that they are of

of somewhat higher antiquity than the more finished specimens : and that they were struck some time before the Roman invasion, and consequently, were the production of ages, during which the Britons were independent, and their religious and political establishments as yet continued to subsist." Ibid.

The discovery of such reliques, in cairns and barrows, which are decidedly of British origin, and of an antiquity even beyond conjecture, certainly gives us reason to imagine, that the early inhabitants of our island, were not unacquainted with money as a medium of commerce; but still it is difficult to believe, that in those very rude ages, they were so far proficient in the improvements of polished life, as to understand the art of minting. It is true, Cæsar remarks, " utuntur aut *nummo æreo*, aut annulis ferreis ad certum pondus examinatis, pro *nummis*." But it must be recollected that he is speaking of the Belgic Britons, who were in the constant habits of traffic with the Gauls, for he knew no others. On the other hand, Solinus, treating of the Dumnonii, the inhabitants of Devonshire and Cornwall, says, " Nummum refutant, dant merces & accipiunt." It is however certain, from the discoveries at *Carnbrê*, and other places within the island, that coins, both of gold and silver, had been in use among them. We think it very possible, (notwithstanding the negation of Solinus,) that during the period of Phœnician commerce with this island, either that artists of that nation may have settled in the country, or else that our native Britons may have acquired, from them, some little insight into the art of coining; but it is far more probable, in our opinion, that such coins were of foreign manufacture, and introduced as articles of commerce by those foreign merchants. To this, however, it has been objected by Dr. Borlase, that the devices upon the *Carnbrê* coins, are not *Phœnician*, and that similar coins have been discovered in Wales, and in other parts of Britain, where the Phœnicians never came. All this may be very true, and yet it may probably be accounted for. The merchant, very naturally consulting his own interest, always adapts his wares to the exigencies or the humours of his chapmen. The Phœnician, then, finding that he obtained a sale for his little coins, or *meduls*, (for it is probable that they were not, originally at least, intended as a circulating medium, would in the first place study the passions, and then contrive his devices in such a manner as to captivate the fancy, and flatter the ruling superstitions of his Druidic customers; and there is no doubt, that by the influence and industry of those way sages, who at once directed the civil policy and the religion of their disciples, they

they would soon obtain a more extended circulation, and find their way even to the remotest corners of the island. Many of those which have been discovered, have evidently been used either as ornaments or as amulets, and perhaps as both. The observations of Mr. Davies upon these curious reliques of antiquity, are really ingenious, for the most part original, and convey much subject of reflection to the learned antiquary. The rings or balls which are so commonly seen as embellishments upon the British coins, he, with great probability, refers to the *Ovum Anguinum*, that peculiar badge of the Druidic priesthood, described by Pliny. It is true the historian speaks of Gaul.

"But it was also known in Britain, where it was equally respected; hence the bard (Taliesin,) says, "Lively was the aspect of him, who, in his prowess, had snatched over the ford, that inviolable ball, which casts its rays to a distance, the splendid product of the adder, shot forth by serpents." P. 600.

His remarks upon several other subjects of device, are equally curious, and (allowing for hypothesis,) worthy of attention. Having treated at some length upon coins, No. 8, in his annexed plate, he observes, (p. 603.) that its reverse exhibits nothing remarkable but the word BODUO, which he conjectures to have had "the same import" with *Budd*, one of the names of the British Ceres; whence *Buddug*, the goddess of victory, a title assumed by the famous queen of the Iceni," well known to classic readers by the appellation of Boadicia; and to that princess, or to the people of the Boduni, the learned editor of Camden ascribes the coin.

It may be remarked, that on several of the coins described by Camden, and also by Whitaker, that the words CUNO. CAMU. CUNOBILIN. DIAS. TASC. &c. are impressed. Mr. D. thus ingeniously attempts their explanation.

"No. 8. Tab. r. in Camden's Collection, (see the plate annexed,) is a gold coin, attributed to Cunobeline, a British king, who lived in the reigns of Augustus and Tiberius. On the one side, we read the word cuno, which has been considered as an abbreviation of that prince's name, and on the other CAMU, implying Camalodanum, his principal city. But here it must be remarked, that cuno is found upon coins, that bear a great variety of heads, sometimes female heads; and upon others that have no head at all. Hence it may be presumed that this inscription has a close affinity with the British word Cûn, a chief, or sovereign personage, which may be translated *Dominus*, or *Domina*, as the case shall require." P. 604.

"No. 5,

“No. 5. Tab. 1. (see the plate annexed,) is a silver coin, which has the name CUNOBELINUS, at full length; but whether the head is that of the prince who bore the title, or that of the British Apollo, must remain a question, as it has no particular attribute. It must be understood, that *Cun* implies a lord, or a lady; and *Belin*, is the name of the British Apollo; so that Cunobelinus, is nothing more than Dominus Belinus, or Dominus Sol.” P. 606.

Our author remarks in a note, that in No. 7 of this, (Camden's) Table, Apollo appears playing upon his harp, with the inscription CUNOBE; and No. 23 presents the figure of Apollo, with the name CUNOBELI, Dominus Beli. (Ibid.)

Upon the word *Dias*, he observes, that,

“Whoever will look over Camden's Tables, will perceive that the ear of corn, that favorite attribute of Ceres, is frequently depicted upon the coins which have the image of the horse. But on No. 13, the mystic animal appears without his discriminative symbol; on the reverse, however, we find the word *DEAS*, inclosed within a curious frame. This word, in the Irish eclogue, implies an *ear of corn*: it is therefore introduced instead of that sacred symbol.” P. 609.

“It is remarkable, that the word *Tasc* occurs more frequently than any other upon the British coins. *Tasc*, in the language and orthography of the ancient bards, signifies a *pledge*, or *bond of confirmation*. In the present Welsh it is spelt *Tusq*, and in Irish *Taisg*; and both dialects have preserved its meaning. To *Tasc*, the letters *ia*, *ie*, or *io*, are often added. In order to account for them, it must be observed, that *De*, *Dia*, *Dio*, in several Celtic dialects, implied *God*, of *God*, *sacred*, or *divine*. The Irish language supplies them all, either as distinct words, or in composition: and in this language, the *d* is silenced by a point, or an *h*; so that *Tasc-dhe*, *Tasc-dhia*, *Tasc-dhia*, would be pronounced *Tascie*, *Tascia*, *Tascio*, the *divine*, or *sacred pledge*. It may fairly be presumed, that our engraver spelt their legends as they were pronounced.” P. 607.

Several other very ingenious explanations are offered, both of legends and devices, for which we must refer the reader to the work itself. The author, finally declares it to be his conviction, that such inscriptions, combined with the various symbols with which the pieces are impressed, are sufficiently demonstrative, that these coins are to be explained only by the mythological imagery of the bards, (p. 609,) and that in fact, (for so we understand him,) they are to be regarded rather as *talismans*, or *amulets*, which were delivered out to the deluded people, by their Bardic

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or Druidic Magi, as engines of superstition, than as a *commercial coinage* intended for the purposes of trade or *pecuniary circulation*.

The very great variety, as well as novelty, of the matter presented to us by Mr. Davies, has extended our critique to a length, which some of our readers may, perhaps, consider to be unreasonable: but, to those who are really desirous of information upon the subject of the work reviewed, we may fairly answer, that it was *necessary*. To meet their reasonable expectations, and at the same time to deal equitably by the author, it could not be compressed within a narrower compass.

Upon the merit of the work there must doubtless be different opinions. Every author has his admirers and detractors; every system its supporters and opponents. But it is the duty of the candid critic to judge *impartially*. "*Ne quid falsi dicere audeat, ne quid veri non audeat.*" We have now, with all the attention we are capable of, reviewed two bulky volumes. We have delivered our opinions *freely*, but we trust not *uncandidly*, upon the different subjects, as they rose to view. In this, as in all other cases which have come before us, it has been our object to do an equal justice to the author and to his readers.

To the learning, abilities, and ingenuity of Mr. Davies, we bear the most honourable testimony. With a patience and perseverance which have been rarely equalled, he has pursued his investigation, through the deep recesses of a language, which, though once generally spoken by an extended population within this island, has, in modern days, been nearly buried in oblivion: few, even of our native Welshmen, being equal to a translation of the poems of the early bards.

It was the confession of a very eminent Welsh scholar, that

"The works of Talieffin, Llywarch Hên, Aneurin, Merddin Wyllt and Avan Verddig, who flourished about the year 560, are hardly understood by the best critics and antiquarians of Wales, and whoever goes about to translate them, will find numerous obsolete words, not to be found in any dictionary or glossary in print or manuscript." (Evans's Specimens of the Poetry of ancient Welsh Bards, Pref. p. 2.)

This arduous task has, however, been accomplished by Mr. Davies, who, from his laborious researches, has favoured us with numerous interesting quotations, equally amusing and instructive to the inquirer into Celtic history. From
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the deep read lore of Taliesin, he has illumed the cheerless wilds of Druidism. From the Gododin of Aneurin, he has awakened the attention of a late posterity to the long forgotten tale of Stonehenge; and by the acuteness of his own remarks, has afforded us, at least, a probable solution of those difficulties, which have hitherto enveloped the history of the coins, or, as he thinks them, *talisman*s, of the more early Britons.

Thus far we may speak in terms of honest commendation: but *candour* now compels us to restrict our praise; we regret to say, that however we may have admired particular parts, we cannot extend our approbation to the plan in general. The author, we admit, has said every thing that ingenuity could devise to convince his readers that his sentiments are just; and he has certainly persuaded himself that they are so; we the more regret it, as we consider the hypothesis upon which the whole depends, as visionary and untenable; and we must confess it hurts us, to see talents so respectable, thus sacrificed at the altar of a delusive and exploded system. Had Mr. Davies fortunately kept clear from the trammels of Mr. Bryant, he might, from the excellent materials which he had collected, and with the original genius which he undoubtedly possesses, have produced a work which would have been most highly gratifying to the learned world, or as himself expresses it in his preface, "a desideratum in British literature."

ART. IV. 1. *An Ecclesiastical History, Ancient and Modern, &c.*

(Concluded from p. 43.)

DR. Coote introduces to the reader his *Continuation* of Mosheim's History, by making an apology for its shortness. He observes, that mankind, in general, expect a more copious detail of recent than of early transactions; and he admits the expectation to be natural and reasonable. Yet, he thinks, that recent occurrences in the Church, may prove less interesting than the events of many former ages; and in this opinion we fully agree with him. The most interesting periods of Ecclesiastical History are, unquestionably, the three first centuries, when the church subsisted by her native powers, independent on the state; and the 16th century, when the great schism was made in the Western Church,

by

by what is emphatically called; *The Reformation*. During the former of these periods, as the Clergy were not induced, by worldly ambition, to place themselves in a conspicuous point of view, it cannot reasonably be doubted but that the constitution of the church was preserved nearly in the same state in which it was received from the Apostles; and, though some of the doctrines of the Gospel may have been rendered obscure by the impure mixture of Platonism, with which they were incorporated by the converts from the school of Alexandria, there is not the smallest reason to suppose that the faith was, during that period of persecution, greatly or generally corrupted. That the history of the Reformation is interesting, every Christian of every denomination readily acknowledges. We therefore admit the sufficiency of Dr. Coote's apology, for the very concise detail which he has given of the eighteenth century; though it appears to us that he might sometimes have consulted better authorities.

He follows nearly the plan of Mosheim, by writing first, the History of the Roman and Greek Churches, and then the History of the Lutherans and Calvinists, whom he classes together in one chapter; but from these he very properly separates the Church of England, devoting to her the longest chapter of his narrative. The appearance, which, during this period, the several Popes,—especially the two Benedicts and Clement XIV.—make in his pages, is highly respectable, and, we believe, correct. Clement XI., who at the commencement of the century filled the Papal throne, appears likewise to have been a man of very considerable talents, and, though not destitute of spirit, by no means ambitious of that high office, to which he was elected, by the unanimous suffrages of the conclave. “He rejected,” says our author, “the offered *tiara* with a greater appearance of sincerity than that which an English Divine usually displays, when he says, on the offer of a bishopric, *nolo episcopari*.” From a malignant or envious opponent, this sneer at the supposed hypocritical humility of the English Clergy might have been expected; but that Dr. Coote, who surely knows that no English Divine refuses an offered bishopric, but with sincerity and firmness*, should have repeated this vulgar and unfounded calumny, surprised us, accustomed as we are to the strange expressions of modern *liberality*. He employs his

* Such was the refusal of the late Dean of Christ-Church, and of others whom we could easily name.

pen: better, however, in detailing the efforts made by Clement to prevent the war between the houses of Austria and France for the Spanish succession; to diffuse the Catholic faith through the remotest parts of the globe; and to allay the disputes which still raged between the Jesuits and the Jansenists. The method which his Holiness adopted for the accomplishment of this last purpose, was not indeed very prudent, nor, of course, successful; but Dr. Coote is of opinion that the good sense of the Pope would have prevented him from publishing the bull *Unigenitus*, if he had not been over-awed, or had his judgment perverted by the zeal of the bigoted and domineering Louis. A fuller view of the effects of this Bull—especially in France—will be found in Mosheim's sketch of the history of the eighteenth century, and in the fourth appendix, than in this Continuation by Dr. Coote.

Nothing of general importance occurred during the short pontificate of Innocent XIII.; but the attempts made by Benedict XIII., to repress the spirit of persecution, and to unite all the four denominations of Christians, the Romanists, the Greeks, the Lutherans, and the Calvinists, in one church, reflect infinite honour on his memory. The temperance, devotion, humility, and charity of this Pontiff, were highly exemplary; and if we are to consider the court of Rome as the court of *Antichrist*, the throne of that Potentate was surely vacant during the reigns of the thirteenth and fourteenth Benedicts. The intervening Pope Clement XII. was likewise a respectable character; but nothing very remarkable occurred in his reign.

During the pontificate of Benedict XIV. the intrigues of the Jesuits had disgusted several sovereigns, especially the Kings of Portugal and Spain. At their sollicitation, Benedict promised to exert his authority to reform that order; and the bull which he issued for the purpose was one of the last acts of his life. He wished likewise to introduce many other reformatiions into the Church over which he presided, and to unite all the great societies of Christians in one church; and "if he could have succeeded," says our author, "by concession or compromise, he would have reconciled all religious differences among Christian communities." Such a man was surely no Antichrist.

The doctrines, worship, and discipline of the Romish Church remained, during this century, in the state in which they had long subsisted; though "the higher classes," says Dr. C., "rather seemed to admit, than really believe the doctrine of a priest's being the maker of his God in the eucharist."

eucharist, and gave an outward evidence to other absurdities, which they secretly deemed an insult to their understanding."

That many of the absurdities of popery lost credit about this period among the enlightened members of the Romish Church, is an undoubted truth; but the hacknied sneer or witicism about *the making of God*, sho^{ld} have been omitted; because Dr. Coote knows well, that no class of Roman Catholics ever believed, or professed to believe, that a priest *makes his God* in the Eucharist! The absurdities with which the doctrine of transubstantiation is unquestionably loaded, are sufficiently numerous to make every unprejudiced and reflecting man reject it with abhorrence, without adding to them this *impious* absurdity, which certainly is not a necessary consequence of the doctrine. The account, however, which the present author gives of the conduct of the infidel philosophers, who, under the pretence of exposing the *corruptions* of Christianity, attacked the very first principles of all religion, natural as well as revealed, is, though concise, sufficiently correct; and the same character must be given of his detail of the dissensions that took place between the French King and his Parliaments, about the intrigues of the Jesuits. That order was suppressed in Spain and Portugal, and at last in France, by the civil powers; but Clement the thirteenth, the immediate successor of the last Benedict, refused to dissolve it. This task was reserved for Clement XIV.—the amiable Ganganelli—who, after deliberating five years on the matter, published a bull for the annihilation of the Society, the seizure of its colleges, and the confiscation of its revenues. Dr. Coote thinks that, on this occasion, he acted properly, and we have not a doubt that his intentions were good; but as Pope, it would perhaps have become him to have attempted first a reformation of the order.

From a spirit of perverseness, for it is hardly possible to impute it to a better motive, the Ex-Jesuits were supported by the Empress of Russia and the King of Prussia, neither of them in communion with the Church of Rome, nor indeed apparently under the influence of any religion whatever.

The author gives a short but fair account of the reforming projects of the Emperor Joseph, of the rise and progress of the French revolution, and of the effects of those events on the Church of Rome; but when he says that "even in Britain, the land of boasted freedom, the Government was, at this period, rather a combination of monarchy and aristocracy, than a proper mixture of these two kinds of policy with democracy," we are at a loss to conceive how he can maintain so strange and false an opinion. He does ample justice to

Pius

PIUS VI. during his more prosperous days, but hardly, we think to the dignity and pious resignation, with which he bore his reverse of fortune; and perhaps he writes too favourably of the revolutionary church of France, and of the *Concordate* into which Pious VII. entered with Buonaparte.

This author's history of the Greek and other oriental churches, during the eighteenth century, is very meagre; and, when he says of the patriarch of Constantinople, that though nominally the head of the Greek church, "his authority is not co-extensive with the similarity of doctrine," we suspect that he imagined the authority of that patriarch to have once been of the same nature with that, which the Roman Pontiff has long arrogated, over all the prelates of the Western churches. This never was the case; for though the Patriarch often disputed precedency with the Pope, he ressed his claim, not on his being successor to St. Peter, which he is not, but on Constantinople's being the seat of empire, or new Rome, and therefore, in all respects, equal to old Rome. We do not recollect a single instance of the Eastern Patriarchs pretending, as the Popes have often pretended, that all other bishops derive their authority from them!

Dr. Coote's account of the faith and worship of the Greek Church is taken chiefly from Tooke's View of the Russian Empire, and in general agrees with King's account of the rites and ceremonies of the Greek Church. In his detail of the several attempts made in this century to bring over the Abyssinians to the Romish Communion, we have another proof of the folly of attempting to convert barbarous nations by Missionaries, not perfectly agreed among themselves. "M. de Roule," says Dr. Coote, "was deputed to the court of Abyssinia; but he had scarcely reached Senager in 1704, when he was murdered by the natives, at the instigation of the Franciscans, who were disgusted at seeing the Abyssinian mission in the hands of the Jesuits." Yet multitudes of well-meaning men, and some of them, on other subjects, likewise well informed, are of opinion that we should attempt the conversion of the Hindoos by missionaries of all denominations, differing from each other much further than the Jesuits differed from the Franciscans!

The history of the Lutheran and Calvinistic churches on the continent during this century is peculiarly interesting; and our readers will peruse the following narrative—some with surprise, and many with indignation.

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"Frederic,

"Frederic, Elector of Brandenburg, who became King of Prussia in the first year of this century, was more disposed to favour the Calvinists than the Lutherans, but was not unwilling to tolerate not only the Lutherans, but even Catholics and Jews in his dominions. Reflecting on the affairs of religion, he was of opinion, that an union of his Protestant subjects would be conducive to the happiness of his people, and reflect credit on his reign; and he was encouraged in this desirable object, by the Doctors Ursinus and Jablonski. The former, though a Calvinist, had accepted from his Majesty the episcopal title; and the latter was the first chaplain at court, and also superintendant of the Protestant church in Poland. These ecclesiastics suggested, that one of the first steps to be taken in this business, should be the publication of the liturgy of the Church of England in a German dress; and, when this translation was completed, Ursinus wrote to the Archbishop of Canterbury, (Dr. Tenison,) to request his advice with regard to the proceedings best calculated for the attainment of the desired uniformity. By some negligence, or mistake, the letter did not reach the Primate, though it was said that he had received it, and refused to answer it. When he was informed of the scheme by a friend of Dr. Ursinus, he did not give it the least encouragement; alledging that a reported declaration of the University of Helmstadt, in the case of the Queen of Spain, allowing in certain circumstances a dereliction of the protestant religion, had given him too unfavourable an opinion of the protestant churches of Germany, to permit him conscientiously to correspond with any of them*.

"The reason alledged by the English prelate may be pronounced inadequate and unsatisfactory. For the supposed opinion of one protestant university, he condemned the whole reformed body of Germany, and declined assisting in a measure that promised benefit to the protestant cause, as well as credit to the church over which he presided." Vol. vi. p. 275.

This is a very gentle censure of conduct in the highest degree reprehensible, and to which, we trust, no parallel is to be found in the annals of the reformed Church of England. That Church has declared † that "it is evident to all men, diligently reading holy scripture, and ancient authors, that from the Apostles' time there have been three orders of ministers in Christ's church; Bishops, Priests, and Dea-

"* Relation des Mesures qui furent prises dans les Années 1711, 1712, et 1713, pour introduire la Liturgie Anglicane dans le Roiaume de Prusse et dans l'Electorat d'Hanover. Londres, 4to. 1767."

† Preface to the Form and Manner of making, ordaining, and consecrating Bishops, Priests, and Deacons.

cons;

cons;"—and that "no man shall be suffered to execute any of the said functions, except he hath had Episcopal consecration or ordination." In the protestant Church of Prussia there were no bishops; nor, perhaps, at that period, any man who had been episcopally ordained. The Sovereign of the country, with his confidential servants among the Clergy; wished to supply that defect by receiving a regular episcopacy from the Church of England; and to remove every conceivable objection which might possibly be urged from the Prussian forms of worship, they agreed to adopt the English Liturgy translated into the German language; but the Primate of all England refused even to correspond with them on the subject, because, forsooth, he had been told that an university—not in the Kingdom of Prussia or Electorate of Brandenburg—but in the Duchy of Brunswick, had given what he deemed an erroneous opinion about communicating with the Church of Rome! Dr. Tenison's zeal against popery appears to have, on this occasion, been very great; and, we doubt not, it was very sincere; but surely it was a zeal without knowledge; for nothing could have formed so strong a bulwark against popery, or been so creditable to the Church of England, as such an union of all protestants, as that which was proposed to the English Primate by the Prussian monarch and his Divines.

Some years afterwards a similar application was made to the excellent Dr. Sharp,—Archbishop of York,—who, though he had suffered for his opposition to popery during the short reign of James II., had no such temples as his Grace of Canterbury. As became his station, he immediately laid the case before Queen Anne, who entered cordially into the measure, which, however, was frustrated by the diplomatic deliberations at Utrecht, which were almost immediately followed by the death of the Queen; the Prussian Monarch, and the Archbishop of York. Thus was lost by the unaccountable conduct of one man, such an opportunity as has never returned, of uniting with the Church of England the most respectable reformed churches on the Continent, (for others were ready to follow the example of the Prussians,) and forming such a rattapart round the reformation, as all the engines of the Vatican could not have overturned.

The author gives a luminous, though concise, detail of the controversies between the Lutherans and Calvinists during this century; of what they both suffered from the potentates who adhered to the Church of Rome; of the change of principles which took place in the Calvinistic churches;

churches; of the rise and progress of the spirit of toleration even in the Catholic countries; of the lukewarmness in religion which characterized the Lutheran Clergy in Germany; and of those extravagant principles which led many of the protestant states to desert the cause of their country and of religion, and accept of the fraternity offered to them by the French Regicides. But we must refer our readers for all this, to the work itself; and proceed to *the History of the Church of England and its dependencies.*

Under this title, the author includes, not only the Church of Ireland, and the protestant sects in the British dominions, but likewise the Church of Scotland, and even the churches in the united states of America. He begins his narrative by giving some account of the controversies between the Tories and Whigs, and the high and low Churchmen, which agitated the Church of England during the earlier part of the last Century; and he has said enough to convince the reader that both parties maintained inconsistencies with their own principles, though certainly not enough to show on which side the truth generally lay. In the writings of Bishop Hoadley, are to be found positions, much more objectionable in the opinion of the High Churchmen, than any of those which he has quoted from him; and it is certain that those Churchmen maintained the purely spiritual authority of the church on better principles than those which are generally attributed to them. Our author's reflections on the test laws and their effects, if not very profound, are perfectly just, as well as what he says of the infidel writers,—Collins, Mandeville, and Tindal, and of the religious philosophy of John Hutchinson. He might, however, have given a higher character of Dr. Wetherell, Mr. Jones, and other Divines, who embraced that system, than is implied in his saying, that they were "not destitute of learning." The public has long been in possession of sufficient evidence that we have no partiality to the peculiar tenets of Hutchinson either in philosophy or in theology; but though we think his Trinitarian analogy as fanciful as any persons can do, and know by the test of repeated experiments, that fire, light, and *spirit*, (whatever may be meant by this last word,) are *not* modifications of the same substance, namely *air*, we have no hesitation to say that Mr. Jones and many other Hutchinsonians were men of great learning as well as sound principles; and candour impels us to believe, that, had they been acquainted with the facts which chemistry has lately brought to light, they would have abandoned this part of their system.

The

The account of the state of episcopacy in Scotland, and of the difficulty of obtaining a toleration of that society, is too concise to be satisfactory; and what is said of the earliest secessions from the established church by Glas and others, cannot, we think, be now very generally interesting. The rise and progress of *methodism*, of which, under various shades of difference, there appears to be a daily increase, is certainly more worthy of attention. The present author attributes the origin of this sect—or rather these sects—to the lukewarmness and indifference of the established Clergy during the reigns of the two first sovereigns of the House of Hanover; and it cannot, perhaps, be denied, that, during those reigns, the court gave little encouragement to zeal in the established Clergy, dreading perhaps the revival of the controversy between the high and low Churchmen. The case, however, is now widely different; for there is no Churchman at present, who does not readily admit that he derives all his *legal* privileges and *civil rank* from the state; and while that is the case, no harm can result from teaching, that the episcopal Clergy have a Divine commission for preaching the Gospel and administering the sacraments of Christ, of which those are destitute, who usurp the preacher's office without any better warrant than their own opinion of their own sufficiency, or the choice of a dissenting congregation. It is, therefore, with much satisfaction, that we have observed greater attention paid, of late years, to the spiritual authority of the regular Clergy, than it was the *fashion* to pay to it fifty years ago; and if the constitution of the Church be properly explained to the people, and the necessity of a Divine commission proved from scripture in the spirit of charity, we trust that, through the blessing of God, the progress of methodism may yet be arrested.

Speaking of the difference between the Whitefieldian methodists and the followers of Wesley, Dr. Coote says, that the latter substitute *imputed faith* for *imputed righteousness*. This we do not understand. We know well that the Calvinistic Methodists teach, that God *imputes the righteousness* of Christ to every individual of the elect, *considering it as his* righteousness; but *whose faith* is it that is thus transferred, or supposed to be transferred from one person to another?

This author gives a much more favourable view of the principles and practices of the *united brethren*, than that which was given by Dr. Maclaine in a note, which we censured in our last number. The united brethren seem to be a very harmless, pious, and zealous people; but it may be

worth while to observe that they do not administer the sacrament of baptism in the very same form of words, in which it is administered in most other churches. Instead of saying, "N. or M., I baptize thee in the name of the Father, &c." the priest says, "In the name of the Father, and of the Son, and of the Holy Ghost, I baptize thee, N. or M., into the death of Christ." On this form we shall make no other remark, than that we believe it to be perfectly sufficient, and strongly suspect it to be very ancient.

Dr. Coote speaks with great respect of Warburton's *Alliance between the Church and State*, but seems not to have read, at least with much attention, his *Divine Legation of Moses demonstrated*. Of the two infidel philosophers, Lord Bolingbroke and Mr. Hume, he gives likewise a just character, attributing much greater acuteness to the Commoner than to the Peer. We have next an account of the *Baptists*, general and particular, and of several modern separatists from the Church of Scotland, with which, however, we shall not detain our readers. He then mentions the attempt which, in 1772, was made by several Clergy of the established Church of England, to obtain a release from their subscription to the thirty-nine articles, and attributes this attempt to the effect produced on the public mind by Archdeacon Blackburn's work, entitled "*The Confessionals*." Whether in this opinion he be perfectly correct, we are doubtful; though "*The Confessional*" may have aided the efforts of others.

He speaks of Dr. Priestley's talents, not so highly, we think, as they deserved; for though Priestley was not a correct classical scholar, nor a profound metaphysician, the talents, which he derived from nature, or rather from nature's God, were certainly above the standard, which we are accustomed to call *considerable*. He was undoubtedly very inferior as a critic and a reasoner, as well as in knowledge of the Hebrew, Greek, and Latin languages, to his powerful antagonist, Bishop Horsley; but still the variety—if not profundity—of his knowledge, entitles him to the appellation of a great man. Of Bishop Horsley, Dr. Coote makes no mention whatever, in his account of the Unitarian Controversy, which he introduces to his reader in the following manner.—

"The doctrine of the Trinity, in which the church of England and the Catholics (he might have added the Lutherans, Calvinists, and Greek Church), agree, employed at various times the pens of controversial theologians. Some thought it incomprehensible; others laboured to explain it on rational principles; and some

some opposed it, as unsupported either *by reason* or *by scripture*." P. 326.

Some thought it incomprehensible! *All* thought it incomprehensible, as it is expressly declared to be even in the Athanasian creed; but is not the nature of the infinite and eternal God incomprehensible by man, whether there be in that nature three persons or only one? Whoever has laboured to *explain* the mystery of the adorable Trinity in Unity, on rational principles, or indeed on principles of any kind, has been very presumptuously and ill employed; but we suspect that this author mistakes the analogies which have been made use of to remove the Unitarian objection of *contradiction* and *impossibility*, for attempts to *explain* the mystery on rational principles*. On this subject, Dr. Coote is evidently not at home, or he could not, after informing us, (p. 833.) that Baron Swedenburg thought, that in the person of Jesus Christ resided the whole Trinity, have added, "In substance, perhaps, there is no great difference between this and the ordinary doctrine of the Trinity."

He censures, very deservedly, Dr. Priestley's doctrines of *materialism* and *necessity*; but he is unjust to the memory of a well-meaning, pious, and ingenious, though fanciful man, when he says that Dr. Hartley, from whom Priestley derived many of his notions, "referred thought, reflection, judgment, &c. to animal organization; thus endeavouring to invalidate the idea of a separate immaterial soul, while he seemed, in some parts of his work, inclined to adopt it." The present writer has read the work of Dr. Hartley with great attention, but never suspected him of attempting to invalidate the idea of a separate immaterial soul; though his doctrine certainly tends to prove, that, to the full exercise of the powers of the immaterial soul of *man*, corporeal organs appear to be necessary. Whether this be inconsistent with the view of future happiness exhibited in the New Testament, let the competent reader judge for himself; but, though we think the whole system of vibrations a mere hypothesis, and not very well adapted to the purpose which it was intended to serve, we shall always endeavour to do justice to a very able defender of the truth of the Christian revelation, who, as we are assured by his son, was anxious to prevent any misapprehension of his principles respecting

* See Brit. Crit. vol. xxxiv. p. 259; vol. xxxix. pp. 31 and 325; and vol. xli. p. 126.

the immortality of the soul. "He was apprehensive," says Mr. Hartley*, "lest the doctrine of corporeal vibrations being *instrumental* to sensation, should be deemed unfavourable to the opinion of the immateriality of the soul. He was therefore anxious to declare, and to have it understood, that he was *not* a materialist."

The author's account of the introduction of a protestant episcopacy into America is very correct; but on one occasion he expresses himself in such a manner as may lead those, who are hostile to our Church, to represent her bishops as deriving all their authority, ecclesiastical as well as civil, from the state. "The parliament," he says, "deliberated upon this affair, and enacted a bill which *empowered* either the primate or the Archbishop of York to consecrate subjects of foreign states to the rank and office of bishop." This was not exactly the object of the Act of Parliament. The Primate of all England, or the Archbishop of York could, by their own authority, derived from the Apostles, have consecrated the subjects of foreign states to the office of a bishop; but as Governours of the *established* church of England, they could not, in an English Church, have consecrated any man—whether native or foreigner—to the office of a bishop, but by the form established for that purpose by law, civil as well as ecclesiastical. By that form, the oaths of allegiance, or supremacy, are administered to the bishop elect; but the subjects of foreign states cannot take these oaths; and it was to empower either of the two Archbishops to consecrate foreigners, without administering the oaths of allegiance and supremacy, that the bill in question was enacted. Had Archbishop Tenison done his duty, a similar bill would have been enacted in the reign of Queen Anne, to facilitate the introduction of a regular episcopacy into the Protestant church of Prussia and Brandenburg.

On our author's account of the Quakers, the disciples of Joanna Southcott, and the ravings of Brothers, it is needless to detain our readers. With the following observation we cannot entirely agree:—"Of the three classes into which the nation may be divided, the highest had (at the end of the eighteenth century,) the smallest portion of

* See the life of Dr. Hartley, published with his *Observations on Man*, in 1791,

piety ; and the middle class had less than the common people, a great number of whom, in all parts of the kingdom, followed the steps of methodistical guides, or enthusiastic teachers." To follow the steps of such guides, who too often encourage men to "continue in sin, that grace may abound," is to us no proof of real piety ; and we freely confess, that from our own observation, we are led to believe, that the largest portion of piety is to be found neither in the highest, nor in the lowest, but in the middle class of society.

We have now taken a tolerably complete survey of the only two general ecclesiastical histories, which, in the English language, are worthy of perusal ; and we have no hesitation to say, that they have each many excellencies, and some faults. The plan, on which Mosheim's is written, is unquestionably preferable to that of Milner's ; and much useful information is to be found in the former, for which the reader will in vain look through the latter ; but Milner's account of the rise and progress of the reformation in Germany, distorted as it sometimes is by the author's prejudices, has, on the whole, been more satisfactory to us than Mosheim's ; and his notions of the original constitution of the Church, are much more correct. Still if we were called on to recommend one of the two works, and only one of them, to a student of ecclesiastical history, we should, without hesitation, give the preference to this edition of Mosheim's, which is, on various accounts, more valuable than any preceding edition. It might, however, be still much improved ; and if our remarks shall be found of any service to a future editor, the time and attention, which we have bestowed on the two rival histories, will have been usefully employed.

ART. V. *A select Collection of English Songs, with their original Airs ; and an Historical Essay on the Origin and Progress of National Song, by the late Joseph Ritson, Esq. in three Volumes. The Second Edition, with Additional Songs, and Occasional Notes. By Thomas Park, F. S. A. Crown 8vo. 2l. 2s. Rivingtons, &c. &c. 1813.*

FEW more judicious editors than Mr. Park have ever appeared. In every work republished under his care this characteristic, united with that of an excellent taste, has uniformly appeared. Witness his republication of the "Royal
and

and Noble Authors," that vast and important collection "the Harleian Miscellany," and some others; among which the present book, though of a less important kind, will claim its due place. Ritson's Collection of Songs has always been a favourite; and we can pronounce decisively that, by passing through the hands of Mr. Park, it has gained additional attractions, without losing any that it possessed before.

The Editor informs us, indeed, in his advertisement, "that Mr. Ritson's selection is given entire, in order to prevent any complaint of mutilation; and that more than a hundred songs have been added." The former precaution was necessary, because, in the present book-collecting period, any omission of the contents of a former edition, though even an undoubted improvement, is found to stamp an imaginary value upon that edition; and proportionally to depreciate its successor, though clearly better. Some omissions, indeed, the editor appears to have had a wish to make, but was deterred by this consideration. But whatever he might have done by omissions, his additions are clearly excellent, as we shall presently take occasion to show.

Ritson was a wasp; and his virulent attacks upon several distinguished and amiable characters, have made him justly odious. With Bp. Percy, he waged a furious hostility, perfectly undeserved on the part of the Bishop, but into this controversy, Mr. Park, with a mildness honourable to his feelings, has forborne to enter, though he foresees, that in republishing "*Warton's History of Poetry*," he will be obliged to take up the vindication of his Author against the most shameless aggression. His own words, on this subject, will do him even more credit than our commendation.

"Being fully aware, from what I formerly experienced in conversing with Ritson, and from what I still feel in perusing some of his pages, that between a vindictive critic, whose temper is fastidiously repulsive, and a scholar of polished urbanity, who attracts our cordial regard, it is very difficult to preserve a dispassionate medium; that the mind will be biased by the magnetism of the heart; that impetuosity of censure is very apt to arouse an ardour of defence, which a trifling cause of dispute might little warrant, and which it might still less contribute to adjust. Being aware of all this, I have forborne to assume the function of a controversial arbitrator; and in the few remarks occasionally introduced, I have tried to keep within the temperate zone of moral candour. The grave, indeed, is a powerful assuager of party feeling; and inurbane must be that hand which would scatter seeds of aconite, where the willow and the cypress overshade. Had Ritson been the survivor of Dr. Percy, I am disposed

disposed to think he might have testified such regret for his unprovoked aggressions, as I once heard him express for his disrespectful treatment of Mr. Warton, who endured 'every petulant charge of designed exaggeration,' with a complacency most honourable to his fame :

For he was arm'd so strong in honesty,
That words pass'd by him as the idle wind." *Advert.*

One of Ritson's groundless attacks on Bishop Percy we must not overlook, because we ourselves were made witnesses in the cause. It concerns the folio MS. of Ancient Ballads, from which many of the songs in Dr. Percy's famous collection were taken, the existence of which Ritson presumed most insolently to deny : but which we have seen examined, and publicly testified, so long ago as in March 1796. See the British Critic, volume 7, page 504, where, after quoting the testimony produced by the Editor of the fourth edition of the "Reliques," the following note is added :

"Though nothing can be wanted, beyond the testimony of the gentlemen here mentioned, we cannot refrain from adding, that on Monday, May 13, 1793, one of the persons principally concerned in this Review * saw and examined the MS. in question. It is a thick, oblong, folio, having the lower half of about fifty of the first leaves torn off. This person then collated some of the ballads with the printed copies, and found them very correctly given."

Yet so difficult is it to establish truth against wilful scepticism, that, notwithstanding these various strong and public testimonies to the existence of the manuscript, Mr. R. H. Evans, of Pall-Mall, in republishing his father's collection of ancient ballads, within these three years, has been unfortunate enough to repeat the intimation against Dr. Percy's veracity.

This attack, with the answer given by one of the critical journals, may be seen in Mr. Park's note on page lxxvi. of Ritson's Historical Essay, in vol. 1, of this collection. That Mr. Evans would not designedly have supported a groundless insinuation, we certainly believe ; but he will not, perhaps, readily forgive himself for having overlooked so much evidence. The personal testimony of Mr. Douce, though the names of many equally credible persons could not, convinced (as Mr. Park informs us) even Ritson himself ; and, to the evidence already given, we can now add, that the volume still exists, well preserved, in the hands of S. Isted, Esq. of Ecton, in Northamptonshire, who married

* Which was, in fact, the Rev. R. Nares, now Archdeacon of Stafford, Rev.

ried the elder daughter of Bishop Percy. Nor can we forbear indulging a hope, founded on the known liberality of that family, that the book will ere long be deposited in the BRITISH MUSEUM, as a public memorial of the veracity and accuracy of the ingenious and excellent bishop; and as a no less public warning to all such daring calumniators as Ritson.

The original work, here republished, was divided into four parts. 1st. Love-Songs, of which there are five classes: 2d. Drinking Songs: 3d. Miscellaneous Songs: 4th. Ancient Ballads. To each of these divisions, Mr. Park has made additions, and with excellent taste. As we cannot find that these additions are any where marked or distinguished in the book, we will supply the deficiency, from a comparison of the two editions.

Additional Songs in Mr. Park's edition.

Part I. Class 1, Song 70, p. 83, to Song 84, inclusive.

—— Class 2, from Song 20, p. 115, to Song 25.

—— Class 3, from Song 43, p. 166, to the end.

—— Class 4, from Song 20, p. 193, to the end.

—— Class 5, from Song 73, p. 289, to the end.

Part II. Vol. II. from Song 59, p. 84, to the end

Part III. from Song 66, p. 199, to the end.

Part IV. from Ballad 25, p. 369, to the end.

From these additional Songs, we will give a specimen or two, and then dismiss this article. The following answer to Dr. Percy's beautiful ballad beginning, "O Nancy wilt thou go with me," is published without a name, but has sufficient merit to entitle it to distinction; and is particularly pleasing, as continuing the recollection of an old favourite:

"O, Henry! didst thou know the heart
That heaves for thee the constant sigh;
Thou would'st not ask, if aught could part,
So tender, yet so firm a tie.
With thee the cot would prove a court,
The russet gown a garment rare;
And pleas'd I'd quit the gay resort,
That hail'd me fairest of the fair.

"O, Henry! lead the toilsome way,
And love will bear me through the wild;
I still could face the parching ray,
Nor heed the blast, if Henry smil'd.

But haply should the chilling storm,
Or blaze of noon this face impair,
I'd weep, should'st thou regret the form,
That once was fairest of the fair.

"Can perils keen my purpose move,
Or fright me from my Henry's breast;
Tis fear itself gives force to love,
And robs the absent maid of rest.
Should Henry suffer, while his bride
Nor eas'd his pain, nor sooth'd his care,
I'd hate those scenes of courtly pride,
That held me fairest of the fair.

"But should not all my trembling toil
Thy precious life avail to save;
I could not o'er thy sorrows smile,
I could not strew with flow'rs thy grave:
I'd lay me by thy clay-cold side,
Where grief would soon my heart-strings tear,
Yet happier that with thee I died,
Than bloom'd the fairest of the fair." Vol. I. p. 197.

At the end of this volume is a pathetic Song by the Editor, almost the only one which his modesty has allowed him to bring forward. It is entitled, "The Widower," and seems to have been written under the apprehension of that situation which has since been realized to him. Being in the first volume, it could hardly have been written from the actual feeling of it; as Mrs. Park died, if we mistake not, too lately for it to have been placed there.

"THE WIDOWER.

"From the dwelling of the widower, there breath'd a hollow moan,

With some one he seem'd talking, when I knew he was alone;

I listen'd at the lattice of the chamber where he lay,

And thus, mid sobs of anguish, I plainly heard him say:

"Thou livest in my bosom, Love! though thou from earth
hast fled,

And on thy widow'd pillow shall no other lay her head."

"The sighs that seem'd to rive his heart, his utterance quite
drown'd;

And on his knees, with vehemence, he dropp'd upon the ground—

"Oh, give me strength, kind heav'n," he cry'd, "this misery to
bear,

Or with the angel I have lost, take, take me to your care;

For she within my bosom lives, though from my presence fled,

And on her widow'd pillow shall no other lay her head.

"When I retire to sleepless rest, I go with thrilling fears,

When weary I arise from bed, my eyes are dimm'd with tears;
I think

I think of her whole faithful love my blessing was and pride,
 Who day and night, for twice ten years, seem'd safety by my
 side;
 And still within my bosom lives, though from my presence fled,
 And on her widow'd pillow shall no other lay her head.

" Ah! must not such a treasure lost to memory be dear,
 When e'en the place that held it is all that now can cheer?
 'Tis sorrow's soothing nourishment, to feed on pleasures past,
 'Tis true affection's covenant, to live while life shall last;
 So live thou in my bosom, Love! though thou to heav'n art fled,
 For on thy widow'd pillow I alone will lay my head." "

Vol. I. p. 302.

The following anonymous song, which is new to us, shall supply our last specimen: it gives that praise to the sex in general, which the preceding bestows on a worthy individual.

" WOMAN.

" Woman, dear woman, in whose name,
 Wife, sister, mother, meet;
 Thine is the heart, by earliest claim,
 And thine its latest beat.
 In thee the angel virtues shine,
 An angel form to thee is giv'n,
 Then be an angel's office thine,
 And lead the soul to heav'n.

" From thee we draw our infant strength,
 Thou art our childhood's friend;
 And when the man unfolds at length,
 On thee his hopes depend.
 For round the heart thy pow'r has spun,
 A thousand dear mysterious ties:
 Then take the heart thy charms have won,
 And nurse it for the skies." Vol. II. p. 201.

It is certainly the noblest praise of the sex to soften the obdurate heart of man, and mould it to the impressions of true religion: and this high office is here most judiciously pointed out to the pious ambition of the whole sex.

The third volume of this collection contains, as before, the music to the songs: and, as before, without the basses. This was a whim of Ritson's; who being asked by a lady of high musical repute, "whether a *bass* had been printed with the airs of his English Songs?" "A *bass*," said he, "what would you have a *bass* for?—to spoil the treble?" But as this is very opposite to the fact, we could have wished to see the defect removed, if some of the more common tunes had been omitted to make room for it. There is, however, no material change in any part of the edition, except

except that it is better printed, and that the ornamental cuts and vignettes, at the beginning and end of each part, are well cut in wood, instead of being badly engraved on copper.

ART. VI. *Collections from the Greek Anthology; and from the Pastoral, Elegiac, and Dramatic Poets of Greece.* By the Rev. Robert Bland, and others. 8vo. 626 pp. 16s. Murray. 1813.

THE collection of Greek epigrams usually known among scholars by the appellation of the Greek Anthology, has been poached in by epigrammatists and miscellaneous writers of poetry, from the time of Ben Jonson to the present period. The editio princeps of the original collection, as is well known, was published by John Lascaris, at Florence, in 1492. The most approved in modern times are those by Brunck and Jacobs, and whoever wishes to have the perfect work, must possess both these editions. Jacobs has rejected the elegiac, gnomic, lyric, and many of the pastoral poems, which constitute a material part of Brunck's publication. But it appears from Mr. Bland's preface, that a new and still more enlarged and perfect edition is preparing at Paris by M. Chardon de la Rochette. The celebrated Vatican manuscript, which is now in the imperial library at Paris, is said to contain some hundreds of epigrams, by the oldest and best poets of the anthology, which are neither to be found in Brunck or Jacobs, p. xxix. We shall indeed be glad to see this executed, but in the mean time every reader of taste must unite with us in returning thanks to Mr. Bland and his ingenious coadjutors, for presenting us, in a collected form and an English dress, with the best and most pleasing of these compositions, which we all remember with complacency, and now refer to with no ordinary satisfaction. The epigrams here translated are divided into different classes, and to each class very entertaining and ingenious notes and illustrations are annexed. We shall go through each class in its order, and as the work is both novel in itself, and in the highest degree elegant and amusing, we cannot think that we shall displease our readers by introducing a short specimen from each division. We should premise that the contributors are many in number; the principal is Mr. Bland, whose name appears in the title page, and who has before demonstrated himself by some very pleasing and ingenious publications, to be well qualified

not

not only for this, but for higher undertakings *. This writer tells us, at p. xlv. of his preface, that he has contributed the least portion of the body of the work. The greater number of the translations with the signature B. it is presumed, are to be ascribed to him, but we learn that some are by Mr. Hugh Boyd. The other contributors we understand to be Messrs. Hodgson, the translator of *Juvenal*, Drury, Meriveale, Newnham, and Denman. There may perhaps be others.

The prefatory poem is by Mr. Bland, and written on the model of that charming poem by Meleager, which stands the first in Brunck's edition. This we insert.

“THE PROLOGUE.

“Thou little wreath, by fancy twined,
In summer's sun and winter's wind,
That thro' an age of deepest gloom
Hast kept thy fragrance and thy bloom,
Tho' now whole centuries have roll'd,
And nations, since thy birth, grown old,
Tho' time have wither'd many a leaf,
And silent Envy play'd the thief,
And clowns have breathed in evil hour
A poison into thy sweet flower,—
Yet dost thou live—nor tyrants' rage
Hath nipt thee quite, nor wars, nor age.

“Yet not, as once, the gentle earth
Thou dost adorn that gave thee birth,
When, all unforced by pains and toil,
Wild shooting in thy native soil,
The sweetest buds that deck'd the land
Were pluck'd by Meleager's hand,
Who curl'd Anacreon's blushing vine
Around Erinne's eglantine,
And Myro's lillies call'd, to shade
The roses of the Lesbian maid,
And pluck'd the myrtle from thy grove,
Callimachus, the sprig of love.
With these my venturous hand shall wreath
The baleful plants that sadly breathe,
That with a sigh the tragic muse
Around the path majestic strews :

* A small, but elegant volume, of similar materials, chiefly, we believe, by Mr. Bland, was published in 1806, and much commended by us, in our 38th vol. p. 278. The Prologue cited below stood also at the head of that volume: but there are some variations.

And I will twine, these flowers among,
Menander, prince of comic song!
Pluck'd from thy many garlands bright,
So charming once and new to sight,
Some honours spared by age and clime,
That live to grace an after-time.
Our unavailing sorrows mourn
Thy roses pale, thy lillies torn;
Thy garden rifled of its bloom,
Thy violets robb'd of their perfume:
Thy gaudy tulips now have lost
Their smiles by many a chilling frost;
Thy spring's rich wardrobe now is scant;
And now some sad and wintery plant,
Some wither'd shrub of power malign,
Of all that graced thy garden fine
Remains of thee, or sickly yew
Where buds of heavenly fragrance grew,
Or mourner cypress spreads a shade,
Or plant of Daphne, hapless maid!
Yet 'mid the melancholy night,
Some scatter'd honours give delight,
And here and there a rose is found
Neglected on the chilly ground,
And a chance lily sheds its snow
Beneath the darker shrubs of woe.
Oh, not as erst, thou modest wreath;
Shalt thou of all thy fragrance breathe!
Oh, not as erst, when Genius knew
To give thy colours to the view,
And Taste was ready to display
The flowers that fell in Fancy's way!
For zephyrs soft that fann'd thy youth,
How wilt thou meet the gale uncouth?
Torn from a genial summer's smile,
How wilt thou bear a northern life?
Far from thy home and native sky,
Meek stranger, wilt thou live or die? B. iii. P. liii.

The first division comprehends the Amatory poems. The following hymn to the evening star is a version of the eleventh Idyl of Bion, and peculiarly beautiful; and it may here be observed, that all the poems which have the signature M. which, we presume, stands for Merivale, will be found uniformly characterized by taste and elegance.

"HYMN TO THE EVENING STAR. M.

"Mild star of Eve, whose tranquil beams
Are grateful to the Queen of Love

M

Fat

Fair planet, whole effulgence gleams
 More bright than all the host above
 And only to the moon's clear light
 Yields the first honours of the night :

" All hail, thou soft, thou holy star,
 Thou glory of the midnight sky !
 And when my steps are wandering far,
 Leading the shepherd-minstrelsy,
 Then, if the moon deny her ray,
 Oh guide me, Helper, on my way !

" No savage robber of the dark,
 No foul assassin claims thy aid,
 To guide his dagger to its mark,
 Or light him on his plund'ring trade ;
 My gentler errand is to prove
 The transports of requited love." P. 29.

The Amatory poems extend to p. 37, and the reader should be informed that the editor has also availed himself of the labours of preceding English poets, who have exercised themselves in the anthology. Thus the amatory class concludes with the translation of Sappho's celebrated hymn to Venus, by A. Philips. The illustrations to the amatory poems are continued to p. 71, and comprehend some very spirited translations from the French, for as Mr. Bland truly observes, the French Madrigal is a counterpart to the old Greek epigram.

The second class exhibits what are termed the Convivial poems, of which the following is a specimen from an uncertain Greek author.

" ANACREONTIC. M.

" Drink and rejoice ! What comes to-morrow,
 Or what the future can bestow
 Of pain or pleasure, joy or sorrow,
 Man is not wise enough to know.

" Oh bid farewell to care and labour !
 Enjoy your life while yet you may.
 Impart your blessings to your neighbour,
 And give your hours to frolic play.

" Life is not life, unless by beauty,
 By the soft transports Love can give ;
 Let rapture fill the throne of duty,
 Then life is worth the pains to live.

" But if you scorn the short-lived pleasure,
 And leave the luscious draught unknown,
 Another claims the valued treasure,
 And you have nothing of your own." P. 78.

The illustrations of the convivial poetry extend to p. 101. They conclude with the following facetious version from M. Desforges Maillard.

" A lover once of the Septembrian juice,
Had of the aforesaid made such copious use,
That ways and means to him were wanting
An easy staircase to ascend ;
When, after many steps now round, now flanting,
That led him further from his journey's end,
With an unlucky stair his foot engages.
He fell, and with an hiccough swore,
Proud as a patriarch of yore,
They built most scurvily in former ages." B. P. 101.

The next class is the Moral. The following is from Aiphron of Sicyon.

" ADDRESS TO HEALTH. B.

" Health, brightest visitant from heaven,
Grant me with thee to rest !
For the short term by nature given,
Be thou my constant guest !
For all the pride that wealth bestows,
The pleasure that from children flows,
Whate'er we court in regal state
That makes men covet to be great ;
" Whatever sweet we hope to find
In love's delightful snare,
Whatever good by heaven assign'd,
Whatever pause from care,
All flourish at thy smile divine ;
The spring of loveliness is thine,
And every joy that warms our hearts
With thee approaches and departs." P. 120.

This class extends to p. 125, and the illustrations to p. 176. Among these the following is new to us.

" Aux portes de la Sorbonne
La Vérité se montra ;
Le syndic la rencontra.
Que demandez-vous, la bonne ?—
Hélas ! l'Hôpitalité.—
Votre nom ?—La Vérité.—
Fuyez, dit-il en colère,
Fuyez, ou je monte en chaire
Et crie à l'impie !—
Vous me chassez ; mais j'espère :
Avoir mon tour, et j'attends ;
Car je suis fille du Temps,
Et j'obtiens tout de mon père."

" At ——— college, once of late
 Was seen the modest face of Truth ;
 The provost met the blushing youth,
 And ask'd what brought him to their gate.
 " 'Twas for admission, sir, I came." —
 " Your name, young man." He gave his name.
 " Fly," cried the doctor in a fury —
 " Fly—or this instant, I assure ye,
 " I'll bawl aloud, The Church in danger ?"
 " You may refuse me," said the stranger —
 But to your cost you soon may learn
 That Truth is sure to have his turn.
 Old Father Chronos is my fire,
 And grants whatever I require." M. P. 169.

The next class is Moral poetry also, from the Elegiac and Gnomic poets. The following is from Solon.

" JUSTICE. M.

" Short are the triumphs to injustice given ;
 Jove sees the end of all : like vapours driven
 By early spring's impetuous blast, that sweeps
 Along the billowy surface of the deeps,
 Or passing o'er the fields of tender green
 Lays in sad ruin all the lovely scene,
 Till it reveals the clear celestial blue,
 And gives the palace of the gods to view ;
 Then bursts the sun's full radiance from the skies,
 Where not a cloud can form, nor vapour rise ;
 —Such is Jove's vengeance : not like human ire,
 Blown in an instant to a scorching fire,
 But slow and certain : tho' it long may lie
 Wrapt in the vast concealment of the sky,
 Yet never does the dread avenger sleep,
 And tho' the fire escape, the son shall weep." P. 181.

This class extends to p. 192, and the illustrations to p. 213. These last conclude with a beautiful original moral poem, with the signature M.

The succeeding class is on Moral subjects also, extracted from the dramatic poets. The following is from Antiphana.

" THE RE-UNION OF DEPARTED FRIENDS. M.

" When those whom love and blood endear
 Lie cold upon the funeral bier,
 How fruitless are our tears of woe,
 How vain the grief that bids them flow !
 Those friends lamented are not dead,
 Tho' dark to us the road they tread ;

All soon must follow to the shore,
Where they have only gone before.
Shine but to-morrow's sun, and we,
Compell'd by equal destiny,
Shall in one common home embrace,
Where they have first prepared our place." P. 221.

The illustrations continue to p. 239.

We are next introduced to extracts from the Grecian drama. The following is from the *Clouds* of Aristophanes.

" INVOCATION OF SOCRATES. N.

" Oh, sovereign Lord, immeasurable air,
Circling the pendent globe! oh! holy light!
And ye dread maids, that heaven's loud thunder bear,
Arise ye clouds, and burst upon my sight!
Come, sister goddesses, come, awful Powers
That on Olympus' snow-clad brow recline,
Or in old father Ocean's secret bowers,
With sea-born nymphs the mystic dance combine,
Or fill your golden urns from distant Nile,
Or on Mæotis' placid breast repose,
Oh! hear my prayer, upon your suppliant smile,
And to my gaze your heavenly forms disclose!"

CHORUS.

" Appear, immortal clouds appear!
Light shadows haste away!
From father Ocean's echoing tide,
And groves that shade the mountain side,
Our watch-towers high that far and wide,
The outstretch'd globe survey,
The fruits and fields that drink the dew,
And fountains gushing to the view,
And the wild waste of waters blue
That break upon the ear.
Throw your dark showery mantles by,
Your sacred forms unfold,
And now while Heaven's unwearied eye
In mid-day lustre flames on high,
The subject world behold!

" ANTI-STROPHE.

" See, virgin rulers of the storm,
'Tis Pallas' holy ground,
Fair region of the brave and wise;
Behold the mystic domes arise,
Where many a secret sacrifice

And nameless rites abound;
 And glittering altars crowd the plains,
 And statues and high towering fanes,
 And priests with chaplet-bearing trains,
 Their solemn vows perform.
 Each hour the wonted feast requires,
 And with returning spring,
 For Bacchus breathe the living lyres,
 And dance, and sweet-contending choirs,
 Salute the festive king." P. 266.

The illustrations to these extracts terminate at p. 280. The next class comprehends funeral and monumental inscriptions. We insert the following from Stobæus.

- " Oh, think not that, with garlands crown'd,
 Inhuman near thy grave we tread,
 Or blushing roses scatter round
 To mock the paleness of the dead !
 " What though we drain the fragrant bowl,
 In flowers adorn'd, and silken vest,
 Oh think not, brave departed soul,
 We revel to disturb thy rest !
 " Feign'd is the pleasure that appears,
 And false the triumph of our eyes ;
 Our draughts of joy are dash'd with tears,
 Our songs imperfect end in sighs.
 " We only mourn ; o'er flowery plains
 To roam in joyous trance is thine ;
 And pleasures unallied to pains,
 Unfading sweets, immortal wine," P. 295.

From Athenæus.

- " Scarce nineteen summer suns had shed
 Youth's roses o'er the virgin's head,
 While by a guardian mother's side
 Her customary task she plied,
 Bad her rich silks the loom prepare,
 Or watch'd the distaff's humble care;
 Her modest worth the Muses knew,
 Brought her rich talents forth to view,
 With their own fires they fill'd her soul,
 Bad her young eye in transport roll,
 And (ah ! too soon from human eyes !
 Bore her, their handmaid, to the skies." P. 300.

The illustrations to this part abound in many lively remarks and apt quotations, with various happy versions from French authors; they continue to p. 347.

The

The descriptive class commences at p. 351, and we exhibit the following specimen from Meleager.

THE RETURN OF SPRING IN GREECE, P.

" Hush'd is the howl of wintry breezes wild ;
The purple hour of youthful spring has smiled :
A livelier verdure clothes the teeming earth ;
Buds press to life, rejoicing in their birth ;
The laughing meadows drink the dews of night,
And, fresh with opening roses, glad the light :
In songs the joyous swains responsive vie ;
Wild music floats, and mountain melody.

Adventurous seamen spread the embosomed sail
O'er waves light heaving to the western gale ;
While village youths their brows with ivy twine,
And hail with song the promise of the vine.

In curious cells the bees digest their spoil,
When vernal sunshine animates their toil,
And little birds, in warblings sweet and clear,
Salute thee, Maia, loveliest of the year :
Thee, on their deeps, the tuneful halcyons hail,
In streams the swan, in woods the nightingale.

If earth rejoices, with new verdure gay,
And shepherd's pipe, and flocks exulting play,
And sailors roam, and Bacchus leads his throng,
And bees to toil, and birds awake to song,
Shall the glad hard be mute in tuneful spring,
And, warm with love and joy, forget to sing ?" P. 351.

The illustrations of this portion of the work are peculiarly entertaining, and abound with many pleasant anecdotes, parodies, and versions. They are continued to p. 417. We have next a class called The dedicatory, which with the illustrations extends to p. 441.

The following is from Plato.

" THE OFFERING OF LAIS TO VENUS. P.

" I, who erewhile, in fame and beauty proud,
Before my lattice drew an amorous crowd,
Lais the fair, my hateful glass resign,
An offering, heavenly Venus, at thy shrine ;
For what I am, 'tis piteous to behold,
And time has ruin'd what I was of old." P. 426.

The concluding class consists of satirical and humorous poems, of which the following are specimens.

" *Lucilius*, 19, ii. 321.

" ON LONG NOSES. B.

" Heavens, what a nose ! Forbear to look,
Where'er you drink, in fount or brook :
For, as the fair Narcissus died,
When hanging o'er a fountain's side,
You too, the limpid water quaffing,
May die, my worthy sir, with laughing,"

" *Ammianus*, 15. ii. 387.

" THE SAME SUBJECT. M.

" Dick cannot wipe his nostrils when he pleases,
His nose so long is, and his arm so short ;
Nor ever cries " God blefs me ! " when he sneezes,
He cannot hear so distant a report."

" *Leonidas of Alexandria*, 4. ii. 190.

" ANOTHER. M.

" When Timothy's house was on fire t'other night,
The wretched old man almost died with the fright ;
For ropes and for water he bawl'd till half mad,
But no water was near, and no ropes to be had.
The fire still grew hotter, and Tim still grew madder,
Till he thought of Dick's nose, and it serv'd for a ladder."

" *The Emperor Trajan*, ii. 265.

" ANOTHER. M.

" Let Dick some summer's day expose
Before the sun his monstrous nose,
And stretch his giant mouth to cause
Its shade to fall upon his jaws ;
With nose so long, and mouth so wide
And those twelve grinders side by side,
Dick, with a very little trial,
Would make an excellent sun-dial." P. 464.

The illustrations are continued to the end, and conclude with the following epilogue.

" EPILOGUE.

" 'Tis past—and o'er her laurels torn
The Queen of Nations bends to mourn,
The nurse of heroes crouches low,
Slave to a base ignoble foe.

Seas,

Seas, where triumphant fleets unfurl'd
Their banners that o'eraw'd the world,
Lands peopled by the wise and brave,
Abode of patriots and their grave,
Fields, where the early muse awoke
And tuneful reeds the silence broke,
Mountains (retreat of gods,) and vales
That give their fragrance to the gales,
Rivers, from steepy heights that fell,
Where, tenants of each sparry cell,
Beneath your waters fringed with flowers
The nymphs of fountains pass'd their hours,
While on your margin stretch'd along
The poet dream'd, or tuned his song,
At which the Dryads would appear,
And sylvan boys run out to hear;
Dim are your glories, sunk your name,
And all has perish'd but the fame
That never shall thro' time decay
While nations rise and melt away.

“ Fraught with the treasures of the past,
As years to years succeeding haste,
And tho' in every age we trace
A moral for the coming race,
In vain we backward cast our eyes
On follies, crimes, and miseries,
From war and havoc shrink in vain,
And all is acted o'er again.
Dead are the bards—but living lays
Resound, and tell of early days,
And still the trembling chords prolong
Untouch'd the power of ancient song;
Dear is their minstrelsy, that floats
In solemn, sweet, and liquid notes,
That registers the orphan's sigh,
The plighted lover's perjury,
The pride of riches and of power,
The mirthful and the mournful hour,
That paints the virgin in her bloom,
The triumph, banquet, and the tomb,
The deeds of mighty chiefs, who broke
The tyrant's chain, and spurn'd his yoke,
And then by beauty's arms subdu'd
Were led in willing servitude.
Dear are the records, that unfold
The pleasures and the cares of old,
And bid us in the past descry
The visions of futurity.” B. P. 509.

The care we have taken to conduct our readers, step by step through this volume, must sufficiently demonstrate our sense of its merits, without the necessity of any further eulogium. It is a truly classical and elegant publication.

ART. VII. *The Speeches in Parliament of Samuel Horsley, I.L.D. F.R.S. F.A.S. late Lord Bishop of St. Asaph.*
8vo. 544 pp. 15s. Longman and Co. &c. London;
Constable, &c. Edinburgh; and Chalmers, Dundee.
: 1813.

WHEN Mr. Horsley announced to the public* that his father's *Speeches in Parliament* were in the press, we confess that we augured no good from such a publication. The Bishop's varied erudition and extensive science, together with his sound principles and superior talents, were well known to us; but he had employed much of the earlier part of his life in the study of mathematics and natural philosophy, while the latter part of it was devoted to the studies and duties of his profession; and mathematics, natural philosophy, and a *critical* knowledge of ancient languages, however much they invigorate the reasoning powers of the mind, are not the attainments which we should recommend to the man who is ambitious of excelling as a parliamentary orator. The reason too, which Mr. Horsley assigned for sending these speeches to the press, we acknowledge, alarmed us. An attentive perusal of the volume, however, has completely removed our alarm, and satisfied us that the Bishop's well-earned fame will lose nothing, perhaps it will even gain something by this publication, which, for close reasoning and manly eloquence, will bear to be compared with any collection of *genuine* speeches in parliament that has yet been published. That the Bishop himself intended it for publication, we do not believe; because in some of the speeches there are one or two inaccuracies of expression, which he would unquestionably have corrected, had such been his intention; but these are so few, and of so little importance, that they increase rather than diminish the

* See the ADVERTISEMENT prefixed to the third volume of the Bishop's Sermons.

reader's interest in the speeches, by furnishing a proof that they are published as the Bishop left them. They are in number fifteen, and on the following subjects.

“ 1. On Earl Stanhope's motion, (18th of May, 1811,) for leave to bring in a bill for relieving members of the Church of England from sundry penalties and disabilities to which, by the laws now in force, they may be liable, and for extending freedom in matters of religion to all persons, (Papists only excepted,) and for other purposes therein mentioned. 2. Upon the second reading of the bill for the relief of Roman Catholics, under certain conditions, May 31, 1791. 3. In reply to the Lord Chancellor, upon the second reading of the bill for the Scottish Episcopalians, May 2, 1792. 4. Upon the Weldon inclosure bill, which enacted a commutation of tythes without the Rector's consent, May 22, 1792. 5. On the third reading of Lord Grenville's bill to prevent seditious and treasonable practices, 13th of November, 1795. 6. On the English militia going to Ireland, June 19, 1798. 7. Upon the bill to regulate the slave trade within certain limits, July 5, 1799. 8. Upon the adultery bill, May 23, 1800. 9. Upon the bill to prevent the increase of Papists, and to regulate the existing monastic institutions, July 19, 1800. 10. On the preliminaries of peace between England and the French Republic, November 3, 1801. 11. On laws relating to spiritual persons, June 10, 1803. 12. Upon the bill to regulate the ages of persons to be admitted into holy orders, April 13, 1804. 13. Upon the bill relating to the stipends of London incumbents, July 23, 1804. 14. On the petition from the Roman Catholics of Ireland, May 13, 1805. 15. On the slave trade, June 24, 1806.”

The reader perceives that these speeches are all on subjects intimately connected with the interests of religion and morality in general, and of the Church of England in particular, on which it hardly becomes an English or Irish Prelate to give, in the House of Lords, a silent vote; but, though the volume may, on this account, be most attractive to the clergy, we beg leave to assure the public, that there is no man, who has been liberally educated, who may not be rendered wiser by an attentive perusal of it. Thus, in the first speech, which was spoken in opposition to a bill, which, had it passed into a law, would have abrogated in a *jump* all the laws in the statute-book relating to the observation of the Lord's day, the Bishop discusses the great question between the rights of private conscience and the authority of the civil magistrate in what relates to religion, in a manner that would have done honour to the profoundest statesman.

“ My

“ My Lords,” says he, “ the noble Earl, in the second clause of his bill, lays down this maxim, that the right of conscience is, and ever must be, *the unalienable right of mankind; and as such, ought always to be held sacred and inviolable.* My Lords, I agree entirely with the noble Earl in that maxim. I am not certain that his Lordship will agree with me in what I am going to advance; I think he will; for I really think no one can differ from me, who allows that civil government is a thing consistent with the revealed will of God. My Lords, the right of conscience is unalienable; but it is not *infinite*, it is limited. The right of conscience is unalienable within the limits of a certain jurisdiction, Conscience and the magistrate have their separate jurisdictions; each is supreme, absolute, and independent, within the limits of their own. The jurisdiction of conscience is over the actions of the individual as they relate to God, without reference to society: conscience judges of what is sinful or not sinful in our actions. The jurisdiction of the magistrate is over the actions of men as they respect society: he is the judge of what harm may or may not result to society from our actions; and this harm he has a right to restrain and to punish, in whatever actions he describes it, in defiance, my Lords, of the plea of conscience.—— My Lords, I advance a principle which carries toleration to the utmost effect to which it can be carried, consistently with the security of civil government. My Lords, according to my principle, the magistrate has no right to punish an action, be it ever so sinful, merely because it is sinful; he has no right to punish it, unless beside the *sin* it contain *crime*, that is, harm to society. Thus, in the instance of perjury: perjury is an action sinful in so high a degree that it may justly be considered as by far the greater part of the whole guilt; and this action is punished by the magistrate: but the object of the magistrate’s animadversion is not the *sin* of the action, enormous as it is; but the *crime* of it the harm it brings to society: an oath is the very first and highest of all civil obligations and securities; and society must break up were perjury to go unpunished.—— My Lords, since the magistrate has a clear right to punish perjury on account of the ruin it would bring upon society, he has, upon the same ground, a right to punish whatever tends to render perjury frequent, whatever tends to lessen the general veneration of an oath. My Lords, upon this principle, the magistrate has a right to restrain and punish *open* atheism, and the disavowal of God’s providential government of the world. And, my Lords, we must go one step farther: since the magistrate, in this country, believes that he is possessed of a written revelation of God’s will, he must punish the *open disbelief* and *denial* of that revelation. He has no right to persecute particular opinions, however erroneous, of sects professing a general belief of the revelation; but he has a right to punish the general

neral disbelief and total rejection of it. And since he has a right to punish atheism, a disavowal of God's providence, and a total rejection of the Christian revelation, he has a right to restrain and punish actions, in which, as they are interpreted by the general sense of mankind, those pernicious opinions are implied. He has therefore a right to restrain and to punish the neglect of public worship, which is one of those actions; and any man whose conscience is of that singular construction * as to disapprove *all* public worship, would deal but handsomely by his country in submitting cheerfully and silently to the very moderate penalty, which our laws impose." P. 17.

Whether the spurious liberality of the age will acquiesce in these conclusions we know not; but it will not be found easy to refute the reasoning by which the speaker was led to them. Of that reasoning nothing more than a very inadequate conception can be formed from this extract; and we are warned by the narrowness of our limits to proceed to another subject. We pass over the second speech, however, for the present; because we shall consider the bishop's sentiments respecting the relief that should be granted to Roman Catholics, as those sentiments may be collected from various speeches in this volume, and make our own observations on them towards the end of the article. The third speech we cannot pass over without earnestly recommending it to the most attentive perusal of Christians of all denominations—more particularly of those who, in Scotland, profess themselves to be of the Episcopal communion. After distinguishing, with his usual precision, between a purely spiritual and a political episcopacy, and observing that from the year 1689, when the Scotch Episcopacy was cast off by the state, it reverted to that, which had been the condition of every church in Christendom before the establishment of Christianity in the Roman Empire by Constantine the Great, the bishop thus states, and replies to, a proposal made by the Lord Chancellor.

"My Lords, one thing that fell from the noble and learned Lord on the woofsack struck upon my mind very forcibly, as de!

* The Earl of Stanhope had mentioned an instance of a person, in the circle of his own connexions and of the bishop's acquaintance, who was afflicted with one of these strange consciences—a nobleman eminent for the probity of his character and the severity of his morals, who, from conscientious scruples, had never in his life mixed with any congregation of Christians in their public rites! *Rev.*

serving, I mean, a serious consideration. His Lordship gave it as his opinion, that it would be for the credit of Episcopacy in Scotland, that their congregations should be supplied with ministers ordained by bishops of the English or Irish Church.

" My Lords, with respect to the interests of Episcopacy in Scotland, my opinion is unfortunately the *very reverse* of that of the noble and learned Lord. The credit of Episcopacy will never be advanced by the scheme of supplying the Episcopalian Congregations in Scotland with pastors of our ordination; and for this reason, my Lords, that it would be an imperfect crippled Episcopacy that would be thus upheld in Scotland. When a clergyman ordained by one of us settles as a pastor of a congregation in Scotland, he is out of the reach of our authority. We have *no authority* there; we *can* have no authority there: the legislature *can give us no authority* there. The attempt to introduce any thing of an authorized political episcopacy in Scotland would be a direct infringement of the union. My Lords, as to the notion that clergymen should be originally ordained by us to the ministry in Scotland, I agree with the noble viscount *, that the thing would be contrary to all rule and all order. No bishop, who knows what he does, ordains without a title; and a title must be a nomination to something certain in the diocese of the bishop who ordains. My Lords, an appointment to an Episcopal congregation in Scotland, is no more a title to me, to any bishop of the English bench, or any bishop of the Irish bench, than an appointment to a church in Mesopotamia." P. 78, 81.

These are sound politics, ecclesiastical as well as civil. In Scotland there can be now nothing but a pure spiritual episcopacy, such as prevailed through the whole church anterior to the conversion of the emperor Constantine; and by the constitution of the church catholic, (that church in which we all profess to believe) the Scotch episcopacy is and ought to be, in that capacity, as independent of all other churches, as was the church of Carthage, in the days of St. Cyprian, or the church of Byzantium. It might, however, have been for the interests of Episcopacy in Scotland, to have given to the crown such a *veto* in the nomination of the bishops as the Irish Roman Catholics lately refused; and for the advantage of religion in general and of the Church of England in particular, to have obliged every clergyman of English and Irish ordination who should for a time officiate as the pastor of a congregation in Scotland, to produce, on his return to his mo-

* The Viscount Stormont, afterwards Earl of Mansfield, and the father of the present Earl.

the church, a testimonial from such bishops of his good conduct while under their inspection.

In the fourth speech Bishop Horsley pleads, with success, the cause of the rector of Weldon against his powerful antagonists, and vindicates the character of his daughter, with great spirit and indignation, against the adverse counsel, who had more than insinuated that she had borne false witness upon oath. In the fifth speech he supports, with much earnestness and strength of argument, Lord Grenville's bill to prevent seditious and treasonable practices, which, at the time, gave great offence to some of those patriots, who are now leagued with his Lordship in opposition to the present Ministry; and in the course of his reasoning, he repels with spirit a personal attack, which seems to have been made on himself by the Duke of Bedford and the Earl of Lauderdale. To the slave-trade in all its branches, the bishop was uniformly and resolutely hostile; and therefore he supports, in the seventh speech, the proposed regulation of that trade, by which he hoped that the state of the unhappy negroes would be at least ameliorated. In the progress of his argument he exposes, with a dexterity which would have done honour to the most practised barrister, the contradictions and absurdities of the evidence brought forward by those who opposed the regulation; and holds up to ridicule and contempt what had been said in defence of crowding negroes together during the middle passage.

"I shall trouble your Lordships with but one instance more; and that shall be the instance of the ship *Plumper* of Liverpool. Your Lordships are already well acquainted with the story of the *Plumper*. Your Lordships will recollect, it is in evidence, that there is a great peculiarity in the negro constitution; that it is particularly conducive to the health of the negro to be close shut up in foul air. This is death to us white men, as we know by the experiment of the black-hole, and other tragical instances; but for your negro it is the reverse: keep him but hot enough, he will always do well; and the better, the more you try to fesse him. Now, my Lords, the good ship *Plumper* was built upon this very principle; and the extraordinary healthiness of her voyage was alledged as a fact, to evince the folly of the regulations we have made to prevent the negro from being poisoned in the Middle Passage, as we idly fear, in the steams of his own person." P. 219.

In reply to the counsel for the opponents of the Bill, who had contended that *slavery* is no where condemned in sacred Scripture, the bishop observes, that there are and have always been

been different kinds of slavery ; that the slavery which was then permitted, was something very different from negro slavery in the West-Indies ; and that the New Testament contains an express prohibition of the slave-trade by name, as sinful in a very high degree, although the learned counsel knew not where to find the passage.

“ The Apostle St. Paul, my Lords, in the first of his epistles to St. Timothy.—My Lords, the Bible is to be treated in this House with reverence. If I find occasion, in argument upon a subject like the present, to quote particular texts, any noble Lord, who may think proper to receive such quotations with a laugh, must expect that I call him to order. I was saying, my Lords, that St. Paul, in the first of his epistles to St. Timothy, having spoken of persons that were *lawless and disobedient, ungodly and sinners, unholy and profane*, proceeds to specify and distinguish the several characters and descriptions of men to which he applies those very general epithets, and they are these, ‘murderers of fathers, murderers of mothers, man-slayers, they that defile themselves with mankind, *man-stealers*.’ Men-stealing, your Lordships see, is placed by the Apostle in the scale of a crime next after parricide, homicide, and sodomy. Now, what is men-stealing, my Lords? Is it not kidnapping and panyaring? Your Lordships then cannot doubt that this text condemns and prohibits the slave-trade, in one at least of its most productive modes. But, my Lords, I go farther : I maintain that this text rightly interpreted, condemns and prohibits the slave-trade generally in all its modes ; it ranks the slave-trade, in the descending scale of crime, next after parricide, homicide and sodomy.

“ The original word, for which the English Bible gives *Man-stealers*, is ἀνδραποδιῆς. Our translators have taken the word in the restricted sense which it bears in the Attic law ; in which the δίκη ἀνδραποδισμοῦ was a criminal prosecution for the specific crime of kidnapping, the penalty of which was death. But your Lordships know, that the phraseology of the Holy Scriptures, especially in the preceptive part, is a popular phraseology ; and my noble and learned friend* opposite to me very well knows that ἀνδραποδιῆς, in its popular sense, is a person who *deals in men*, literally a *slave-trader*. That is the English word literally and exactly corresponding to the Greek †.—I repeat it therefore,

* Lord Thurlow.

† “ Who will there be to sell yourselves,” says POVERTY to CHREMULUS, in the ‘*Plutus*,’ Act 2, Scene 5, “when the other will have money in plenty as well as you?”—“Some merchant,” replies CHREMULUS, “desirous of gain coming from Thessaly, *πρὸς πλείστον ἀνδραποδιστῶν* where *slave-traders* are most numerous.”—See the scholiast on the passage.

my

my Lords, once more, it cannot be too often repeated, that in this text of Scripture, the slave-trade is condemned and prohibited by name, as a thing abominable in the sight of God, and wicked in the next degree to sodomy." P. 253.

If there was any one topic on which more than others it became the bishops to deliver their sentiments in the House of Peers, that topic was surely furnished by the bill which, on the 2d of April 1800, Lord Auckland brought in to prevent any person divorced for adultery from intermarrying with the guilty person. Some of the Peers however seem to have thought otherwise; for Bishop Horsley, at the third reading of the bill, addressed the House in the following indignant terms.

" My Lords,

" It may seem that I ought to rise with great diffidence before your Lordships, after the admonition I have received, from a noble earl*, who spoke early in this night's debate, of my utter incapacity to form my judgment in a matter of the sort now before the House. But, my Lords, I am encouraged, by the example of the noble and learned Lord on the woolsack, and by the example of a right reverend prelate near me; who, notwithstanding they were equally with myself included in the incapacity imputed in common to recluses of the law, and to recluses of the church—to legal and ecclesiastical monks, have nevertheless adventured to give their opinion on the present occasion. But, my Lords, much more than by the example of the noble and learned Lord upon the woolsack, much more than by the example of the right reverend prelate near me, I feel myself emboldened by the public judgment of my country, by repeated and express declarations in the statute book." P. 260.

Having proved that it is repeatedly asserted in the statutes, and admitted by the Court of King's Bench, that the proper judges in causes matrimonial are divines and canonists, and having vindicated the ecclesiastical courts from the reflections cast on them by the noble earl, the bishop proceeds,

" My Lords, I derive further encouragement to offer my opinion upon the present occasion, from the example of my noble friend, the original mover of this bill. For, my Lords, the incapacity imputed to me and the recluses of the law is not confined to us; it extends over various descriptions of persons in this assembly; and my noble friend is included, under the same disabi-

* The Earl of Carlisle.

My Lords, it seems his grave and weighty occupation as a public minister at foreign courts have kept him retired like us from the scenes of gaiety and dissipation; and he is destitute of all that ability for the present discussion, which is not to be acquired without much experience in the arts of practical gallantry! My Lords, these men of public business, these foreign ministers, are all of them, like myself, like my brethren on this bench, like the noble and learned Lord upon the woolsack, like his brethren in Westminster Hall, they are all very drivellers in their subjects; monks, recluses, mere old women, my Lords. It is a shame you should mind any thing they say!" P. 264.

The bishop then discusses minutely the merits of the bill; obviates every objection that had been urged against it; proves that the present practice is a departure from the true principles of the law of England, which the bill was intended to re-establish; and shows, in the clearest manner, that by the Divine law, as laid down by our Lord himself, "the cohabitation of a divorced adulteress with her seducer, under colour of a marriage, notwithstanding the connivance of human laws, is gross adultery." Such, we are informed, it is held by the law of Scotland, which prohibits such marriages, and declares the children of these illegitimate, and incapable of inheriting either the property or the honours (if they have any) of their parents; and such, we trust, will soon be the law of England.

The succeeding speeches in this volume are equally excellent with those, from which we have already so largely quoted; but when we have made one extract from that on the bill to regulate the ages of persons to be admitted into Holy orders, we shall conclude this article with exhibiting a view of the bishop's sentiments on the claims of the Roman Catholics.

When the House had resolved itself into a Committee of the whole House on the bill respecting the ages of Clergy-men, the business proceeded without any observation, till the clause was read which enacts, that in case any person shall, from and after the passing of this act, be admitted a deacon before he has obtained the age of three and twenty years complete, or a priest before the age of twenty-four years complete, such admission shall be *merely void in law, as if it never had been made*; and the person so admitted shall be incapable of holding any ecclesiastical promotion or preferment whatsoever in virtue of such his admission.

"Upon this, the Bishop of St. Asaph (Bishop Horley) rose and observed, that this clause contained the only part of the bill upon which any doubt or difficulty could arise. As to the incapacity of holding and taking ecclesiastical preferment, there was nothing

nothing new in that: it attached, upon priests at least, ordained before the canonical and legal age of twenty-four years, by former statutes. But it was not equally clear that any existing statute went the length of annulling the ordination itself; which would be the effect of the words 'Such admission shall be merely void in law, as if it never had been made;' and it might be doubted, though he himself, upon a full consideration of the subject, had no doubt, whether this was consistent with the great principle of the indelibility of the sacred character; 'a principle, my Lords, which I for one,' said the bishop, 'never will abandon.' My Lords, upon a late occasion, when this question of the indelibility of the sacred character came to be much agitated in this House, it was argued (learnedly and soundly, in my judgment) by a noble and learned Lord, who now sits near me, that the process against criminal Clergymen in our courts, which is called degradation, which is commonly supposed to be a deposition of a clergyman from his order, goes, however, no farther than to a deprivation of a clergyman, who incurs that sentence, of all the secular emoluments, privileges, and immunities of his order, and to a suspension of his legal exercise of the functions of the ministry; but does not extinguish the sacred character itself. This is more than the sentence of any earthly tribunal can operate; comprehending under the general name of earthly tribunal, the tribunal of the Church itself on earth. My Lords, I hold with the noble and learned Lord in that opinion. And I go farther: I maintain, that the limit which that opinion assigns to the effect of degradation, circumscribes in this case even the omnipotence of parliament itself. Boldly I assert, that to extinguish the sacred character, is more than any act of the legislature can effect. What the secular authority gave, the secular authority may take away: it may take away all the property, all the rights and privileges, which the clergy hold by virtue of the civil establishment of the church; for these things it gave: but the spiritual capacity itself, conferred by ordination, this no earthly power gave, and no earthly power is competent to the abrogation of it: no act of parliament can take away the sacerdotal character once rightly, canonically and validly conferred." P. 422.

However unpalatable this doctrine may be to the *Erasmians*; the advocates for the supreme authority of the people in the Church; the various tribes of *self-constituted missionaries*; and all the *liberalists* of the present day, it was unquestionably the doctrine of the Church in the primitive and purest ages; and on its truth her very existence seems to depend. Could the sacred character of the clergy be *completely extinguished* by any power on earth, whether civil or ecclesiastical, it might be doubtful whether there be now any individual under heaven authorized by Christ to preach his gospel or to administer the

sacraments and discipline of his church ; for all the sects of Christians that prevailed before the reformation mutually excommunicated each other and degraded each other's Clergy. That no act of *Parliament* or of any other *civil power* can extinguish the sacred character is, indeed, self-evident ; for the civil power did not originally confer that character, and, as the bishop justly observes, what it did not and could not originally give, it cannot take away. Unquestionably every particular church has a right to prescribe the conditions, (provided they be not contrary to the faith, the constitution, or the unity of the Catholic church) on which she will admit any clergyman, however rightly ordained, to a participation of her own particular privileges ; and it is equally certain, that, where the church is established by law, the legislature has authority to prescribe the conditions (limited in the same way) on which clergymen are to be admitted to the privileges and immunities of that establishment ; but with all due respect for some of the lately enacted laws of England, and all possible deference to the judgment and good intentions of those who framed them, it may be questioned whether they be all calculated to answer the purposes which they were designed to serve. Those purposes were to preserve the rights of the church, secure the loyalty of the clergy, and grant liberty of conscience to dissenters from the establishment ; but unfortunately we seem to have been of opinion that such purposes should be served at all times by the very same means, however different the circumstances may be of the different parties.

[To be concluded in our next.]

ART. VIII. *Anecdotes of the Manners and Customs of London, from the Roman Invasion to the Year 1700 ; including the Origin of British Society, Customs, and Manners, with a general Sketch of the State of Religion, Superstition, Dresses, and Amusements of the Citizens of London, during that Period. To which are added, Illustrations of the Changes in our Language, literary Customs, and gradual Improvement in Style and Versification, and various Particulars concerning public and private Libraries. Illustrated by eighteen Engravings. By James Peller Malcolm, F.A.S. Author of Londinium Redivivum, and of Anecdotes of the Manners and Customs of London, during the eighteenth Century, the second Edition.*

Edition. 3 vols. 8vo. 2l. 2s. Longman and Co.
1811.

MR. Malcolm's other works we have regularly noticed; this has been accidentally postponed, though it is of a more various nature than his former antiquarian productions, and consequently more amusing. The first chapter, which occupies the whole of the first volume, contains a general and historical sketch of the origin and progress of British manners and customs. It would, however, have been rendered more satisfactory by sub-division, and some little classification of the subjects. At present the transitions are often singularly abrupt. Whence the following anecdote is taken, we are not told; but it may afford a hint to English ladies of the present day.

"It gives us pleasure to find instances of modesty and manners, in the history of our characteristics. Henry VI. celebrated for his modesty and chastity, once witnessed a masque intended for his amusement. The ladies who assisted in this performance were rather wantonly habited, exhibiting part of their breasts, and their hair loose on their necks. The king, though unmarried, immediately rose and left the apartment, exclaiming, *See, see, forsooth you are much to blame.*" P. 148.

What would the modest king say could he be introduced into a modern English assembly? The second volume is more methodical than the first, and contains three chapters on religion, superstition and dress. The third has three more chapters, on amusements, on literary matters, and on libraries. The plates are few and slight, with the exception of twelve plates of dresses, characteristic of different periods. These are apparently taken from the illuminations of manuscripts, and are coloured to imitate the originals. They are placed near the end of the second volume. As the work consists, almost entirely, of extracts from other books, there is no great temptation to give specimens from it, which would only be transcribing what the author had transcribed before. We shall content ourselves with the following curious narrative from the third volume.

"The Bear-garden is mentioned in 1681, where we find the ambassador from Morocco, the Duke of Albemarle, and others, witnessed the death of several dogs.

"Fortunately for the character of our countrymen, I have met with but one solitary instance of the deliberate torture of that useful and excellent animal the horse, and that occurred in April, 1682. Notice was given in the papers, that on the 30th of

April, a horse of uncommon strength, and between 18 and 19 hands high, would be baited to death at his Majesty's Bear-garden, at the Hope, on the Bank side, for the amusement of the Morocco ambassador, many of the nobility who knew the horse, and many others who would pay the price of admission.

"It seems this animal originally belonged to the Earl of Rochester, and being of a ferocious disposition, had killed several of his brethren; for which misdeed he was sold to the Earl of Dorchester; in whose service, committing several similar offences, he was transferred to the worse than savages who kept the Bear-gardens.

"On the day appointed, several dogs were set upon the vindictive steed, which he destroyed or drove from the area; at this instant, his owners determined to preserve him for a future day's sport, and directed a person to lead him away; but before the horse had reached London Bridge, the spectators demanded the fulfilment of the promise to bait him to death, and began to destroy the building: to conclude, the poor beast was brought back, and other dogs set upon him without effect, when he was stabbed to death with a sword." P. 39.

A more savage amusement more cruelly concluded, can hardly be found in the annals of any country. But the whole system of the allowed Bear-gardens was very much of the same stamp.

What further plan Mr. Malcolm meditates we have not seen explained in these volumes; but at the end of the third, instead of the usual *finis*, we perceive only "The end of Part I." The author's remarks are sometimes quaint and odd, but they generally indicate a good and benevolent disposition.

ART. IX. *A Narrative of the Campaign in Russia, during the Year 1812. By Sir Robert Ker Porter.* 4to. 290 pp. Fl. 11s. 6d. Longman and Co.

WE insert in our journal, and not without some exultation, an authentic detail of the mortification, dispersion and effectual defeat of the most lawless and sanguinary ambition which ever afflicted or disgraced suffering humanity. The haughty invader, whose insolence and arrogance seems to be without parallel in the history of military transactions, entered the frontiers of Russia with an army of not less than four hundred thousand men, better constituted as to what

Bonaparte

Part's Russian Campaign.

Naparte called its *Materia*, better disciplined and manned than had ever before proceeded on an expedition conquest. It was composed not only of the choicest troops, but it comprehended under its banners the flow German soldiery, and of all the confederate nations from cessity dependent on the ruler of the French nation.

Behold the army on its triumphant progress from the of the Vistula to Moscow, and then contemplate its retreat. The circumstances both of its advance and retreat, are cumstantially related in this volume, and from such which cannot be disposed. Our readers are already in session of the principal facts, which renders it the less necessary for us to be minute in the representation of the events of this volume. It will be perused by all with an and an anxious interest, and the result will inspire a torcent feeling resulting from the conviction that there power which mocks at human efforts, the rage of ty and the madness of ambition.

We shall select two portions for the satisfaction of readers. The first is the celebrated battle of Borodino, for the first time Bonaparte found his military skill couacted by abilities not inferior to his own, his career checked and his views frustrated. Perhaps the annals of History not record so sanguinary a day, or rather succession of, but the memory of it will be handed down by Russia their posterity, animating their hearts with the best ardor the purest patriotism.

"The night passed slowly over the wakeful heads of the patient combatants. The morning of the 7th of September length broke, and thousands beheld the dawn for the last. The moment was arrived when the dreadful discharge of thousand guns was to break the silence of expectation, and at once all the horrors of war.

"The French gave this picture of the opening of the day. On the 7th, at two o'clock in the morning, the Emperor Napoleon, surrounded by his Marshals, appeared on the portaken up the evening before. It had then rained, but no sun rose without clouds. *It is the sun of Austerlitz!* cried Emperor, *although but September, it is cold as December in Moscow.*

"The army received the omen. The drums beat, and order of the day was issued in these words:

SerVICES!
"Before you is the field you have so ardently desired! victory depends upon you. It is necessary to you. It will you abundance, good winter quarters, and a quick return to country. Conduct yourselves as when at Austerlitz, at Smol

at Vitepsk, at Smolensk, and the latest posterity will cite with pride your conduct on this day. They will say, *He was in that great battle under the walls of Moscow!*

"The cloudless sun, just described by Buonaparté, soon became enveloped in thick vapours; a circumstance greatly to his advantage, since the work of death was to be begun by him, and the shadows of an indistinct light were favourable to his plan. He did not lose an instant, under cover of this veil, of putting it in execution. The Generals of his vast army (which amounted to one hundred and forty thousand men) were all in possession of his commands; and ready, at the signal, to obey them.

"At four o'clock in the morning, the divisions under Marshals Davoust and Prince Poniatofsky advanced, skirting the wood on which rested the left of the Russian army. At six o'clock they commenced the attack, supported by seventy pieces of cannon. A discharge of musketry, on both sides, succeeded. They were rapidly repeated; and their volleys were soon accompanied with the loud roaring of a heavy fire from the redoubt which the French had gained the evening before. While the battle was thus opened on the Russian left, the division of Marshal Ney bore down in a solid column upon the centre, covering his movements with the active service of a battery of sixty guns. Beapharnois, at the same time, made the battle general, by closing upon the troops on the right, which occupied Borodino.

"Koutousoff's line was firm, and well protected by its strengthened heights. The plans of attack and defence were simple; and it was soon seen that the day was to be won, more by undaunted courage than skilful manœuvre. Where the powers of the head are equal in a contest, the victory must depend on the superiority of heart.

"General as the attack seemed, the corps of Prince Bragatoun had to sustain the accumulating weight of nearly half the French army; and the determination shewn by its cavalry was so desperate that they charged even up to the very mouths of the Russian guns. Whole regiments of them, both horses and men, were swept down by the cannon shot; and all along the front of Bragatoun's line rose a breast-work of dead and dying.

"Napoleon, finding that, although he had continued the attack for upwards of three hours, he was not yet able to make an impression, ordered up fifty additional pieces of artillery, and a fresh division of infantry, with several regiments of dragoons, under Count Calincourt and Murat. This new force rushed on over the bodies of their fallen countrymen, and did not allow themselves to be checked until they had reached the very parapets of the Russian works. Their vigorous onset overturned, with fierce slaughter, every thing that opposed them, and obliged Bragatoun to fall back nearer to the second line of the army.

"Buonaparté, seeing the Russians compelled to this movement, determined to make it decisive of the fortune of the day, by immediately

mediately bringing forward his right, and turning the few guns he had found on this part of the entrenchments upon their former masters. He also added to their strength by replacing those which Bragation, on finding his line so overpoweringly pushed by numbers, had taken off with his retiring troops.

"Koutousoff, seeing his left so dangerously pressed, sent forward a formidable reinforcement from his second line, to support the dauntless front which Bragation still presented to the enemy. With this aid, which chiefly consisted of grenadiers from the reserve, and a body of cavalry composed of hulans and cuirassiers, the brave Prince advanced rapidly towards the ground so lately wrested from him, and which he was determined to regain. The French observed his movement, and poured the thunder of their artillery upon the intrepid breasts of the Russian onset. But the spirit of their leader seemed to animate every heart, and urge them onward in spite of the roar of death which met their advancing steps. Again they were on the disputed ground; and the fortified line, and a large redoubt became the theatre of battle. The contest was close, desperate, and sanguinary. There seemed but one resolution between the combatants, never to cease the strife till one or both should sink in the embrace of death. At this crisis, the militia and light troops under Touthkoff, were ordered to shew themselves. These faithful patriots rushed from their ambush to second their brothers in arms, and fell like lions on their prey. The pikes and hatchets of this newly-raised soldiery, were exerted with such fury and effect, that the carnage they made amongst the enemies of their country appeared more a sudden desolation from an invisible hand, than the deeds of human agency.

"This tremendous scene did not last long. The French gave way; and Napoleon had the mortification of beholding the choicest of his troops driven from their late acquired conquest, with immense loss, and in great confusion and dismay.

"Whilst this field of blood was exhibited from the Russian left to the centre, the right had its share also of the horrors of war. Beauharnois, supported by the division of Morand, had attempted to turn it by taking possession of Borodino. He also made an essay to carry the two redoubts which protected it; but both efforts were vain. He was driven back at all points; and finding no possibility of success, after sustaining a great loss, abandoned the idea of renewing the attack.

"This despair of the enemy with regard to the Russian right, enabled Koutousoff to withdraw part of its forces, to assist the Imperial guards, with hussars and other cavalry, to reinforce his centre.

"The rage of battle at this crisis was not to be described. The thunder of a thousand pieces of artillery was answered by the discharge of an equal number on the part of the Russians. A veil of smoke shut out the combatants from the sun, and left them no other

and right to pursue their work of death, than the flames of the battery which blazed in every direction. The sabres of forty thousand dragoons met each other, and clashed in the horrid groans; and the brilliant points of countless bayonets, bursting through the roiling vapour, strewed the earth with heaps of slain.

Such was the scene, for an extent of many weeks! and the dreadful contest continued without cessation, until the darkness of night deepening the clouds of war, the enemy, discomfited in every quarter, took advantage of the double obscurity, and drew off from the ground. When no object remained visible, the groans of the dying marked to the victorious Russians the extent of the dispersed field. As they planted their night watches, they found at every step full proof that hereafter the renowned days of Friedland, Eylau, and Wagram, sanguinary as they were, must ever fade in blood and horror to the battle of Borodino.

Thus closed that memorable day, and with it terminated the lives of eighty thousand human beings. Hitherto the annals of modern military achievements have never detailed so terrible a slaughter. Well might Buonaparte exclaim as he abandoned the field, "Jamais on n'a vu pareil champ de bataille."

The loss on both sides was immense. And the scene of triumph, even to the conquerors, presented a tremendous spectacle. The ground, covered with the dead bodies of men and horses, scattered arms, dismounted guns, and pieces of artillery left to the victors, offered every where to the eye the wreck of what might alone have composed a great army.

While the veteran Kutousoff rejoiced in his accession to the glory of his country, he had to regret the expense at which it had been purchased. Many excellent officers had fallen, and in the foremost rank, the inextinguishable Prince Bagration. His left leg had been completely shattered by a ball, in one of the most critical junctures of the battle; and, though mortally wounded like our own immortal Wolfe, he refused to be removed from the field until victory was declared for the great cause in which he shed his blood. With this gallant prince fell other brave spirits worthy to accompany his to paradise; and, amongst the most conspicuous in that day's contest, were the Lieutenant-Generals Potchenkoff, Garchnikoff, and Kondyltzeff.

In the number of dangerously, though not mortally wounded, were found Major-Generals Backmetloff, Kretzoff, and Rasfisky, whose respective actions claimed the gratitude of their country. Major-General Count Vortonzoff also, received a severe bayonet wound whilst intrepidly leading forward a battalion of grenadiers to the charge. A great number of officers of inferior ranks, bled in this fearful day; and, on the whole, no fewer than thirty thousand men could have fallen, killed and wounded, on the side of Russia. The French loss must have amounted to something beyond fifty thousand. The horses which lay on the ground

from right to left, numbered full five-and-twenty thousand. This wide destruction cost both armies nearly the whole of their ammunition. The enemy states himself, that he discharged sixty thousand cartridges from his guns; and if Koutousoff answered them in the same proportion, one hundred and twenty thousand balls must have been hurled that day in the work of death on the field of Borodino.

"Bonaparte lost amongst his killed, the Generals Galinonov and Montbran. Twelve other generals were dangerously wounded; and one left a prisoner in the hands of the Russians, with five thousand soldiers, and thirty pieces of cannon in his train!

"The details given by the enemy, of this battle, are, as usual, fraught with incorrectness and falsehood." P. 95

Although Bonaparte, in pursuance of his plans, persisted in occupying Moscow, he is highly censured by military men for so doing; and it is undoubtedly true, that the battle of Borodino shook his power to the centre, inspired him with awe of his enemy, and dispirited the whole of his army. The proceedings of every day, from his evacuating Moscow, are related in these pages, to the time when the French Commander fled basely from his discomfited troops, regarding his own personal security alone. His flight is thus described.

"During the conflagration of the bridges, and pursued by the horrible shrieks of his deserted people perishing in the flames, Bonaparte speeded on his flight till the wind no longer brought the sounds to his ear. Oudinot, and the generals which were his companions, and the guards who yet afforded him protection, followed his steps into a deep wood on the left bank of the Beresina, near the village Tschatchovo, and leading to Brilovo. Here, in its closest recesses, he sought a temporary covert for his fears and his shame. The greater mass of fugitives, the thousand victims of his ambition, who had desperately forced their way over the bridges before they were set on fire, having also gained the opposite shore, ran in crowds towards similar places of refuge, and hid themselves behind the thickets and under the trees which spread every where upon the margin of this river.

"But these hapless wretches did not pass to their shelter unobserved. Night alone prevented the parties of Tschitchagoff from driving them back into the water; for, until its shadows covered them from their enemies the Russian guns and musketry poured upon their heads, and strewed the link of their flight with the dead bodies of their companions.

"The next day (the 28th of November) the brave Admiral bore down upon the last array of the enemy. That any should be attempted after such countless defeats, and such complete destruction,

struction, seemed as vain as surprising; but Napoleon had one more point to gain; and the spectre of an army was therefore raised to stand between his last recreant act and the eyes of his pursuers.

During the night the poor fugitives had been collected into the semblance of a force; and what artillery and baggage they had saved, being gathered into one point, they were told that if they hoped to reach the Polish frontiers they must exert themselves like true soldiers, and make themselves a way to Wilna; for the road by Minsk was too thickly covered by the enemy to allow of even an attempt. The French Generals might exhort and issue their commands for some shew of order; but it was to a desperate multitude they spoke, no longer to a disciplined army; and no attention was paid to their orders.

"In this terrible dilemma the enemy heard once more the Russian guns. The forces of Tchitchagoff were impatient to give the final blow to their merciless adversaries; and the fire of their musketry kept time with the showers of balls which the artillery hurled on the falling ranks of the enemy. The French Generals were in despair; they were seen galloping to and fro, endeavouring to animate by their example, or force by their threats, the exhausted courage of their soldiers. Ney rode amongst them, calling to the men who seemed to have the most power, to remember the days of their victories and glory. Morrier and Victor, and several others, followed him with similar excitements, but all in vain; the men were resolved and sullen: they would fight man to man for their own lives, but no more battles for the author of their miseries!

"Oudinot had been more successful in his exhortations; but in the moment of his bringing up an ill-assorted band of dismounted cavalry and infantry to oppose to a battalion of Russians who were charging forward in great force, he received a shot in his side, which placed him *hors de combat*, and afforded his reluctant followers a good excuse to take him and themselves into the rear.

"While this extraordinary and bloody scene was going forward, the chief of all these horrors seized the opportunity, and, screened by the tumult of the slaughter (for it was no more a conflict!) moved off with his chosen few towards Pletchinskou!

"Having again had the good fortune to escape the guns and the hands of his enemies, he set at nought all lives but his own, and totally abandoned every idea of making any attempt to save an individual, or an article, belonging to his once vast army. Buonaparte was now the sole object in Buonaparte's mind; Buonaparte without faith, without honour, without courage! In this spirit, so worthy of a tyrant, he left the few perishing thousands who had survived the wreck of his ambition, to the utmost rigour of their fates.

"For

"For some hours after his desertion his generals strove to keep up the appearance, at least, of a resistance to the triumphant career of their enemies; and by this valour on their side time was afforded him to make his flight more distant, and therefore more secure. But their utmost exertions could not continue very long to oppose the force of the Russian troops, and the enfeebled state of their own; and at last they found themselves compelled to take to flight, while their wretched followers again broke into scattered multitudes, and fled in every direction into the forests, along the roads, and over the distant wastes. In short, there was no point to which they did not direct their frantic steps, where they might hope to avoid the sabres and pikes of their enemies." P. 240.

There have been other, and there will be more, narratives of this extraordinary Campaign, the ultimate issue of which must have imparted genuine satisfaction to thousands and tens of thousands. We are glad to have perused this document, as we believe it to be authentic. It is embellished by a portrait of the great Koutousoff, (for he well deserves the appellation of great) and it is also accompanied by two plans, one describing the advance, and the other the retreat, of the French. We cannot help being of opinion, that it would well answer the publisher's purpose to print this Narrative in a smaller form, and at a cheaper price, as there are few, it may be concluded, who would not wish to possess it.

BRITISH CATALOGUE.

POETRY.

ART. 10. *De Salkeld, Knight of the White Rose; a Tale of the Middle Ages.* By George Warrington. 4to. 186 pp. 1l. 11s. 6d. Longman and Co. 1811.

This poet is one of the most successful imitators of Mr. Scott; but imitator he evidently is, in the structure of his verse, in the style of his narrative, and in the mode of introducing his reflections. "The poem opens," says the preface, "on a summer evening, in the wild and beautiful tracts of Cumberland. With the adventures of a young Chieftain, of the fifteenth century, are connected the political events of the country, and incidentally is introduced the fall of the last Plantagenet king." A specimen will best show the nature of the tale. The hero, De Salkeld, slain in the battle of Bosworth, with his sovereign
Richard

Richard the Third, becomes prophetic as he dies, and tells the future fate of Richmond and his partizans. The poet then proceeds.

“ Though pale his cheek, his brow might wear
The wildness of a prophet's air,
Tossed by the wind his clustering hair,
His eye full fixed on vacant space,
Appeared some distant scene to trace,
As though it saw, in prospect dear,
Things hid from man's contracted sphere.
For Death, 'tis told, in life's last hour,
Can give that strange mysterious power,
As in perspective faint to see
The visions of Futurity !
So when successive years had flown,
And those predicted scenes had shown,
Would Oxford to his friends still own,
He felt that strong impression rest,
Deep fixed within his conscious breast :
And oft in Bablac's lordly hall,
When winter rains or snows might fall,
As round the blazing hearth-stone spread,
The Chieftains told of battles dread,
Would to their listening ear relate
The hapless tale of Salkeld's fate,
Whose valour claimed the warrior's praise
Whose story waked the minstrel's lays. F. 1924.

The vivid and original spirit of the poet imitated will not often be found in this copy ; particularly in descriptions ; but the effort is not uncreditable to the powers of the writer.

ART. 11. The Deserted Village School ; a Poem. 8vo. 2s.
Longman and Co. 1813.

The ingenious author of this well written poem, in the style and stanza of Spenser, is of opinion, that the ardour of the new systems of public education as described by Dr. Bell and Mr. Laplace, is carried to too great excess. He thinks that they cause eventually much injury by the desertion of what he calls the good old schools, viz. the reading and writing schools established in most parishes. He expresses his dissent, however, with much good humour, and the following is a specimen of his style and manner.

“ XLI.

[hijk]

“ BUT cease, my muse ! Amidst the beechen gloom
That gleams, half-screening the church-sile from view,
I notice mourners to a recent tomb

[hijk]

“ In support of the new institution very large sums of money
Stealing &

Stealing ;—now flow beneath the sabler yew
 Advancing ;—now, where glitters through the dew
 Of evening pale that emblematic plant,
 Pausing.—Sad group! your pious work pursue!
 So may kind Heaven your humble wishes grant,
 Safe from the proud man's sneer—the parish-tyrant's taunt!

have been subscribed in many parts of England, I doubt not from the most laudable motives.

" Yet I think it will at least admit of a question, whether such subscriptions would not have been more beneficially applied in aid of the old parochial schools, which have existed for ages, and others on the same plan of instruction.

" These are church of England schools, and are increasing in number and importance in almost every parish. The poor at present pay a great regard to the education of their children: and it is a common practice with the day-labourer, to set apart from his weekly pay a certain portion for his child's schooling.

" All that is wanting is, to confirm and strengthen and guard these little establishments; into which dissenters may have been gradually insinuating themselves.

" And the money now subscribed, if distributed among the clergy, would give every minister influence enough to be received as the visitor of the schools of his parish—to introduce, if he pleased, into these schools the mechanism of Bell or Lancaster—to see that proper books were read, and the children duly instructed, and to enforce the regular attendance of the master or mistress, and scholars, at the parish-church. And the minister might report to his diocesan, every year, the progress of his schools. This would be a simple and unostentatious process, easy and certain in its operation.

" But what is already the consequence of the Bello-mania? In every town (where it is founded) and in the neighbouring parishes, the great Bell school hath absorbed, or is absorbing, all the little *Elizabethan* seminaries;—the teachers of the latter are turned adrift;—the children now in other hands, their fathers spend their school-money at the ale-house; and the parish-ministers are reduced to mere cyphers. For, amidst the parade of Patrons, Presidents, Vice-Presidents, Visitors, Directors, Governors, Treasurers, and Secretaries, the part which the clergyman is to act in the school must be very unimportant and trivial. In one or two dioceses, indeed, where the new project has been carried into execution, I have observed the bishop giving directions to the archdeacon, and the archdeacon to the inferior clergy: and the inferior clergy will in course (I presume) superintend the parish schools.

“ XLII.

“ Lo, 'tis the Master's tomb ! Behold, hard by,
The duteous swains ! That birch-tree had they set -
The lads and lasses in their sorrow fly ;
And now, assiduous in their visits, wet
The rising plant with tears of fond regret !
O may 'it shoot in vigorous growth, nor waste
Fragrant at morn and eve, its incense sweet,
But, redolent of schoolboy hours o'erpast,
Escape the sultry beam, the winter's icy blast.

“ XLIII.

“ And, whilst it shades this spot, a hoary tree,
All in a distant age, when now no more
Its use in flogging shall remember'd be ;
Some antiquary solemn, pondering o'er
Its sprays, shall (as his brethren did before)
[abc]
Give days and nights to many a dark research,
[rs]
And every leaf shall teem with learned lore !
So may, in sooth, my venerable birch
Bid sages yet unborn frequent this rural church.” P. 27.

ART. 12. *The Rival Roses, or Wars of York and Lancaster; a Metrical Tale.* 2 vols. 8vo. 1l. 1s. Stockdale. 1813.

This is a very pleasing tale, composed in the metre and manner of Walter Scott's popular performances. The incidents are founded on well known facts of British history, ingeniously varied, and agreeably detailed. The two principal characters, Arnyrn and Isidora, are well represented and supported, with the exception perhaps that their passion for each other is too sudden and abrupt. It is altogether a work of taste and elegance, and although probably the composition of a juvenile pen, indicates talents of a better kind. A specimen seems necessary, and we give the following.

“ MELODY.

“ Ye tales of love, that from my lyre,
Were wont to flow in softest measure,

[abc]

“ Why the yew was so commonly planted by our forefathers in church-yards, has been a question, among antiquaries, of various and learned conjecture.

[rs]

Quam sedem somnia vulgo
Vana tenere serunt, foliisque sub omnibus hærent.

VIRGIL.

For you no more the strings respire,
 Nor wake they now to notes of pleasure.
 Resounding thro' th' affrighted isle,
 The clang of war is heard alone;
 Each hill and vale and massy pile,
 Re-echoes still the martial tone.

" Ah! mark'd ye where the battling host
 Together clash'd with thund'ring jar;
 When many a chief, with haughty boast,
 Led on his vassal train from far?
 'Twas then, upon Northampton's field,
 Many a gallant warrior died,
 Each flash'd on high his burnished shield,
 And boldly each his foe defied.

" I saw, amidst the blaze of day,
 The hosts advancing to the fight,
 Elate they march'd in trim array,
 Lordly chief, and 'squire, and knight;
 I pass'd the night, and gloom
 And fearful silence reign'd around,
 Chief 'squire and knight had met their doom,
 And slept the sleep of death profound.

" Mourn, Britain, mourn thy nobles slain,
 Thy Monarch's fallen fate deplore,
 Within his tent a captive ta'en,
 Nor throne, nor sceptre, owns he more.
 The red rose fades, the snowy foe,
 With the bright blush of conquest glows,
 Lancastrian Henry sinks in woe,
 For victory crowns the rival rose."

NOVELS.

ART. 13. *Thinks-I-to-myself. A serio-ludicro-tragico-comico Tale,*
written by Thinks-I-to-myself Who? To which is added a Pre-
face concerning the Author, with Replies to Reviewers, Thanks
to the Public, a Letter relative to the Portrait, and various other
Particulars; with an Appendix. In Two Volumes. Ninth
Edition, embellished with a Portrait of the Author " thinking to
himself." 10s. 6d. Sherwood and Co. &c. &c. 1813.

The very unusual circumstance of a novel going to a ninth edition, in so short a period, will fully justify our second notice of this entertaining trifle. It has been indeed so much increased, by prefaces and postscripts, since it first attracted our attention, that no small part of its matter is, as far as we are concerned, unreviewed.

O

Two

imagined, and not ill-written. An heiress, of great fortune, takes the fancy of educating a husband for herself; in consequence of the great alarm she had conceived at the general profligacy of young men. For this purpose a young man is selected, who is, of course, a good deal younger than herself: and the progress of her attempt is detailed. The plan, however, fails, as may easily be imagined, and the destiny of Elfrida takes a different turn. One important recommendation of this Lady's novels appears to be, that they are of the most unexceptionable tendency.

ART. 16. *Mount Erin, an Irish Tale, in Two Volumes.* By Matilda Potter. 12mo. 10s. 6d. Souter. 1813.

The two principal personages of this novel fall violently in love with each other almost at first sight, and with similar abruptness are both of them hurried out of the world. The catastrophe however is worked up with some ingenuity, and the whole indicates talents which require only study, time and experience, to produce something which will justify warmer terms of recommendation.

ART. 17. *The Wife, or Caroline Herbert.* By the late Author of the *Exemplary Mother.* 2 Vols.

We remember a novel with the title of the *Exemplary Mother*, written by Mrs. Cooper, an excellent and most accomplished woman, and the parent of the justly distinguished Mr. Astley Cooper. — We cannot however be induced to think that this publication is the production of the same pen. It is however by no means destitute of merit. It is exceedingly well written, and communicates an admirable lesson. There is too much reason to believe that the tale which is here told, is frequently and fatally exemplified in common life; and the principal character, Caroline Herbert, or the wife, which is here well delineated, affords an excellent model of imitation for all females, who may unfortunately find themselves similarly situated.

ART. 18. *The Brothers in High Life; or the North of Ireland; a Novel in Three Volumes.* By Mrs. D. Johnson. 12mo. 15s. Kearsley. 1813.

The commencement of this volume reminds the reader of *Clarissa Harlowe's* first act of indiscretion in going beyond the gate of her paternal garden. We are not able to discern other marks of resemblance, nevertheless in the scale of similar publications, the present may be classed somewhat above mediocrity. The laws of consistency and probability, are indeed stretched to the very utmost limits, and the ultimate recovery and restoration to her husband of Elvira the heroine of the tale is indeed wonderful. But we like pleasant rather than melancholy catastrophes.

ART.

ART. 19. *The Faithful Irishwoman, or the House of Dunder.* By Captain S. S. De Renzy. 2 Vols. 12mo. 10s. 6d. Sherwood and Co. 1813.

Our principal objection to these volumes, which have really the merit of some humour and contrivance, and display much knowledge of life and manners, is founded on the vilest assemblage of names that were ever put together. To the first and most conspicuous name of *Dunder*, we have no great objection; the clan is numerous and they often fall in our way, but surely a very little consideration or enquiry might have discovered appellations for individuals preferable to Mrs. Allgall, Miss Twaddle, Mrs. Dullclack, Mrs. Pilfer, Pun-place, &c. &c. We were, however, on the whole amused with the perusal, and the Faithful Irishwoman is well and happily delineated.

ART. 20. *Demetrius, a Russian Romance.* 2 Vols. 12mo. 10s. 6d. Longman and Co. 1813.

A well contrived and well written story, founded on history; the language is somewhat too much inflated, but this was perhaps intended. The true heir to the Russian throne is preserved from assassination, and educated in a convent. He learns his real character and rank, and makes due efforts to attain his proper and hereditary honours. He succeeds to a certain extent, but unfortunately entangling himself in the snares of love with a foreign princess, his countrymen are roused to conspire against him, and in the tumult he falls a victim to the popular rage. As a publication it is far superior to the ordinary class of novels and romances, and will afford the reader a reasonable degree of amusement.

TRAVELS.

ART. 21. *An Account of Tunis: of its Government, Manners, Customs, and Antiquities; especially of its Productions, Manufactures, and Commerce.* By Thomas Macgill. 8vo. 187 pp. 6s. Longman and Co. 1811.

This plain and sensible little work consists of 21 Chapters (marked, by mistake, 22), of which the two first are historical. The third gives an account of the relations of the Bey of Tunis, and the leading men of his court. The fourth (marked 5th*) is on the Moorish Character. 5. On the military Force of Tunis. 6. Population. 7. Description of Tunis. 8. Antiquities. 9. Slaves. 10. Revenue. 11. Manners and Customs. 12. What Nation has most Influence with the Court of

* This error is continued to the end, every Chapter being marked one more than it is.

Tunis. 13. On the European Consuls. 14. On the Tariff & Duties there. 15. Decline of Commerce there. 16. Weights, Measures, and Coins. 17. Exports of Tunis. 18. Caravans, 19. Manufactures. 20. Monopolies. 21. Imports of Tunis.

It will be sufficiently clear from this enumeration, that much useful information is compressed into this small volume, and well digested in it. This information the author gained, he says in his Preface, "from the Consuls, and chief men in the country," who supplied his political information; or from "the mercantile people and leading brokers," from whom he collected his commercial knowledge. The list of exports from Tunis, contained in the 17th Chapter (marked xviii) is this: "grain, oil, wool, hides, wax, soap, oil of roses, ostrich feathers." Of their manufactures, the most curious is that of woollen caps, which is thus described:

"The manner of making these caps, is as follows: the wool is first combed and spun into a coarse soft thread, which is twined, and knit into caps of a conical form, like a night-cap. These are next soaked in oil; and, on a form put upon the knee of the manufacturer, are milled down, by turning and rubbing the sides together. By this process, they are reduced to about one-third of their original size. When the cap begins to become thick, great care is taken to bring the nap out. This is done by brushing it down with a curious long *bag*, which nature seems to have made for the purpose. A pair of large sheers is used to clip off the parts of the wool, which may be too long for the beauty of the manufacture. The caps thus reduced, brushed, and clipped, become of the form of a semi-globe. In this state they are sent to Zawan, about thirty miles distant from Tunis, where they are dyed for the most part, of a deep crimson colour. It is worthy of observation, that the water at Zawan is the only water in the whole regency which can be used for this purpose. It has the quality of giving a particular richness to the dye; and it is even disputed whether any other water can give a colour so beautiful and so well fixed, for the colour never fades. The caps, thus dyed, are returned to the manufacturer; are milled again somewhat thicker, combed, and clipped with still greater care than before; and finally, dressed in a manner so elegant, that they actually appear to be made of rich velvet.

"It is an erroneous opinion, that the caps of Tunis are knit double like a double cone, or a double night-cap. They are entirely single, and it is only in the milling that the edge of the cap assumes the appearance of being double.

"After having gone through all the operations described, the cap is carefully examined by the master of the shop or factory, and all its faulty parts are corrected. A neat tassel of mazarine blue silk thread is then sewed to the top, and it is considered as finished." P. 154.

The manufacture of woollen stuffs is also very extensive, as is that of Morocco leather.

MEDICAL.

ART. 22. *Popular Directions for the Treatment of the Diseases of Women and Children.* By John Burns, Lecturer on Midwifery, and Member of the Faculty of Physicians and Surgeons, Glasgow. 8vo. pp. 365. Longman and Co.

This work is written for the express purpose of encouraging unprofessional readers to undertake the office of prescribing for diseases, which, as the author states, often baffle the skill of the most experienced practitioner. Without attempting to penetrate the motive which may actuate this gentleman on the present occasion, we claim the privilege of expressing our doubt, how far the principle is safe. Is it to be expected that the perusal of a small volume like that now before us, can at once initiate an uninformed person into the mysteries of a profession, which we well know demands many years of profound study and various observation, in more than one science? or is it likely that the wavering judgment of a tender mother in the hour of danger, and the moment of bitter anxiety, can be steadied, or that she can derive consolation from a book, which, if properly written, must inform her of the shocking consequences of committing an error? In our belief, the effect upon a sensible mind, would be to feel the necessity of employing some person whose parental feelings could not operate against his understanding, and whose regular education, and tried experience, had completely and practically familiarized him with every change to which the body is subject. If, indeed, any neighbourhood is unfortunately possessed by ignorant practitioners, it becomes the duty of sensible individuals, by studying the medical art, to render themselves in some degree secure from the murderous knife and poisonous potions of these tolerated assassins. In such an extreme case as this; or to those about to travel to remote or barbarous countries, or to those who like to know a little of every thing, we think the present volume may prove serviceable. We object not to the manner in which it is written, we know the author is fully competent to the subjects he has taken up; and, indeed, we may safely pronounce it the best popular work extant, upon the diseases of which it treats.

The first part is upon pregnancy, and the diseases during that period. The second treats of labour and the child-bed state. The third of the management and diseases of children. The fourth of diseases of grown-up women.

Having already expressed our opinion of the merits of this book, we shall merely quote, as a short specimen of its contents, the chapter upon Mumps.

2. 25. The disease called mumps, is a swelling of the parotid gland, which lies before the ear. It is an infectious disease; and begins with chillness, succeeded by heat, frequent pulse, thirst, and head-ach. Very early, a small tumour can be discovered near the angle of the jaw, which presently increases, so that not only the back part of the cheek, but the side of the neck becomes swelled, and the jaw is stiff. There is, however, no fore-throat, and seldom any difficulty, either in swallowing or breathing. The swelling gradually abates, about the fourth or fifth day, and the patient soon gets well. This is a very slight disease in general, and nothing further is required, than keeping the part moderately warm, by means of a piece of flannel, and abating the fever by spare or vegetable diet, and a dose of physic."

CATHOLICS.

ART. 23. *A Charge delivered to the Grand Jury at the Assizes holden at Norwich, 4th August, 1606, containing a just Delimitation of Popery: and other valuable Documents, as well for Rulers as Subjects. By the great Lord Coke. Not published in his Works.* 8vo. 58 pp. 2s. J. J. Stockdale. 1813.

In the life of this great lawyer we read, "In 1614, there was published a Speech and Charge at Norwich Assizes, intended to pass for Sir Edward Coke's; but he clearly disclaims it, in the preface to the seventh part of his Reports. He did indeed make a speech at that time, and in some measure to this purpose; but these notes of it were gathered and published in a very incorrect and miserable manner, and published with a design to prejudice and expose him." If this be the same charge, which appears most probable from the gross blunders with which it abounds, the reason is plain why it was *not published* in his works. At the same time it is clear enough, from internal evidence, that it was taken from notes actually made at the time; and though not correct in all things, gives, probably, the very substance of what he then delivered. It contains several curious things, illustrative of the practices of those times, besides what relates to the Papists. In the latter passages, the venerable Judge holds a language, which would now be deemed *very illiberal*. It is, however, the expression of feelings, occasioned by very offensive facts.

ART. 24. *Address, Resolutions, and Questions to the English Roman Catholics, by the Protestant Union.* 8vo. 28 pp. 6d. Bickerstaff, Essex-street. 1813.

When we advert to this Address, these Resolutions, and these Questions, which have appeared repeatedly in most of the public papers,

papers, it cannot be so much for the sake of making them known, as with a desire to express our decided opinion of the soundness of every part of these publications; and to pronounce our most cordial eulogy on the character, and offer our strongest testimony to the high merits, of the singularly excellent man who took the office of Chairman on these occasions.

GRANVILLE SHARP is now no more. Full of years, and far beyond any usual period for active exertion, when he took the chair at these meetings, He, no less wisely than benevolently, gave the final sanction of his name to a measure, the most necessary at the time, "FOR THE DEFENCE AND SUPPORT OF THE PROTESTANT RELIGION, AND THE BRITISH CONSTITUTION, AS ESTABLISHED AT THE GLORIOUS REVOLUTION in 1688." This was his legacy to his country; and, having signed it before the most respectable witnesses, he died, with the happy consciousness of a patriot and a christian; of having strenuously endeavoured to do the utmost good in his power, to the very last active moment of his life. He died in his 79th year.

What he had done, in other periods of his life, in behalf of virtue, liberty, and religion, we cannot here recapitulate. We trust that those efforts will live for ever in the memory of his countrymen*. He was, to speak most briefly of him, a man in whom the truly constitutional love of liberty was exceeded only by a piety of the highest order, and most judicious temperance; who studied politics only to benefit the community, and religion only to purify and defend his own faith, and that of his brethren; who studied the learned languages only as the vehicles of the word of God;—and was thus enabled to throw lights upon the Scriptures, which the most profoundly learned divines had not struck out; and which, when discovered, they could only illustrate and confirm, by the best researches they could make. His benevolence was equal to his piety.

It pleased God to continue to this excellent man the full use of his faculties, to the very end of his long life; and thus to enable him to take the lead in an ASSOCIATION, which can only be compared, in point of importance, to that of Mr. REEVES, directed against Republicans and Levellers, in 1792; and the weight of such a name must doubtless have had abundant influence, with all who were most qualified to judge of men, motives, and measures.

Of the resolutions published by this PROTESTANT UNION, we can say, in the most positive manner, that they have our completest approbation and concurrence; and of the questions put to the ROMAN CATHOLICS, in the second number of their resolutions, we must say, that, till they shall be satisfactorily answered,

* For a short sketch of them, see the *Gentleman's Magazine* for July, 1813, page 89, and *Nichols's Literary Anecdotes of the Eighteenth Century*.

no consistent protestant, no sound friend to the British constitution, ought further to advocate or encourage any one of their claims. They are such questions as the country has the completest right to ask, and should demand the most explicit answers to them, before it proceed a single step in granting further privileges. May they be weighed and maturely considered by every British subject, capable of deciding upon their import!

DIVINITY.

Ann. 25. A Sermon preached in the Parish Church of Walsall, in the County of Stafford, on June 3, 1813. At the Archdeacon's Visitation. By Thomas Gisborne, M.A. Perpetual Curate of Barton under Needwood. Published by Desire of the Archdeacon and Clergy. 8vo. 24 pp. 1s. Cadell and Davies. 1813.

The auditors were certainly fortunate in obtaining such an instructor as Mr. Gisborne, and the preacher was equally fortunate, or rather judicious, in the choice and illustration of his subject. That subject is taken from the 2d Epistle to Timothy, where the Apostle tells his disciple, "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." An ordinary reader would not conceive so much instruction to be comprised in these words; but Mr. G. who evidently is habituated to weigh and investigate the words of Scripture, saw in them, and has clearly developed to others, a full instruction for Ministers of the Gospel. He first explains and contrasts the spirit of fear and of power.

"The spirit of fear is the opposite to that of power. The predominating influence of the one spirit negatives that of the other. The spirit of fear recoils from danger and from hardship. It shrinks from the task of raising offence. It keeps aloof from vigorous exertion. If an active undertaking for the glory of God be proposed, it pauses and hesitates, and discourages and withdraws; and covers its cowardice, its lukewarmness, and its supineness, with the garb of caution, and sagacity, and foresight. This spirit God has not given. It is a spirit which he holds in abhorrence."—On the other hand;

"The spirit which God bestows on his servants is the spirit of power. It is the spirit of speaking the truth as it is in Jesus, boldly and energetically, with simplicity and singleness of heart. It is the spirit of labouring with every faculty, with alacrity, with perseverance, at all times, and under all hazards, that God may in all things be glorified, through Jesus Christ. It is the spirit of unwearyed and joyful endurance for the sake of maintaining a conscience void of offence, both towards God and towards men. Would you see the spirit of fear and the spirit of power

power exemplified? Contemplate the false prophets flattering Ahab, and John the Baptist rebuking Herod. Would you see the spirit of fear and the spirit of power contrasted in the same man? Behold Peter, first, when denying Christ; and afterwards, when charging the blood of the Lord on the assembled rulers of the Jews."

The preacher next explains the *spirit of love*; and then proceeds to show, that the spirit of a sound mind regulates the operations of both. He lastly states, with peculiar clearness and propriety, the practical application and exertion of these three qualifications. This part is not easily abridged; but the soundness of the doctrines and illustrations given in it is very remarkable. It concludes thus:

"Whence is this spirit? Is it from Heaven, or of men? In man, through sin helpless, selfish, darkened, there is by nature no spirit of power, no spirit of love, no spirit of a sound mind. There may be human hardihood; there may be earthly regard; there may be the wisdom of this world; but there is no religious energy, no holy affection, no portion of the wisdom which is from above. The spirit which the Apostle delineates he pronounces to come from God. It descends from the Father of Lights, from whom cometh every good and perfect gift."

An earnest wish and prayer for this gift, upon himself and all his hearers, is the termination of this singularly excellent discourse.

ART. 26. *National Calamities Averted, A Sermon preached in the Parish Church of St. Andrew in Holborn, on Wednesday, February 3, 1812, being the Day appointed for a general Fast. By Charles Pryce, M.A. Vicar of Wellingborough, Northamptonshire; Lecturer of Saint Andrew's, Holborn, and of Christ Church, Middlesex. 8vo. 23 pp. 1s. Rivingtons, &c. 1812.*

When we have allowed that this discourse is ably written, we shall have done as much as the circumstances will justify. For in the argument and mode of stating it, there is nothing at all new. The continuance of God's judgments is urged as a proof of our continuance in sin, and amendment is consequently advised. This is well. But we should not omit to observe the continuance of God's signal mercies to this nation, from which we justly may be allowed to argue, that we are not the greatest of sinners. Let us, however, always "stand in awe, and sin not."

MISCELLANIES.

ART. 27. *The New Art of Memory, founded upon the Principles taught by M. Gregor Von Feinagle, and applied to Chronology, History, Geography, Language, Systematic Tables, Poetry, Prose, and Arithmetic. To which are [is] added, some Account of the principal Systems of artificial Memory, from the earliest Period to the present Time; and Instances of the extraordinary Powers of natural Memory. Illustrated by Engravings. Second Edition, with numerous Corrections and Additions. 12mo. 451 pp. 12s. Sherwood and Co. 1813.*

That some material assistance may be given to natural memory by systems artificially contrived, is evident enough from parts of Dr. Grey's method. This appears particularly in the plan of substituting letters for figures, a method so easy in practice, and so infallible in application, that multitudes have used it throughout life, who never thought of any other artificial aid. But it has been uniformly our opinion, that the more elaborate and extensive contrivances, such as that of M. Von Feinagle, are calculated rather for ostentation than for real use; and serve rather to burthen the memory with technical forms, than to give any real advantage in the acquisition or retention of knowledge.

M. Von Feinagle, however, is not altogether answerable for what appears in the present volume. The editor confessedly attended only one course of his lectures, and publishes this account from the copious notes which he then took. Yet the principles of the art may be considered as fairly developed in this work, and they consist in a systematic application and extension of that common aid to memory, which every one partially derives from visible objects and local recollections. This idea, once suggested, is so easily pursued in various ways, that, since the departure of M. Von Feinagle, numerous professors of the same art have appeared, all pretending, though, we believe, without any just claim, to have improved upon his method; yet all producing effects sufficient to

“Puzzle the wise, and make the vulgar stare.”

This acknowledged pupil of M. Von F. professes also to have improved upon him; but this we should much doubt. Feinagle excited wonder and admiration in France so long ago as in 1807, or 6; and when the wonder was worn out on the Continent, according to the usual practice of magnetizers, and all the other empirics, he brought it here, and here, as usual, found new dupes and new profits. But, being of a moderate disposition, he soon left his pupils to remember him by other tokens than

than the principles of his art ; and gave an open field to a swarm of imitators, who did not fail to glean throughout the country, the same kind of advantages of which he had reaped a fuller harvest in London.

His art, however, when presented in a book, is innocent of all deception. There every purchaser may study it for himself, and apply it, so far as he finds it readily applicable to real use. To develop his principles intelligibly, in a very small compass, is impossible; so the book therefore we refer our readers for every thing beyond what we have already suggested.

But the book, it must in fairness be said, is in itself very curious and interesting. Besides the explanation of Feinagle's system, which occupies much less than half of the volume, it contains a sketch of former attempts, and publications of this kind, from the 14th century, consisting of 67 articles, and including a description of many scarce and curious books, and some manuscripts, with specimens of their contents. To that part is subjoined a short account of a few persons celebrated for memory, or other extraordinary powers of mind; concluding with the surprising calculator Jedediah Buxton; and the young prodigy, now in England, Zerah Colburn, whose powers of answering difficult arithmetical questions seems to exceed every thing that has yet been known. On these accounts, if not for the system's sake, this book is well worth purchasing.

It is perhaps but little known in this country, that Feinagle's art was condemned in 1807, by the French Institute, as empirical, and more likely to injure than to benefit science. See the *Esprit des Journaux* for April 1807, p. 181, &c.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Letters addressed to the Rev. Thomas Belsham, on that Part of his *Calm Inquiry*, which relates to the historical Question respecting the early Opinions concerning the Person of Jesus Christ. By William Wright, formerly of St. John's College, Cambridge.

Same Tecum. An Address to the Clergy of the united Protestant Church of England and Ireland, by a Friend of Toleration, and an Advocate for Zeal in religious Pursuits. By Zealophilus. 2s.

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(July). By the Rev. Peter Gualdolph; Author of the Two Letters to Dr. Marsh. 1s. 6d.

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MEDICAL.

An Inquiry into the Laws of Animal Life: being an Analysis of the Principles of Medical Science, with a View to obtain more satisfactory Explanations of the Phenomena that present themselves in Health and Disease. To which is prefixed, a general Outline of the Organs and Functions of the Human Body. By J. R. Park, M. B. of Jesus College, Cambridge, formerly a President of the Royal Medical Society of Edinburgh. 8vo. 11. 5s.

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The Rev. *Frederick Nolan* has in the press, *A Series of Sermons on the Operations of the Holy Ghost, with Notes and Illustrations*.

A new edition of Mr. *William Harris's Account of the Lives and Writings of James I. Charles I. Oliver Cromwell, and Charles II.* is printing in five octavo volumes.

Colonel Montague has nearly ready for publication, *A Supplement to his Ornithological Dictionary*.

THE
BRITISH CRITIC,
For SEPTEMBER, 1813.

Pagina judicium docti subitura movetur. OVID,
Now shall your pages meet the learned eye.

ART. I. *Transactions of the Geological Society, established
November 13, 1807. Volume the First.* 4to. 412 pp.
With a Volume of Plates. 2l. 2s. Cadell and Davies.
1811.

GEOLOGY, which, forty years ago, had not even a name, is become now an important science*. Its cultivation has been owing chiefly to such philosophers as De Luc, Saussure, Dolomieu, Kirwan, and a few more: being distinct from Mineralogy, the chief cultivators of which have been Germans. Mineralogy, however, is the handmaid of Geology, which takes more general and comprehensive views of that which the latter examines more in detail. They are now indeed almost inseparable. But Geology looks to the general formation of the earth, while Mineralogy, aided by chemistry, examines the nature, differences and resemblances of particular substances. Geology has derived a peculiar importance from being called first by Mr. De Luc to the denance of the Mosaic records, which some superficial enqui-

* It may be truly said perhaps, that Geology arose in consequence of the crude theories of the earth, which had been attempted with very imperfect knowledge of the subject.

vers had endeavoured to impugn through the same channel: while he, in his admirable Geological Letters, (published originally in the *British Critic* *) and elsewhere, showed, that little less than a demonstration of the Mosaic chronology, may be drawn from the very researches, which some were willing to consider as most hostile to it. Saussure and Kirwan saw the matter in the same light.

The establishment of a Society, for the express purpose of encouraging and extending Geological Enquiry, is among the circumstances propitious to philosophy, at the present period; and we rejoice to record (though somewhat later than we wished) the first publication of a Society, whose objects are so congenial to true science. Neither the names nor the number of the present Society are specified in this volume; but from the officers and council, who appear between the title and preface, it is easy to conjecture the respectable nature of the members in general. Nothing, indeed, but a genuine love of science, could attract supporters to this rising institution. A short and unassuming Preface gives some account of the origin and progress of the Society and of its objects. The following information will be welcome to those who may be so situated as to avail themselves of it.

"By the liberality of different individuals, a considerable collection has already been formed, which comprises not only many of the mineral productions of the British Islands, but likewise several series of foreign rocks; and arrangements have been made by which the Society's Cabinet will receive still more important additions. There is therefore reason to think, that it will, at no distant period, be sufficiently extensive to illustrate the mineral history of this country, and at the same time to afford great facilities to persons desirous of becoming acquainted with the elements of geological science. The attention of the Society has likewise been directed to the highly useful instruction, which mineralogical maps, plans, and sections are calculated to convey"—and the Editors "are persuaded, that nothing is more consonant to the wishes of the Society than that every mineralogist, purposing to visit any part of the kingdom, should have free access to all documents, which may happen to be in its possession †." P. vii.

The Society does not pledge itself to publish at any stated intervals; the periods, they say, "must depend upon the

* See vol. ii. p. 231. 351; iii. 110. 226. 457. 589; iv. 212. 328. 447. 569; v. 197. 316.

† N. B. The Society's House is No. 3, Lincoln's Inn Fields, London. *Rev.*

zeal and exertions of the members at large; and upon the contributions which may be received from individuals, devoted to geological pursuits; who, though not immediately connected with the Society, may yet feel disposed to promote its objects."—These beginnings must be regarded, by all lovers of science, with real satisfaction.

The present volume contains eighteen articles, selected with the particular view of laying before the public new and important information, in the different departments of geological research. We shall give a brief view of their contents, with specimens from those parts which appear to us particularly curious or entertaining.

I. Account of Guernsey, and the other Channel Islands. By J. Mac Culloch, M. D.

This memoir, accompanied by three maps of the Islands, and six elegant views, is in many respects valuable. Besides its primary interest to the geologist, it is satisfactory to the general reader, as containing many circumstances not generally known, relating to these detached provinces. We see here how nature has provided for their defence, against all attacks by sea. Of Alderney we are told,

"The approach to this island is somewhat dangerous, from the rapidity and perplexity of the tides; and the number of the rocks which surround it." P. 3.

Of Guernsey it is said,

"The approach is also full of danger, from the number of the rocks, and the rapidity of the tides which surround it." P. 7.

Sercq, we read,

"Is a table land, having no declivity to the sea at any part, except a small descent at its northern extremity. The cliffs by which it is bounded are from one hundred to two hundred feet high." P. 13.

Jersey seems the least difficult, the northern side is described as precipitous and high, but with many small coves or bays; "the western, southern, and part of the eastern sides are formed of shelving shores and wide sandy bays, separated by high rocks:" but sundry rocks are dispersed about the coasts, and the depth of the sea is more variable round this than any other of the islands, having many banks and shoals. Hence it is easy to understand why the danger of attacking these small possessions has generally appeared to our enemies to outweigh their value. It is remarkable that in Jersey there is no trace of lime, a substance much wanted.

II. *A description of the red Oxyd of Copper, the Production of Cornwall, and of the Varieties in the Form of its Crystal, with Observations on the Lodes which principally produced it; and on the Crystallization of the Arseniated Iron. With ten mineralogical Plates.* By W. Phillips, M. G. S.

The red Oxyd of Copper is thus described.

"This substance, which, during the last ten years, has been found in Cornwall in great abundance, was previously of very sparing occurrence in that county. I am not aware of its having been mentioned as a product of that district by any foreign mineralogist, until very lately: even the celebrated Haüy has not quoted it in his *Traité de Minéralogie* as a Cornish mineral. Many cabinets however now abound with it. Previously to the labours of Mr. Chenevix on this substance, its composition was by no means well understood. From the analysis by that able chemist, it appears to contain copper 88,5; oxygen 11,5, and is therefore a suboxide of copper, and exists in a state hitherto unknown in nature. In reference, doubtless, to that analysis, it has been called by Brongniart, *cuvure oxidulé*.

"The colour of this mineral varies from carmine red to metallic grey, occasionally inclining to black. Its lustre is considerable, very considerable in the more translucent crystals. It is not very brittle. It easily cuts calcareous spar, but will not scratch fluor spar. It gives, when rubbed on paper, a slight red streak. It emits no smell when rubbed. When powdered it is of a brick-red colour. It emits, in that state no light when thrown on a hot iron. Its specific gravity is 5, 6. It is soluble with effervescence in nitric acid, to which it imparts a greenish tinge." P. 28.

III. *A Sketch of the Natural History of the Cheshire Rock-Salt District.* By H. Holland, Esq. Hon. M. G. S. *With a Map, illustrative of the Situation of the Salt Districts.*

This memoir is extremely curious, but does not easily admit of abridgment. It is however extremely clear in itself, and is well illustrated by the accompanying map. The following appear to be the most remarkable geological facts stated in it.

"It may, I believe, be considered as a decided fact, that [in Cheshire] no marine exuviae, or organic remains, are found in the strata situated over the rock salt." P. 51.

"One very important negative fact remains to be mentioned, with respect to the internal structure of the Cheshire rock-salt, viz. that no organic impressions or remains have ever been met with, in any of the beds of the mineral, which have been worked in this district. This fact rests on evidence of a satisfactory kind, and I am not aware of more than a single instance adduced in opposition.

position to it, and that of a very dubious nature. The same remark may be applied to the strata of argillaceous stone, between the two beds of rock-salt." P. 55.

But, on the contrary, speaking of the continental mines, the author says,

"It is an important fact, however, that sea-shells, and other marine exuviae are there found in the beds of clay and gypsum." P. 57.

Nevertheless the conjecture of the author is, and as it seems, no more probable one can be suggested, "that the beds of this mineral have been formed by deposition from the waters of the sea." The nature and form of the plain, in which the salt mines appear, confirm this supposition, which nevertheless is attended with some difficulties. The author himself says;

"The principal objection to the theory undoubtedly is the non existence of marine exuviae, either in the rock salt, or in the adjacent strata of clay; a fact very difficult to connect with the idea of a deposition from the waters of the sea." P. 60.

It must be acknowledged also, he says, that it is difficult to give a satisfactory account of the consolidation of the beds of salt. These circumstances remain for the consideration of future geologists.

Another circumstance, that should be noticed, is mentioned in an earlier part of the memoir. It is this.

"The general, I believe universal, occurrence of gypsum, in connection with beds of fossil salt, is a fact worthy of observation. This connection appears in the salt mines of Hungary, Transylvania, and Poland, as well as in those of Cheshire. The gypsum contained in the clays, over the Cheshire rock-salt, occurs in varying proportions, and under different appearances in the several beds passed through. It is found both in larger masses, and in small granular concretions. The compact, foliated, and fibrous varieties are all met with; the last of these occurring in a very considerable proportion." P. 51.

At the end of the Paper, is a table, descriptive of a section of the strata sunk through to the second bed of rock-salt, at Witton, near Northwich. The engraved section is to be seen in the Agricultural Report of Cheshire by the same author.

IV. *Account of the Pitch Lake of the Island of Trinidad.* By Dr. Nugent, Hon. M. G. S.

This is the third account of the remarkable phenomenon of the *Pitch-Lake* (as it is called, though in fact solid) in the

Isle of Trinidad. The first was in the Philosophical Transactions, the second in those of the Linnean Society. The present seems in some respects preferable to either of the former, and is, in fact, well written as well as curious. The descriptive parts will best be seen, as they stand in the paper itself: the following circumstances seem more particularly worthy of public attention.

“ A bit of the pitch held in the candle melts like sealing wax, and burns with a light flame, which is extinguished whenever it is removed, and on cooling, the bitumen hardens again. From this property, it is sufficiently evident that this substance may be converted to many useful purposes, and accordingly it is universally used in the country, whenever pitch is required; and the reports of the naval officers who have tried it are favourable to its more general adoption; it is requisite merely to prepare it with a proportion of oil, tallow, or common tar, to give it a sufficient degree of fluidity. In this point of view, this lake is of vast national importance, and more especially to a great maritime power. It is indeed singular that the attention of government should not have been more forcibly directed to a subject of such magnitude: the attempts that have hitherto been made to render it extensively useful, have for the most part been only feeble and injudicious, and have consequently proved abortive. This vast collection of bitumen might, in all probability, afford an inexhaustible supply of an essential article of naval stores, and being situated on the margin of the sea, could be wrought and shipped with little inconvenience of expence. It would however be great injustice to Sir Alexander Cochrane, not to state explicitly that he has, at various times, during his long and active command on the Leeward Island station, taken considerable pains to ensure a proper and fair trial of this mineral production, for the highly important uses of which it is generally believed to be capable. But whether it has arisen from certain perverse occurrences, or from the prejudice of the mechanical superintendants of the Colonial Dock Yards, or really, as some have pretended, from an absolute unsuitness of the substance in question, the views of the gallant admiral have I believe been invariably thwarted, or his exertions rendered altogether fruitless. I was at Antigua in 1809, when a transport arrived laden with this pitch, for the use of the dock-yard at English harbour: it had evidently been hastily collected, with little care or zeal, from the beach, and was of course much contaminated with sand, and other foreign substances. The best way would probably be to have it properly prepared on the spot, and brought to the state in which it may be serviceable, previous to its exportation. I have frequently seen it used to pay the bottoms of small vessels, for which it is peculiarly well adapted, as it preserves them from the numerous tribe of worms, so abundant in tropical countries. There seems indeed no reason why it should not, when duly prepared and
attenuated,

attenuated, be applicable to all the purposes of the petroleum of Zante, a well-known article of commerce in the Adriatic, or that of the district of Burmah, where 400,000 hogheads are said to be collected annually." P. 67.

In the latter part of this paper, are some very animated passages descriptive of the general view of the coast of Trinidad, and the opposite coast of South America, near the vast rivers of Orinoco and Amazons.

V. *Memoir on the Laumonite.* By M. Le Comte de Bournon. For. Sec. G. S. With two plates of the crystallized forms of Laumonite.

The *Laumonite* was before called *efflorescent zeolite*, but, received its present name from Werner, in honour of M. G. de Laumont, who first made it known. This memoir is instructive and scientific.

VI. *Observations on the Physical Structure of Devonshire and Cornwall.* By J. F. Berger, D. D. of Geneva. Hon. M. G. S.

This long and very elaborate paper, contains a minute and extensive view of the geology of these two counties, adhering, in point of mineralogical science, strictly to the system of Werner. It is a memoir of considerable value.

VII. *An Account of "the Sulphur," or Souffrière of the the Island of Montserrat.* By N. Nugent, M. D. Hon. M. G. S.

The *souffrière* of Montserrat is situated in "a very deep ravine, which extends in a winding direction from one of the higher mountains to the sea."—At the head of this ravine is a small amphitheatre, formed by lofty surrounding mountains, and here is situated what is called "the Sulphur." The whole place is described as abounding in sulphureous fissures, hot streams, crystallizations of sulphur, and every appearance similar to the vicinity of Vesuvius, "but nothing like a crater," or any thing which could lead to the supposition that the place had any connection with a volcano. Yet it seems difficult to conceive it to have had any other than a volcanic origin; which indeed seems to be confirmed by the general opinion of Dr. Nugent, concerning the formation of these islands.

"Almost every island," he says, "in the western Archipelago, particularly those which have the highest land, has in like manner its *sulphur*, or, as the French better express it, *souffrière*. This is particularly the case with Nevis, St. Kitt's, Guadaloupe, Dominica, Martinico, St. Lucia, and St. Vincent's. Some islands have several such places, analogous, I presume, to this of Montserrat; but in others, as Guadaloupe, St. Lucia, St. Vincent's, there are decided and well characterized volcanos, which are occasionally

active, and throw out ashes, scorize, and lava with flame. The volcano of St. Vincent's * is represented by Dr. Anderson, and others who have visited it, as extremely large and magnificent, and would bear a comparison with some of those of Europe. These circumstances appear to have been entirely overlooked by geologists, in their speculations concerning the origin and formation of these islands. It has indeed occurred to most persons, on surveying the regular chain of islands, extending from the southern cape of Florida to the mouth of the Orinoco, as exhibited in the map, to conclude that it originally formed part of the American continent, and that the encroachments of the sea have left only the higher parts of the land, as insular points, above its present level. But this hypothesis, however simple, and apparently satisfactory in itself, will be found to accord very partially with the geological structure of the different islands. Many of them are made up entirely of vast accretions of marine organized substances; and others evidently owe their origin to a volcanic agency, which is either in some degree apparent at the present time, or else may readily be traced by vestiges comparatively recent. There is every reason to believe, however, that *some of the islands* are really of contemporaneous formation with the adjacent parts of the continent, from which they have been disjoined by incursions of the sea, or by convulsions of nature; and it is probably in those islands which contain primitive rocks, that we are chiefly to look for a confirmation of this supposition." P. 189.

VIII. *Observations on the Wrekin, and on the great Coal-field of Shropshire.* By Arthur Aikin, Esq. M. G. S. With a Section of those Parts engraved.

Many mineralogists have paid attention to these parts of Shropshire, and especially Dr. Townson: "but even this acute observer," says the present author, "appears to have fallen into some important errors on the subject," to correct which by more accurate observations is the object of the Paper before us. The first description of the coal-field is interesting, as including an account of that curious phenomenon the tar-spring at Coal-port.

"The independent *coal-formation* is found immediately adjacent to the red sandstone, from Wombridge in the parallel of Wellington, to Coalport on the Severn, a length of about six miles; its greatest breadth is about two miles. It rises west, a little to the north, at an angle of about 6°. It is composed of the usual members, namely, of quartzose sandstone, of indurated clay, of clay-

* This volcano in St. Vincent's, is well known to have produced a violent eruption, since the date of this Paper; covering some of the other islands with the ashes. *Rev.*

porphyry, of slaty clay, and of coal, alternating with each other without much regularity, except that each bed of coal is always immediately covered by indurated or slaty clay, and not by sandstone. The series is the most complete in the deep of Madeley colliery, where a pit has been sunk to the depth of 729 feet, through all the beds, eighty-six in number, that compose this formation.

"The sandstones, which make part of the first thirty strata, are fine grained, considerably micaceous, and often contain thin plates or minute fragments of coal. The thirty-first and thirty-third strata are coarse grained sandstone, entirely penetrated by petroleum; they are, both together, fifteen feet and a half thick, and have a bed of sandy slate-clay about four feet thick, interposed between them. These strata are interesting, as furnishing the supply of petroleum that issues from the *tar-spring* at Coalport. By certain geologists this reservoir of petroleum has been supposed to be sublimed from the beds of coal that lie below; an hypothesis not easily reconcileable to present appearances, especially as it omits to explain how the petroleum in the upper of these beds could have passed through the interposed bed of clay, so entirely as to leave no trace behind it; it is also worthy of remark, that the nearest coal is only six inches thick, and is separated from the above beds by a mass ninety-six feet in thickness, consisting of sandstone and clay strata, without any mixture of petroleum."

P. 194.

The rest of the paper is interesting, but does not admit of abridgement.

IX. *A chemical Account of an aluminous Chalybeate Spring in the Isle of Wight.* By Alex. Marcet, M. D. M. & S.

This spring is found on the south-west coast of the Island, about two miles to the westward of Niton, and from its celebrity has already occasioned the establishment of an excellent house, in a very fine situation, called the Sand-rock hotel, from which strangers are conducted to the spring.

After a general account of the mineralogy of that district, given in the words of Dr. Berger, an analysis of the water by Dr. Marcet is subjoined. The analysis is carried on, with great chemical accuracy, by every variety of test, and terminates in the following conclusion: That each pint, or sixteen ounce measure of the water, contains the following ingredients.

	Grains,
"Of carbonic acid gas, three-tenths of a cubic inch.	
Sulphat of iron, in the state of crystallized green sulphat	41,4
Sulphat of alumine, a quantity which, if brought to the state of crystallized alum, would amount to	31,6
Sulphat of lime, dried at 160°	10,1
Sulphat of magnesia, or Epsom salt, crystallized	3,6
	Sulphat

Sulphat of soda, or Glauber salt, crystallized . . .	16,0
Muriat of soda, or common salt, crystallized . . .	4,0
Silica	0,7
	<hr/>
	107,4"

"I am not acquainted," the Dr. adds, with any chalybeate or aluminous spring, in the chemical history of mineral waters, which can be compared, in regard to strength, with that just described. The Hart-fell water, and that of the Horley-green spaw near Halifax, both of which appear to be analogous to this in their chemical composition, and were considered as the strongest impregnations of the kind, are stated by Dr. Garnett to contain, the one only about 14 grs. and the other 40 grs. of saline matter in each pint." P. 246.

The Dr. concludes that the water must possess in an eminent degree, all the medical properties known to belong to the saline substances which it contains; and thinks that, in many instances, it will be found expedient to drink it rather in a diluted state than at its full strength.

X. A Sketch of the Geology of some Parts of Hampshire and Devonshire. By Dr. Berger, Hon. M. G. S.

These observations, which are clear and well digested, have given occasion to the following remark, with which the paper concludes.

"I shall close these observations by saying, that if we take a comprehensive view of the southern counties of England, from the east of Kent to the Land's-end, we may safely assert, that there are very few countries which, within such limits, can boast of so varied and regular a succession of rocks, from these which are reckoned by most geologists to be of the latest formation, to those which belong to the oldest." P. 267.

XI. Notices respecting the Geological Structure of the Vicinity of Dublin; with an Account of some rare Minerals found in Ireland. By W. Fitton, M. D. Communicated by L. Horner, Esq.

These observations are ascribed principally to the late Rev, Walter Stephens, and are presented to the Society, confessedly in an imperfect state, for the sake of exciting further enquiries. The account of rare minerals found in Ireland consists of nine articles. 1. Vesuvian. 2. Grenatite. 3. Beryl. 4. Andalusite. 5. A crystallized mineral, like indurated talc. 6. Hollowspar. 7. Pitch-stone. 8. Granular sulphate of barytes. 9. Wavellite.

XII. *On the Mineralogy of the Malvern Hills. By Leonard Horner, Esq. Sec. G. S.* Accompanied by a Plan and Section of that Part of the Country.

The author has here related facts which he observed, independently of any theory; and remarks, very properly, that,

“If the geologist strictly guards himself against the influence of theory in his observations of nature, and faithfully records what he has seen, there is no danger of his checking the progress of science, however much he may indulge in the speculative views of the subject.” P. 321.

He has deposited in the collection of the Society a series of specimens illustrative of the mineralogy of the district herein described. Among these, he says, are several which may at first appear to be duplicates, but they all possess shades of difference, and it is certainly material that every variety should be examined.

XIII. *Notice accompanying a Section of Heligoland, drawn up from the Communications of Lieutenants Dickinson and Mac Culloch of the Royal Engineers. By John Mac Culloch, M. D. M. G. S.*

The notice, which is extremely short, can only be understood by reference to the accompanying plate, and the plate by it.

XIV. *Observations on some of the Strata in the Neighbourhood of London, and on the Fossil Remains contained in them. By James Parkinson, Esq. M. G. S.*

A paper on this subject, by a writer so deeply versed in it, as the author of that excellent work, the “Organic Remains,” will doubtless be considered as worthy of the utmost attention. A few of the concluding observations is all that we can allow ourselves to copy.

“On comparing the preceding sketch with the Essay on the mineralogical Geography of the neighbourhood of Paris, by Messrs. Cuvier and Brongniart, some important variations will be seen between the strata found above the chalk in this island and in France. In France the strata above the chalk differ, both in number and quality, from those which have hitherto been observed in a similar situation in England. In France too, several strata of sand and sandstones exist above the strata of the gravel formation, which in this island appear to be the highest.” P. 353.

For the conjectures of the author respecting the origin of these differences, we must refer our readers to his own paper.

XV. *Memoir*

XV. *Memoir on Bardiglione, or Sulphate of Lime, containing a Sketch of the Theory of the true Nature of Plaster, as well as of its Properties; in order to determine the Differences that exist between it and Bardiglione. By the Count de Bournon. With a Plate of its Crystals.*

"The name sulphate of lime has hitherto been applied," says this author, "to gypsum; but as it is now known that the simple combination of lime and sulphuric acid produces *bardiglione*, while water is essential to the composition of the former, the expression is inapplicable, and might be supplied by that of *hydrosulphate of lime*."

The substance called *bardiglione* by the Count de Bournon, has received various names from other mineralogists, which are all enumerated by him. It is sufficiently defined by stating that it is a combination of lime and sulfuric acid, in the proportion, (according to Vauquelin, of O, 40 lime, and O, 60 sulphuric acid; and consequently with no other component part.—The variety of its forms and combinations are distinctly explained by this author, as well as the places where it is found. His theory of plaster, so far as it goes, seems clear.

XVI. *Notice respecting native concrete Boracic Acid. By Smithson Tenant, Esq.*

This notice is short, but satisfactory.

XVII. *Sketch of the Geology of Madeira. By the Hon. Henry Grey Bennett.*

Confessedly a slight and hasty sketch, but as much as could be made during a very short stay in the island.

XVIII. *Notice respecting the Decomposition of Sulphate of Iron by Animal Matter. By W. H. Pepys, Esq. Treat. G. S.*

This paper merely states a fact which took place in the laboratory of the author; but which, he thinks, may throw considerable light on the mode whereby organic remains become penetrated by pyrites.

The volume concludes with a list of donations to the Society, and a good Index. It must undoubtedly be said that the first public appearance of this Society is highly creditable to it, and we see no reason to doubt that it will continue to merit attention and regard.

ART. II. *The Speeches in Parliament of Samuel Horsley,
LL.D. F.R.S. F.A.S. late Lord Bishop of St. Asaph.*

(Concluded from p. 180.)

DURING the reign of James II. those clergymen who were denominated High Churchmen were among the most strenuous opponents of the Popish projects of the court; at the same time that they inculcated on the people loyalty to the sovereign and obedience to the laws, with peculiar earnestness. The seven bishops who were imprisoned in the Tower for refusing to enjoin their clergy, to read in their several churches an illegal declaration issued by that infatuated monarch, were all, with the exception perhaps of one, clergymen of this description. Such clergymen, of course, maintained the independence of the church on the state, when exercising the purely spiritual powers which she had derived from Christ; but some of them seem to have confounded those powers, which, as no civil authority conferred them, no civil authority could take away, with the privileges and immunities which the church certainly derived from the state, and which the state could at any time resume. They forgot, or perhaps never attended to, the distinction so clearly pointed out by Bishop Horsley, between the privileges of a church established by law, and the unalienable rights which the church unquestionably possessed before she was any where legally established. The consequence was that a few of those clergymen who were deprived of their livings or dignities by an act of parliament, for refusing to take the oaths to King William and Queen Mary, still claimed those livings or dignities as by a divine right their own, after they had been legally conferred on others; and we believe that Dr. Hicks, the learned Dean of Worcester, preferred such a claim in the most public manner, to that Deanery, of which he had been deprived. That such proceedings as this induced the legislature to assert, in the most positive terms, that superiority which the state must every where maintain over the established church, can excite no wonder. Such measures were indisputably proper and even necessary, as long as any danger was to be apprehended from the extravagant claims of High Churchmen; but we have pursued the same measures to avert dangers of a different kind and from an opposite quarter!

No man now supposes that the bishops and other dignitaries held their lands, or the parochial clergy their tithes, by any other tenure than the law of England, by which all the lands
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and dignities of the kingdom are held; nor does any man doubt of the competency of the legislature to deprive churchmen as well as laymen of their lands and dignities for crimes against the state. The opinion now too generally received, and to which many of our highest dignitaries seem to have given their countenance, is that all authority, spiritual as well as civil, is derived from the state; and that it is in consequence of the *legal establishment* of the church, that the bishops have authority to ordain priests and deacons, and those priests and deacons authority to preach the gospel and administer the sacraments of Christ! This error, for such it surely is, if the original church founded by Christ himself had any authority, is directly the reverse of the extravagant claims of the High Churchmen; and yet we oppose it (if we oppose it at all) by the measures which we employed to repress those claims! Nay we carry those measures infinitely farther than the revolution parliament would have dared to do; for the legislature forgetting (it would appear) that it is only by mutual communion of the different members of Christ's church, that those members, though spread over the whole world, can be, what he intended them to be, but one body, has, by different statutes, prohibited clergymen who are acknowledged to be sound in the faith, episcopally and canonically ordained, and irreproachable in their lives and conversation, from being received as clergymen in the church of England! The whole clergy in the United States of America, though they derive their episcopacy and their orders from the Church of England herself, and are ready to subscribe the thirty-nine articles of religion, and to conform to the established liturgy, cannot, while in England, be admitted to any thing more than lay-communion; while a priest of the church of Rome, on abjuring the errors of popery, is, as he ought to be, immediately admitted to all the privileges of the English clergy!

We have no doubt but that this statute, and others of the same kind, were framed with the view of preventing the church from being inundated by half-educated clergymen; but this evil might surely have been guarded against, without placing the church of England in a state of schism from all other churches, and exposing her to other dangers at least as formidable as that, which has thus been averted. It is not in the power of any particular church or state to render null the ministrations of clergymen who have been rightly, episcopally and canonically ordained in other churches; but every church may prevent herself from being injured by the influx of illiterate clergymen from other churches, without calling in question the authority of those clergymen to preach the gos-
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pel or administer the sacraments of Christ. Had the statutes which absolutely prohibit the American and other clergymen, rightly ordained, from being received as clergymen at all into the church of England, only prohibited every foreign clergyman, whether of the church of Rome, the Greek church, or any reformed episcopal church, from being received into our church, without previously undergoing such an examination as they must have undergone before their admission into orders by any of our own bishops, the church would have been equally secured as now against the influx of illiterate clergymen; while no countenance would have been given to those arguments which are urged against her constitution and establishment, by enemies much more formidable to both, than were the Highest of the High Churchmen.

The enemies by which she is at present assailed are numerous, zealous, and indefatigable; and though they differ widely among themselves on various points of great importance, they all labour, though by different means, to undermine our ecclesiastical establishment. Our *methodists*, *missionaries*, and *True-Churchmen*, openly represent the constitution of the church as a matter of no importance, provided what they call *the gospel* be preached in her. Many writers affecting the character of philosophers, and considering Christianity as nothing more than a mere republication of the religion of nature, contend that the Clergy acquire, by ordination, no character or authority of which every Christian is not possessed; and they represent ordination, whether by episcopal or presbyterian hands, as nothing more than a mere ceremony, calculated indeed to preserve order in the Church, and therefore proper to be observed, but by no means essential to the administration of the sacraments of Christ! The members of the Church of Rome, who consider ordination as a sacrament, represent the Church of England as the mere creature of the State, from which she derives all her authority, spiritual as well as temporal; and this opinion has been adopted by a variety of Protestants*, we are afraid by some even of our own clergy; who have been led into it by the Erastian projects of the eighth Henry and the sixth Edward, and still more by the different statutes, which prescribe who shall, and who shall not, be received as clergymen in the Church of England! Even the bill which was under the consideration of the House of Lords, when Bishop Horsley made the speech that is now under our review, could have

* See our Review for April last, p. 365, &c. and July last, p. 34.

no other tendency than this; for if the legislature be competent to prescribe conditions on which depend the *validity* of orders conferred rightly and canonically by the Church of England; if it have power to prescribe the age at which orders shall be validly conferred, and to declare that orders conferred one day earlier than that age shall be void as if they had *never been* conferred, it seems to follow by undeniable consequence, that the Church is the mere creature of the State, and that the legislature has authority itself to send labourers into Christ's vineyard, to appoint ambassadors of Christ and stewards of the mysteries of God, without the intervention of ordination by episcopal or any other hands! Undoubtedly the legislature has authority to determine the conditions on which clergymen are to be admitted to benefices or preferments in the Church of England; for these things the Church derives from the State, which, of course, may resume them for sufficient reasons; but the legislature has no authority to confer orders or to annul them, for the power of orders is derived from Christ, and was in full possession of the Church three hundred years before she was connected with any state.

This reasoning about spiritual and temporal powers, however intelligible and conclusive, is not, we are afraid, very interesting to the great body even of the clergy; but one inference results from their Erastian notions, which must, in a greater or less degree, be interesting to them all, from the highest to the lowest. If the *whole* authority of the Church be derived from the state, and depend entirely on her *establishment*, by what mode of reasoning shall we oppose the arguments of those men, who labour to have the present establishment overthrown, to make way for another less expensive to the nation? or of those who would have all *establishments* abolished, and the clergy of every Church, which receives the Scriptures for its rule of faith, equally authorized by the Legislature, the fountain of all power, spiritual as well as temporal? In vain shall we reply, that our Church-establishment is not more expensive to the nation than our lay-establishment, by which many individuals are in possession of immense estates, which, in their hands contribute not more, perhaps less, to the good of the people at large, and the support of the state, than the church-lands contribute in the hands of the Bishops and other dignitaries. This will be admitted; but the answer is obvious. The enemies of the Church would proceed to the abolition of the whole house of peers, and a division of the estates of the lay-lords of parliament. In vain shall we contend that the

faith of the Church is sounder than the faith of her opponents; for many of these opponents are ready to subscribe our doctrinal articles, and we dare not call the Scriptures, which they all receive as the rule of their faith, insufficient, or the man who subscribes them in the grammatical sense of the words, heretical. In vain shall we plead for the excellence of our liturgy; for many of them are ready to adopt it, whilst others may excuse themselves by urging the practice of the primitive Church, which was perfectly united in one communion, though there were different liturgies, different we mean in *words*, in all the different dioceses. As long as we can plead, what Bishop Horsley always asserted, "the divine institution of episcopacy, and the necessity of episcopal orders to the valid administration of the sacraments," we can assign a very sufficient reason for the preservation of our present ecclesiastical establishment; for as the Church of England is the only society in this part of the united kingdom, in which the episcopal succession has been preserved among Protestants, she has surely a better claim than any other religious society to the privileges and immunities of a legal establishment; but if *all* authority, *spiritual* as well as civil, emanates from the state, what can we say in answer to those who wish for the downfall of the present Church, and the establishment of another less expensive to the public? The views of such men are certainly encouraged by the Erastian statutes to which we allude; and we cannot help being humbly of opinion, that it might become the wisdom of the legislature to review all such statutes; and either to repeal, or so to explain them, as to preserve the Church in due subordination to the state, without confounding her spiritual powers, which she derives from Christ alone, with those privileges and immunities which she enjoys merely as the legal establishment of religion in this part of the united kingdom. Far be it from us to wish her gates laid open to the influx of all strange clergymen who may be rightly and canonically ordained; but certainly they ought not to be so *completely* shut against such clergymen, as to prevent those, who, on examination, are found fully qualified by their piety, learning, and virtue, to discharge the duties of their office, from being received as clergymen into the Church, by such Bishops as may deem it expedient to receive them, on their taking the oaths of allegiance and supremacy, subscribing the thirty-nine articles of religion, declaring their assent and consent to every thing contained in the book of Common Prayer, taking the oath of canonical obedience,

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and providing legal evidence of their having been rightly and canonically ordained. Had such a man, for instance, as Dr. Hebert (now one of the American Bishops,) been thus received, while a priest, into the Church of England, no man who knows any thing of that Prelate*, will say that the Church would have been brought into danger by admitting *him* among her clergy; and yet he, and all such American clergymen, are completely excluded by those statutes, which admit to all the rights and immunities of the English clergy, every priest of the Church of Rome, however illiterate, who shall abjure, whether hypocritically, or sincerely, the errors of popery, and make the other requisite subscriptions and declarations!

In the advertisement prefixed to the third volume of Bishop Horsley's Sermons, we are informed "that the Bishop, had he lived, would have voted in the House of Lords for going into a committee on the Catholic petition;" and the editor adds—"It is my firm conviction, that had he lived to see the present day, the Roman Catholics would have had his parliamentary support;" and in corroboration of these opinions (for they are nothing more) an appeal is made to the speeches before us.

That the Bishop was an advocate for toleration in general, and for the toleration of Roman Catholics in particular, his speeches furnish indeed irrefragable evidence. The cause of the Catholics was never pleaded with greater correctness, or a more tender regard for their conscientious scruples, than it is in the speech which stands the second in this volume; and again, in the ninth speech, he opposes, with much force of argument, a bill, which had been sent up from the House of Commons, to prevent the increase of papists, and to regulate the existing monastic institutions, because it went to subject the monks and nuns, who had fled from persecution, and taken refuge in this country, to the provisions of the alien act. But though he was as ready as any man to grant to the Roman Catholics the free exercise of their religion, and to protect in England the members of foreign religious orders, who had taken refuge here, from the persecution to which they were exposed at home, it does not follow by any means, that the claims of the Roman Catholics would, at present, have had his support. In the debate on their petition, May 13, 1805, the Bishop of St. Asaph rose, and said,

* See his *Apology for the Apostolical Order and its Advocates*, printed at New York, 1807.

“ My Lords, if I should feel it to be my duty to resist the prayer of this petition, my vote will not be founded upon any uncharitable sentiments entertained by me, of that branch of the Christian family which holds communion with the Church of Rome. My Lords, I shall easily find credit with your Lordships for this assertion; I shall easily find credit for it with the country; I shall easily find credit for it with the Roman Catholics themselves: for of every measure that has been brought forward, during the time that I have had a seat in this house, for the relief of the Roman Catholics from the old penal laws, it is well known I have been a strenuous supporter;—some measures of a contrary tendency, I have strenuously and successfully resisted.

“ My Lords, I do not hold that there is any thing in the Roman Catholic religion at variance with the principles of loyalty: I impute not actual disloyalty, far from it, to the Roman Catholics of this kingdom at the present day. I do not believe that any Roman Catholic of this country, at the present day, thinks himself at liberty not to keep faith with heretics—not bound by his oaths to a Protestant government, or that the Pope can release him from the obligation of his oath of allegiance to his sovereign.——I hold that the Roman Catholics of this country are dutiful and loyal subjects of his Majesty; and I think them as well entitled to every thing that can be properly called toleration, and to every indulgence, which can be extended to them, with safety to the principles of our constitution, as many of those who do us the honour to call themselves our protestant brethren; the Roman Catholics indeed differing less from us in essential points of doctrine, and in church discipline, than many of them. But, my Lords, my mind is so unfashionably constructed, that it cannot quit hold of the distinction between toleration and admission to political power and authority in the state. The object of toleration, my Lords, is conscientious scruples. My Lords, I conceive that the Roman Catholics already enjoy a perfect toleration: the statutes which exclude them from offices of high trust and authority in the state, are not penal; such exclusions are not penalties; and the relaxation of those statutes would not be toleration; it would be an indulgence of a very different kind: and although I wish that Roman Catholics should enjoy toleration in its full extent, that they should be subject to no penalties for any religious opinions which may be peculiar to them—to no restraint in the use of their own forms of worship among themselves,—yet I could not without anxiety and apprehension see a Roman Catholic upon the woolstack, where my noble and learned friend now sits, or on the bench of justice so worthily occupied by a noble and learned lord at my right hand. My Lords, this petition goes this length: it prays that a Roman Catholic may be invested with the capacity of being

any thing in the state but King. Now, my Lords, if there would be no danger to the constitution to admit a Roman Catholic to be any thing but King,—if this would be a safe thing to do, I confess it is beyond the powers of my mind to imagine upon what principle the act of settlement can be defended.

“ My Lords, my mind is not yet brought to that *modern liberality* of sentiment which holds it to be a matter of indifference to the state, of what religion the persons may be who fill its highest offices: I hold, that there is danger to the state, when persons are admitted to high offices, who are not of the religion of the state, be it what it may. And, my Lords, I am ready to argue this very fairly: I think in my conscience, that I myself, being a Protestant, should have been a very unfit person to have held any high office under the old French government. My Lords, the noble Secretary of State, in the former night's debate, argued this point of the inexpediency of admitting persons differing in religious persuasion from the state,—he argued it from the practice of antiquity; and he argued justly. It certainly was the policy of all the states of antiquity to require that persons in office in the state should be of the established religion of the country. My Lords, I shall argue from the sad experience which modern times afford of the mischief of giving way to the contrary principle.—My Lords, I ask, what was the real beginning and radical cause of that dreadful convulsion which at this moment shakes Europe? What was the real beginning and first cause of the subversion of the ancient French government, and of the overthrow of the venerable Gallican Church? Was it not the placing of Necker, that protestant republican, at the head of the counsels of monarchical Roman Catholic France?

“ Now, my Lords, if there be danger in admitting a Protestant to any high post in a Roman Catholic government, the danger certainly must be rather greater of admitting a Roman Catholic to any high post in a Protestant government; and for this reason,—that the Roman Catholic pledges his obedience, within a certain limit, to a foreign power, which is not the case of the Protestant. I say, my Lords, within a certain limit; for I am aware of the distinction between the spiritual supremacy of the Pope, which is all that our Roman Catholics acknowledge, and his authority in civil matters, which they renounce; and I believe them to be perfectly sincere in the renunciation. But, my Lords, there is such a connection between authority in spiritual matters and in civil, that I apprehend some degree of civil authority may indirectly arise out of the spiritual supremacy; insomuch that the conscientious Roman Catholic may sometimes find himself hampered between his acknowledgement and his renunciation.” P. 489.

The learned prelate illustrates this reasoning, and adds
great

great strength to it, by the inferences which he draws from the arrogance of the Roman Catholic Bishops in Ireland, and the tyranny with which they exercise their spiritual authority over the members of their own Church, thus clearly proving by their conduct at present, how unsafe it would be to trust them with any thing approaching to political power. And have the Irish Roman Catholics displayed, since the year 1805, so much more meekness and Christian charity, as to lead Mr. Horsley to suppose, that his father, if alive, would give to them now that support which he refused to them then? No, the Bishop was not a man to be intimidated by threats, the means to which the Irish Catholics *now* have recourse, in order to *extort* from the legislature the object of their petition; nor was he so capricious in his conduct, as, without any change of circumstances, to plunge to day into measures, which, on the most solid grounds, he had reprobated yesterday. It is true, that in a letter which is quoted in the dedication of this volume, he says,—“The Roman Catholics will be before us again this session. My mind was never so long unsettled upon any great question before. Something must be done; but what I am not prepared to say;” but to what does this amount? Certainly to nothing more, if Bishop Horsley was a steady and consistent man, than to take their petition into consideration, let it go into a committee, and grant to them as a *boon*, what could be granted to them with safety to the state. Thus far, he declares, he was inclined to go in 1805, until he learned in the House that the Romish Bishops in Ireland consider themselves as the rightful possessors of the several Sees, and the established Bishops as usurpers and intruders; that the titular Archbishop of Armagh, whilst he arrogates to himself the style of *Armacbanus*, designates the Lord Primate by the simple appellation of *Dr. Stuart*; and that excommunication by these prelates is not, as it was in the primitive Church, simply a separation from the body of the faithful, but, to all intents and purposes, an interdiction *ab aqua et igne*. When Bishop Horsley found that such were the principles and the conduct of the Irish Roman Catholics, he opposed the motion for the House going even into a committee to take their petition into consideration; “for certainly,” said he, “nothing of political power and influence can be conceded to the Roman Catholics in Ireland beyond what they already enjoy, unless their hierarchy can be reduced to a less offensive form, and checked in the monstrous abuse of their spiritual authority.”

Finding, however, that after such reiterated defeats, they still returned to the charge, and were encouraged to do so by political agitators, who cared for them and their cause only as furnishing means to embarrass the administration, he may have so far changed his mind as to hesitate whether it might not be expedient to go into a committee on their claims, in hopes of putting the question to rest for ever by one decisive vote of the House. The expediency of this appears to have been the only question about which his mind was at all unsettled; for he declares, in the speech before us, that he held not with those who think, that because neither *the whole*, nor any thing *like the whole* of their claims can be granted, *nothing* might be conceded. Still, however, "I would oppose," says he, "the prayer of the petition, in the extent to which it goes, for this among other reasons,—that I think a compliance with it would be the worst thing that could befall the Roman Catholics as well as ourselves." We may therefore conclude that Bishop Horsley continued to the last, what he had ever been,—one of the most determined as well as ablest champions that the Church of England ever had, ready, even to the day of his death, to repel the attacks of her enemies, whether Papist or Protestant; and we thank Mr. Horsley for publishing this volume, which gives indeed no countenance to his own opinion of what would have been his father's conduct at the present day, but contains many unfashionable, yet excellent principles of the old school, which we recommend to the serious consideration as well of statesmen as of churchmen.

ART. III. *Narrative Poems on the Female Character, in the various Relations of Life. By Mary Russell Mitford, Author of Christina. and a Volume of Miscellaneous Poems. Vol. I.* 8vo. 321 pp. 10s. 6d. Rivingtons. 1813.

AGAIN called to the pleasing task of examining a composition of Miss Mitford's, we are no longer under the necessity of weighing her merits strictly in the scale of criticism. We have already acknowledged that she possesses a genuine poetical genius, and an excellent ear for composition. We are not likely to retract these admissions. In the present volume, certainly, we see nothing that does not tend to confirm the opinions. *Blanch* is an interesting and affecting tale, and the *Rival Sisters* a very beautiful sketch,

sketch. For the measure of *Blanch*, which is that of the *Lay of the last Minstrel*, &c. the poetess thus apologizes.

"The loose metre of *Blanch*—a metre which seems almost exclusively to belong to the distinguished poet, by whom it was first introduced—has been chosen, with all its disadvantages of irregular cadence and unfavourable comparison, because it appeared to the author best adapted to the simple pathos, at [to] which alone she has dared to aspire, and to the dramatic form of dialogue, in which so great a part of the story is conveyed." P. viii.

We neither condemn the choice of this metre, nor the use here made of it; on the contrary, we are clearly of opinion that Miss Mitford has proved herself perfectly capable of employing it to the best advantage. Her cadences are, almost without exception, harmonious, her changes of measure generally judicious and impressive. But, with her, with Mr. W. Scott, with every poet capable of continuing and fixing a fashion, we would anxiously intercede in behalf of our language, excellent in most respects, and now well cultivated, to abstain in future from the introduction of that barbarous style, which has in fact no measure at all; from the hopping, imperfect lines tolerated in some old ballads, but never deserving of imitation; and abominable, if introduced as a customary variation of style. One of the most beautiful parts of the poem of *Blanch* is lamentably disfigured by it. We produce the passage at once, not because we wish to begin with finding fault, but because we are desirous to have done with it as soon as possible. In printing the passage, we shall give the lines to which we object in italics.

"What is the sound, whose piercing call
Can bid the hero's tear-drops fall?

'Tis the name which dwelleth in the heart,
Unbreath'd, unheard, unspeak'd;

'Tis the vision which, with sudden start,
All other thought hath broken;

'Tis the cherish'd pang which memory hoards,
Too sacred and too sad for words;

*If another lip should breathe that name,
If another tongue should that thought proclaim,*

*In that pang should another sympathize,
It stirs the heart with electric flame,*

*And the burning tide o'erflows the eyes!
Almanzor wept, till his o'er-franget breast*

*Seem'd of its grief unladen;
And turn'd again to its gloomy rest,*

*Like a widow'd dove to her lonely nest,
In the grave of his lovely maiden,"* P. 163.

Whatever authority there may be for the introduction of such lines as these, we can only consider them as barbarous; having no authorized measure, and of course affording no gratification to the cultivated ear. The opening of the passage is beautiful to a degree, and we pass without much censure, the redundant 'Tis at the beginning of the third, fifth, and seventh lines. But the others, which we have marked, are too licentious, and we hope never to see them sanctioned by general practice. We do not, however, hurl any critical censures, but we beg and intreat all poets, of eminence sufficient to take a lead, to abstain from the use of them. We add, with pleasure, that Miss Mitford has very seldom introduced them in this poem. We trust that her own ear rebelled against the licence, though she has a few times been so far swayed by example as to admit them.

The story of Blanch is rather intricate, and not perhaps in all points probable. It is, however, elegantly told, and gives rise to many striking sentiments and situations. The design of it is to illustrate "female friendship, strengthened by the ties and habits of kindred;" and it is certain that the trials of this virtue, here exhibited, are as strong as can be imagined. The introduction is modest and elegant, with allusions to the present state of Spain, in which country the scene lies. Blanch, the heroine, is thus presented to the reader's acquaintance in an early part of the first canto.

" Short is the tale of happiness!—
And happiness alone,
The self-blest heart, the power to bless,
The gentle Blanch has known.
Her sire was uncle to the King;
And, in calm peace and gay content,
With Blanch Alfonso's youth was spent,
The heart's delicious spring!
The Princess was our Sovereign's heir,
And princely was her dower;
The nation lov'd the blooming pair,
' Where could the King find one so fair
To share his love, his fame, his power?
So spake the people and the states;
Not so the Monarch's breast;
The feather'd race chuse not their mates,
From birdlings of the parent nest,

Bred

Bred with the Princess like a brother,
He lov'd, he woo'd, he won another.

" Then first was Blanch's virtue shown ;
The young Queen was her dearest friend,
And when throughout the land 'twas known
A lowly orphan the high throne
Of Murcia should ascend ;
When murmurs from his friends arose,
And threats from the proud Monarch's foes ;
Then to the Queen the Princess came ;
' When my dear kinsman chose so well,
No dowerless bride was Isabel ;
Half of my lands are thine, sweet dame !
Are we not sisters in our heart ?
Would'st thou our childish union part ;
And most unkindly now refuse
Wealth, only priz'd for thee, to use ?"

" So spake young Blanch ! and the white rose
Her own pure emblem may disclose,
As fair, as bright, as free from stain ;"—P. 13.

This beauty and benefactress, by a most unfortunate and tragical accident, falls into disgrace, and incurs from the King a sentence little less severe than the curse of Kehama. Here begins the severity of her trials, under which, in one way or another, but always with triumphant virtue and piety, she suffers to the end of the tale. Miss Mitford is happy in her introductory stanzas. The second canto begins thus.

" Oh it is sad, when far away,
To mourn the home once lov'd so well ;
Paint every charm in colors gay,
And every ruin'd comfort tell !
And shudder as, still rushing on,
Springs the sad thought, for ever gone !
But sadder far it is to come,
A branded outcast, stain'd and lost,
And wander, like a restless ghost,
Around that lov'd and lovely home !
There the despairing mourner sits ;
Her father's form before her sits,
Such as it wont in days long fled :
And the blest Heaven that he was dead,
Before from his own castle gate,
Was turn'd his orphan desolate." P. 71.

The third canto opens with a beautiful idea of sacred music, supposed to be within hearing, from a Convent of Nuns. But

it must be observed, that the author supposes them to be voluntary nuns, collected there by real feelings of piety; not forced and unwilling victims of family tyranny or avarice; as they were, undoubtedly, too often in later times.

“ Sweeter than earthly is the strain,
 From yonder convent ringing,
 Of maidens, free from mortal stain,
 Their Christian Pæans singing !
 The notes, now ling’ring on the breeze,
 Now sinking low, now swelling high,
 The ear with soft enchantment seize,
 And lap the soul in melody.
 But spells of stronger, holier feeling,
 O’er pious hearts serenely stealing,
 Those hallow’d strains inspire ;
 From maids, whose chaste and tranquil fate
 To heaven is vow’d and dedicate,
 Who, shaking off this changeful state,
 To God alone awake the lyre ;
 Wild-floating like a seraph’s call,
 “ Praise to the Highest ! Praise ye all ! ” P. 135.

Among the pictures which this pleasing poem presents to the reader, there are few more striking than the description of a Hermit and his Cell ; which, with the moral reflections following, we shall here insert.

“ Afar, amid the mountains wild,
 Where rocks on rocks, confus’dly pil’d,
 Were crown’d with snows that never melt ;
 Where the sweet sun-beams seldom smil’d,
 A pious hermit dwelt.
 Scarce on the shelving cliff sublime
 The mountain roe had dar’d to climb :
 For, over head the rocks impending,
 Seem’d to the scar’d eye nodding, bending ;
 And underneath a torrent flash’d
 Its spray, in awful grandeur dash’d,
 Now foaming o’er th’ impending branch ;
 Now choak’d by sudden avalanche,
 To momentary rest.
 Half-way the steep and rocky stage,
 The consecrated hermitage
 Hung, like an eagle’s nest.

“ Where’er a level spot he found,
 Where herb or flower had space to grow,
 The hermit form’d his garden ground ;

And

And garlands bloom'd above, around,
That wondrous rock, with snow-wreaths crown'd,

While foaming torrents dash'd below.

Here every maxim seem'd revers'd,

That bard has sung, or sage rehears'd ;

Here the rude storm and rushing wind,

To things inanimate confin'd,

Jarr'd all, save the lone inmate's mind.

Where nature's tumults never cease

He found, 'mid warring tempests, peace !

" Yes ! To the heart by woe subdued,

An unmix'd joy is solitude !

'Tis bliss to 'scape the asking eye

Of vacant curiosity ;

The scornful sneer ; the pity loud ;

The comfort of the babbling crowd ;

Th' officious, forward, vain, caress ;

From such to 'scape is happiness !

But, ah, beware ! ye soft-soul'd train,

Who feel at length the woes you feign,

Beware, nor seek the lonely plain !

The beardless youth, whose gentle lay

Steals many a damsel's soul away ;

The misanthrope, whose gloomy breast

The world in darker colors drest ;

Neglected wife ; or love-sick maid ;

Or she, who, erring and betray'd,

Implores in vain, the false-one's aid ;

By fancy, or by misery led,

Oft from the weary world have fled,

And sought in hermitage, or cell,

In tranquil solitude to dwell.

'Twas peacefulness they sought, and rest :—

What found they ? The still aching breast." P. 125.

The death of Blanch is given with a liveliness of dramatic effect, which does the highest honour both to the imagination and the skill of the poetess. But we forbear to quote it, because we will not anticipate the gratification of those readers who should seek it in its proper place.

The " Rival Sisters," the other poem in this volume is termed, by the author, a sketch. It is, however, a beautiful and interesting sketch, and written in a measure powerfully contrasted with the free style of the former ; namely, in the very difficult stanza of Spenser's *Fairy Queen*. This talent of assuming different and even opposite styles with success, is an additional proof of the poetic powers of the author. Those powers are strongly marked, but the poetess must be upon

upon her guard against one snare, into which others of the sisterhood have fallen, the excessive love of ornament. While we give a specimen of considerable beauty from her "*Rival Sisters*" we must observe that it contains some symptoms of this kind, which we will not particularly point out, but leave to the taste of the author to discover.

" Frederic had watch'd each transitory charm
Of earth and sky, from the refulgent hue
That universal nature seem'd to warm
With undestroying fires, more bright to view
Than Etna or Vesuvius ever knew;
Till now that twilight wraps her sable stole
Round wood and sky; and the refreshing dew
Seems o'er the mead in vapory clouds to roll,
Or gem the slender grass beneath each woody knoll.

" Dear to the lover's heart the twilight hour!
The hour when fancy's potent dreams enthrall,
And mingling hope and love's bewitching power,
Charm each bewilder'd sense, and chain them all.
O what sweet dreams obey the Syren's call
Of ceaseless bliss and exquisite delight!
Ev'n so to dream is joy!—Joy that would fall,
Like snow-wreaths in the sun, at morning light—
Reason is day's stern Queen!—Wild fancy rules the night,

" Yet dearer even than that magic dream
It is, to linger round her lov'd abode,
Who, like the polar stars benignant beam,
Points to the haven of bliss, and lights the road.
The wavering flame that through the casement glow'd,
Capricious blazing from the cottage fire,
At times a swift and graceful shadow show'd;
The cheerful soul could ev'n the shade inspire,
With its own airy grace, and charms that cannot tire." P. 311.

We apprehend that this passage contains also a slight oversight. The time of the event is marked in the first stanza of this third part,

" 'Twas now the loveliest hour of fair July."

Yet we have the blazing of the cottage fire, and the shadows produced by it. The cottage might *possibly*, indeed, have a fire in the kitchen, but it is a little incongruous that the fair maid should be tripping before it in the finest weather of July.

Miss Mitford does not often fall into the snare of using unauthorized words; yet we apprehend that *simple* (p. 23.) and

and *dappling* (p. 202) are of this description. The effects of the *Amreeta cup* alluded to in page 330, are taken, we presume, from the clove of *Kebama*; and the authority of the same capricious writer has probably led this poetess three times to use *bálcony*. *Balcóne* is the Italian original. If modern poets will have it otherwise they must; but it seems to us to be yielding to a tendency of our language already but too prevalent in it, and therefore rather to be resisted than encouraged.

That we have read this volume with considerable pleasure, it would be injurious not to say; and we think that the ability of the author to write "Narrative Poems on the Female Character" is here sufficiently proved. Her versatility of style will be put to the strongest test when she produces the promised tale on "Filial Affection" in the heroic couplet of Pope and Dryden. This is to advance, where even bolder poets have feared to tread, but we see no reason to discourage the attempt.

ART. IV. *An Appeal to the Gospel, or an Inquiry into the Justice of the Charge alleged by the Methodists and other Objectors, "that the Gospel is not preached by the National Clergy:" in a Series of Discourses delivered before the University of Oxford in the Year 1812, at the Lecture founded by the late Rev. J. Bampton, M.A. Canon of Salisbury. By Richard Mant, M.A. Vicar of Great Coggeshall, Essex, and late Fellow of Oriel College. 8vo. 540 pp. 12s. Rivingtons, &c. 1812.*

THESE Lectures have had a rapid sale, and we are therefore bound to conclude, that they have been accounted deserving of the notice and attention of many readers, but whether the sale has been confined chiefly to friends or foes, it is not at present in our power to determine or ascertain. Being written in direct confutation of a charge brought against a certain class of our fellow-subjects, they who make the charge ought to be as anxious to read the reply as those who are to be defended by it, and we shall therefore suppose that the book is already in the hands of both parties. We shall indeed go further. We are not disposed to dissemble, that we have seen one sort of reply to this very book, and therefore, much as it has been read, and much as it has undoubtedly been approved by one class of readers, we may
not

not pronounce it to be generally decisive of the great question it undertakes to discuss. There are no differences which we so much lament as those treated of in these Lectures. They are not differences about ends or objects, for all profess to have the same ends in view, all to have an equal regard for the same objects. The glory of God and the salvation of man are equally in the contemplation of all; and therefore it is impossible not to lament that they can by no means be brought to agree in the method of pursuing such ends, or in the judgment to be formed of such important objects. The worst of all is, (as in most other controversies,) with the best care taken to avoid personalities, they will be suspected where they are not meant; and the very bearing of an author's argument may come to be resented as a direct attack upon individuals.

This seems to be very much the case, and to have always been so, in this particular controversy. We are perfectly persuaded, that though it may be proved in many ways, that strict Calvinism, if not even the most moderate Calvinism, (supposing such a system to be possible,) leads to Antinomianism, yet that many of those who call themselves Evangelical Preachers are living testimonies of a contrary conclusion; and that, from the purity of their own lives, they must be feelingly persuaded, that the principles they profess do not necessarily lead to such ends. Hence they are led warmly to resent the imputation that appears to be thrown upon their party, by following up their tenets to the point in question; forgetful that though the doctrine may not have involved *them*, personally, in the evils of Antinomianism, it may be calculated to produce this effect on weaker minds and worse dispositions. We discover, besides, abundance of mistakes and misrepresentations in the present state of the discussion. It is difficult to decide who are the particular persons interested in the question. Mr. Mant, for instance, and before Mr. Mant, a learned Prelate, have both endeavoured to repel a charge, particularly prevalent at this time, and so strongly insisted upon by those who now urge it, as to be apparently a very modern invention. But this is denied by those who are attacked. It is declared to be an old complaint, that a great part of the established Clergy have "abandoned the doctrine of the Church, and the pure principles of Scripture," and many names of great eminence in the Church are cited in proof of this assertion. Here, however, the case seems to be misrepresented. Complaints, we admit, have been made occasionally, that the doctrines of Christianity have not been so frequently insisted upon in the pulpits

pulpits of the established Church as many pious persons could wish; and that rather less of morality and more of doctrine required to be recommended. But we happen to have an excellent history given us by one of the very Prelates, whose name we have seen cited upon this occasion, (Warburton,) of the cause of that error, which he, among others, would have corrected. He expressly tells us, that our preachers were led into this adoption of moral discourses by the prevalence of enthusiasm, and by seeking to counteract the mischievous effects of certain doctrines leading to *Antinomianism*. He acknowledges, undoubtedly, that things had been carried to excess on both sides, and very wisely and judiciously cautions the Clergy against an excess in this matter. He does not decry morality, nor would he banish it from the pulpit; but he labours most properly and becomingly to remind the Clergy that "the doctrine of Redemption is the *primum mobile* of the Gospel system." He does not say, morality is *anti-evangelical*, but he certainly does show, in forcible and striking terms, that the doctrine of Redemption is the doctrine pre-eminently *evangelical* *. This then we grant; but we must at the same time declare, that we think this has nothing to do with the subject of Mr. Mant's book. Nor is it to this that he alludes, but to a much more modern charge. Not to any insinuation that morality is preached in the Church to the dereliction of the great doctrines of Christianity, but that certain of the Clergy misrepresent these doctrines, from an ignorance or misconstruction of the Scriptures, as well as of the Homilies, Articles, and Liturgy of the Church; a charge perfectly distinct, and as to its present tenor and effect, one that may justly be attributed to that party which has presumed to denominate itself peculiarly *evangelical*.

Another thing we must notice, before we proceed, as applicable both to Mr. Mant's book and that of the Bishop of Lincoln. They are both undoubtedly directed against that denomination of persons who are supposed to adopt the

* Archbishop Secker says just the same. He accuses the Clergy, or rather very gently and mildly insinuates, that "the doctrines of Christianity were at that time too little dwelt upon in the sermons of the established Clergy; but he is careful to add, that this proceeded not from their being slighted or disbelieved by the Clergy, but that formerly these doctrines had been inculcated beyond their proportion, and even to the disparagement of Christian obedience." See Brit. Crit. vol. xxi. p. 492.

principles of Calvinism; but we have observed, that no party is willing to plead guilty to what is alleged against the favourers of Calvinism. They hang together so oddly, that direct your shafts as you will, you will be ridiculed for taking a wrong aim. One would almost think they were not a party, but a mere multitude of individuals. Thus has the Bishop of Lincoln been represented as egregiously ignorant of the principles of those against whom he writes; and how is this proved? why because it might be shown, it seems, that many individuals or the Evangelical Preachers preach against many other individuals of the same denomination; so that turn which way you will, it will be retorted upon you, "O but *we* don't believe so, though others do;" and this distinction is to be found out as it may; for how are those who do not attend their preachings to know their differences and distinctions? We confess these things have struck us very particularly in some (otherwise) able critiques on the two books in question. No remedy seems to be applicable to such a case, but to attack them generally upon the whole turn of the question, and this we really think has been well done both by the Bishop and Mr. Mant. If they call themselves severally or jointly *Calvinists*, let the attack be upon *Calvinism*, and individuals must take what share they please of the charge. If they distinguish themselves as exclusively *evangelical* in the doctrines they preach, let the *evangelical* principles of those who preach otherwise be thoroughly examined. If they pretend to a more accurate knowledge of the Articles, Homilies, &c. of the Church, let those Articles, Homilies, &c. be reviewed and compared afresh with the interpretations of both parties. These are the points in question, and to these Mr. Mant's book particularly applies. He may mistake the tenets and private sentiments of individuals, but for this he cannot be answerable. He cites the books he refers to, but whom it is that he attacks through those books except their authors it is impossible for him to know. Of this, however, he may be certain, that in those authors, he attacks undoubtedly the *heads*, or *favourites* at least, of *parties*; but beyond those favourites themselves, who can claim to be *personally* aimed at? Doctrines and principles are the sole objects of the attack.

We have been induced to dwell upon these things, because it seems to be rendered extremely difficult to handle such points without giving offence. Mr. Mant's book is undoubtedly as temperate as possible; and his intentions of being so, to the utmost of his power, are fairly and liberally stated

lated in his preface; and yet he has been already answered rather angrily, not to say with an air of most unmerited contempt*. This is very unfair, considering his own express deprecation of such treatment.

"It may be proper to add," says he, in his preface, "that as there are probably comprised under the general descriptions of our accusers many individuals, who do not subscribe to the opinions which their brethren have avowed, I request that my remarks may not be understood to apply to any man further than as he espouses the sentiments of those whose works are particularly noticed."

Can any thing be more guarded or more fair? The charge which Mr. Mant undertakes to repel is indeed a most serious one. It is a charge that does not relate merely to omissions, but to the actual purport and tendency of the doctrines delivered by certain Ministers of the established Church. They are deliberately accused of not preaching the Gospel of their blessed Master. An Inquiry into the justice of this charge, is the avowed subject of these discourses.

The first Lecture, on 1 Cor. ix. 6, is introductory, and in it the learned author lays down some admirable rules for the interpretation of Scripture, which, though certainly not new, are most ably and perspicuously stated and illustrated†. Mr. Mant very properly enters a caveat against those who
assume

* We do certainly admit, that the character and conduct of the Methodists are sometimes spoken of severely, but only as connected with their doctrines and sentiments; some of which he shows, not only *have a tendency* to lead persons into *Antinomianism*; not only *have a tendency* to make persons vainly confident, or beyond measure despondent; not only *have a tendency* to render men careless as to their moral conduct, proud and contemptuous towards others, but that the annals of Methodism do actually prove that it really *has been so*. To do away Mr. Mant's assertions, his references must be contested, and shown to be false; or what appears to Mr. M. to be spiritual pride should be shown to be quite otherwise; which we really think would be a most difficult task; though still, be the system as dangerous as it may, there may be excellent men among the Methodists, in spite of their tenets.

† Some of these illustrations are particularly judicious, in regard to the subject of Mr. Mant's book. In those especially which relate to the true rendering of certain Greek terms, so translated

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assume to themselves a supernatural illumination in the explaining of Scripture. These must of course be above all rules and canons of criticism, and may well decry the aid of human learning, if they really believe what they presume to assert. But these pretensions are, we know, disavowed by many, and wherever they are maintained, might, we think, be plainly confuted by the very circumstances of the world. For while we find the claim most prevalent amongst Methodists and Quakers, it is very remarkable, that on some points no two denominations of Christians interpret Scripture more discordantly. The inspired Calvinist, for instance, insisting upon the irrespective decrees of salvation and reprobation as the doctrine of the Bible; the Quaker as confidently assuring us, that no such doctrines are to be found any where in the Gospel of Jesus Christ, that covenant of love and peace.

The distinct points examined by the learned Lecturer in the subsequent discourses will be best understood by the following statement of their titles. The first sermon, as we have said, is introductory.

“ Sermon II. on Matth. xix. 16, 17, Christian Works a necessary Condition of Salvation. Sermon III. Calvinistic Predestination not the Doctrine of the Gospel. Sermon IV. Calvinism inconsistent with the Divine Attributes. Sermon V. The Operations of the Holy Ghost neither irresistible nor perceptible. Sermon VI. Regeneration the spiritual Grace of Baptism. Sermon VII. A special and instantaneous Conversion not necessary for Christians. Sermon VIII. Assurance of eternal Salvation, and unsinning Perfection, not the Privileges of a true Christian. Sermon IX. Concluding Discourse. General Remarks.

The above are points discussed in this volume; and we are perfectly assured, that whatever number of persons may still be found to dispute Mr. Mant's arguments, they will yet appear, to most of his readers, conclusive and satisfactory. We shall not pretend to say against *whom*, for we are ready to declare that we are at a loss to distinguish to what extent these doctrines are maintained by different *Evangelical Preachers*. We have their own word for much variation and discordancy of opinion among them; but though we

in our version, as either to have given occasion to the Calvinistic principles now prevalent among us, or which must appear to unlearned persons exceedingly corroborative of such doctrine, Mr. Mant very satisfactorily proves that the Greek affords no ground for such conclusions.

shall not venture to say against *whom* Mr. Mant's arguments bear, we cannot hesitate to affirm, that they appear to us to bear with exceeding great weight against the most obnoxious principles of Calvinism, and to vindicate with singular effect both the principles and practice of the great body of the national Clergy;—understanding thereby those of the national Clergy who are aspersed by the evangelical Ministers, as not being preachers of the true Gospel; those who do *not* find in the Scriptures, nor in the Articles and Homilies of the Church, the Calvinistic doctrines on which the others particularly insist.

It is difficult to abridge the work of an author who appears not to have written a word too much upon the subject which he handles. It is irksome, for the same reason, to attempt to select particular passages for the entertainment or information of the reader; but above all, it is most discouraging to feel that it is a very inadequate method of doing justice to the author, and more especially the author of a controversial work. We shall, however, take some pains, to present our readers with a correct idea of the contents of Mr. Mant's volume. We have already taken notice of the contents, or rather of the nature of the contents of the introductory Lecture, which is devoted chiefly to a summary of such rules as appear to be binding on any persons who presume to interpret Holy Writ. The selection of these rules is well adapted to set aside the false glosses and interpretations of many who are now at variance with the Church of England. In the 2d discourse, the author undertakes to establish the two following propositions. First, that (in regard to the doctrine that "we are justified by faith only,") the salvation and justification mentioned in certain passages of Scripture are noticed with a view to the admission of Christians into favour and covenant with God, and not immediately to their ultimate forgiveness and admission into everlasting happiness. 2dly, That the faith, by or through which alone they are said to be saved and justified, is not intended to signify faith in opposition or contradiction to good, that is to say, to Christian works. In support of the first of these positions Mr. M. very ably contends, from such passages as Ephes. ii. 8.; Romans v. 1., viii. 24.; 2 Tim. i. 9.; and Titus iii. 5, 6, 7., that the Apostle evidently speaks of the justification or salvation (which Mr. M. considers as synonymous terms) of his converts as a past event; a past event, however, suspended on conditions, which he proves from 1 Cor. xv. 1.; Col. i. 21, 22, 23. Their *justification* in these passages, therefore, he considers as referring merely to their admission into the

Church by baptism, &c. and their final justification or salvation to be clearly suspended on the conditions of a suitable obedience to the terms of the covenant; those terms evidently being "the keeping of the commandments of God." Mr. Mant's own view of these *two* scriptural justifications is well expressed in the following passage:—

"As the subject presents itself to my mind, surveying it through the medium of Holy Writ, there is a salvation as well as a justification which we regard as a perfectly gratuitous act of God; in baptism or admission into the Christian covenant, conferred on us by faith alone; faith, not distinguished from good works, but in the sense wherein it has now been explained; there is also a justification as well as a salvation, no less referred 'to the final result of religion,' and no less depending on certain conditions. In other words, I would be understood to say, that we shall not be justified in the last day, without the concurrence of Christian works, co-operating with Christian faith." Pp. 89, 90.

"To think otherwise," says Mr. M. in very emphatic terms, "would be to close my eyes against the full blaze of revelation:" and to show that this was the opinion of our first Reformers, he refers with great effect to Hales, Burkitt, Latimer, Hooker, &c.*: He also refers with no less, though with a very different effect, to the strange expressions to be found in certain modern *Solifidian* writings; expressions so dangerous, and so perversely opposite, in our estimation, to the pure Gospel of Christ, that we cannot sufficiently wonder at the intatuation of those who can be content to see things so wretchedly misrepresented.

The title alone of the third discourse is to us so clear a truth, that we cannot but greatly lament that any sort of argument should be necessary to prove it. After giving, very fairly as we think, a general view of *Calvinism* in its objectionable points, every where referring to, and quoting in its original language, the celebrated *Institutions*, Mr. Mant emphatically says, and we cannot but agree with him, that "it is not without extreme repugnance that he can bring himself to credit his own statement, that such opinions, &c. could ever have been soberly maintained as the declarations of the oracles of God!" Mr. M. makes, in a note, an apology for "bringing forward at some length the principal Calvinistic tenets in the words of professed Calvinists, chiefly of the present day, and proposes that if any of his readers should

* See on this two-fold justification of Christians, Daubeny's *Vindiciæ Ecclesiæ*, ch. 6.

find his quotations irksome they would pass over them." We must confess we heartily hope that no readers *will* pass over these quotations. We wish them all to read for themselves, and to become disgusted, as we are, with such dangerous and abominable principles. Mr. M. very properly expresses himself unwilling to charge every Calvinist with the consequences of their own principles; he admits, that, "as Tully testified of the disciples of Epicurus, many individuals may remain virtuous in spite of their principles." We have said, that we are disgusted with the extracts Mr. Mant has brought forward from the writings of professed, and many of them modern Calvinists; and we think every tolerably wise man must be as much so, who will only peruse the following statement of the probable consequences of their horrible tenet of reprobation, not one word of which appears to us beyond the truth.

"What fruit, on the other hand, is to be expected from those who believe themselves to be under a sentence of irrespective and inevitable reprobation; intended and decreed to everlasting torments by the unalterable will, and fitted for perdition by the omnipotent hand, of God? What, in a man of ordinary temper, but a 'recklessness * of unclean living,' a soul dead to every sense of religion, and a heart hardened in impenitence? or if such a persuasion gain possession of one whose mind is endowed with higher and more ingenuous qualities, and alive to nicer sensibility, to what other consequences can it be expected to lead than a dismal melancholy; a fixed and comfortless despondency; or a gloomy alienation of reason, which will endure as long as his mortal existence, and will at length break forth perhaps in a paroxysm of frenzy, or in a death violent and premature? For such a being, an outcast in his own imagination from divine grace, and abandoned to irremediable condemnation, the present has no enjoyment to cheer, nor has the future any promise to comfort him. For him the blood of the Saviour of the world has not been shed:—for him 'the God of all comfort' extends not the arms of his mercy:—'the day-spring from on high' does not visit him with one gleam of hope 'to guide his feet in the way of peace:—but he advances through clouds and thick darkness towards the vale of the shadow of death, which he surveys before him not as a refuge, 'where the wicked cease from troubling, and the weary are at rest;' not as an avenue to the abode of happiness, where his earthly sufferings are to be recompensed by 'an eternal weight of glory,' but as the passage from a short life of intolerable misery and apprehension, to an interminable existence of far more exceeding horror!" P. 147.

* Recklessness is the word in the original. R-v.

Mr. Mant is in the right to argue thus in the face of those who pretend to a moderated Calvinism, since, according to Calvin himself, no such thing can exist. Those who adopt his system of election must adopt his system of reprobation; and those who can persuade themselves that they not do so, are plainly incapable of drawing a fair and regular conclusion from their own premises.

The 4th Sermon is for the most part taken up with citations from Calvinistic writers of modern date, and from our venerable reformers, Hooper, Ridley, Latimer, &c. They are all judiciously applied to the proof of the two points principally insisted upon, namely, that "Calvinism is undoubtedly inconsistent with the divine attributes," and with the general conditions of the Gospel covenant." We confess that we were before too thoroughly persuaded of the truth of both these positions to need so full a discussion of the subject; but it certainly forms an important part of Mr. Mant's undertaking; and he writes so perspicuously as to be intelligible to the lowest understandings. We should hope, therefore, that the subject, too often rendered intricate by obscure terms and metaphysical arguments, might here be studied with effect, not only by the scholar, but by the uneducated, who are too often led away by what they do not and cannot comprehend.

Mr. Mant proceeds in the 5th Lecture to a similar discussion of the two questions, whether "the operations of the Holy Ghost be irresistible, and whether they be sensible?" He does not enter into any abstruse metaphysical argument upon these topics, but by very apt quotations from the early fathers of the Church, and from our most celebrated Reformers, and above all, by very pointed, and, as we think, conclusive references to Scripture, plainly shows, that though the Spirit of God can alone help us to perfect our salvation through Christ, yet that man is left free to reject that aid, or having received it, to fall away again, and be finally lost. St. Paul, he observes, intimates the possibility of a fall, of a total and final fall, to every Church, in every Epistle which he wrote; and of the Epistle to the Hebrews he remarks, not only that it

"Abounds in stubborn passages, which the advocates for the indefectibility of grace may endeavour to wrestle with in vain," but "that he who duly estimates the language of the Apostle to the Jewish believers will probably see reason not only to think with Whitby, that the Epistle contains many cogent arguments against the doctrine of perseverance, but to adopt the opinion

of

of Barrow, that it was written expressly against that doctrine." P. 285.

These references to Scripture are strong also in proof of his assertion of a two-fold justification, as they all imply as well a previous state of grace, as a possibility of either falling from thence or persevering therein.

The second part of this discourse treats of the notions prevalent in regard to the operations of the Spirit—how far they may be sensibly perceived. It is a nice point to decide, and Mr. M. acknowledges it to be so; but it is not difficult to decide upon the danger of insisting *too much* on the supernatural or perceptible workings of the Spirit, since we have the confession of one of the very heads of the Methodists, that he himself had reason to suspect that he had sometimes "mistaken Nature for Grace, Imagination for Revelation," &c. Though this acknowledgment of the great leader of the Calvinistic Methodists is now pretty generally known, yet we must say that Mr. Mant has stated it well, and set it in the strongest point of view. As the immediate operations of the Spirit are thus liable to doubt, it requires surely the greatest caution in admitting any pretensions to extraordinary grace in public teachers; and we must in justice to Mr. Mant observe, that it is against such delusions he chiefly directs his remarks. He does not deny the influences of the Holy Spirit, nor the manifestation thereof by certain effects, especially the actual fruits of the Spirit; but he does greatly object to the statements made by enthusiasts of certain influences and experiences, which evidently appear to be much more referable to a heated imagination than to any impulses truly divine. Unable to ascertain precisely the line that is to distinguish between the operations of the Holy Spirit and our own minds, he very sensibly lays down the following short rules, in some measure to guide us in our decision; and which, though only of a negative nature, richly deserve to be attended to.

"No impurity of any kind can proceed from the Spirit of God; for he is 'the Spirit of Holiness:'—No hypocrisy, nor fraud, nor falsehood of any kind can proceed from him; for he is 'the Spirit of Truth:'—No pride, no vanity, no boasting, no ostentation, no presumptuous confidence in our own security, can be effect of the Spirit; for he 'resisteth the proud, and giveth grace to the humble;'—No disobedience, no contempt of lawful order and authority, can be the work of the Spirit; for 'he is not the author of confusion but of Peace, in all Churches of the Saints;'—No hatred or malice; no slander or evil-speaking;

no murder nor any act or thought of revenge can be suggested by him; for he is 'the Spirit of Peace, of Mercy; of Patience, of Consolation, and of Love:'—In a word, he cannot be supposed to influence us to do any thing unrighteous, any thing at all inconsistent with the will and word of God; for he is 'the Spirit of Righteousness.' P. 328.

These negative proofs, if we may so call them, are sufficient to put us upon our guard, and plainly enough, as Mr. M. observes, point out to us what may reasonably be considered or expected as the true workings of the Spirit.

In the 6th discourse Mr. Mant undertakes to prove, that "Regeneration is the spiritual Grace of Baptism." It is perhaps not amiss to observe, that though, in prosecution of his original plan of defending the majority of the established Clergy against the charge of not preaching the true doctrine of the Church of England, Mr. M. appeals to our Articles, Homilies, and public forms, as decisive authority on this point, yet he continually refers also to the Scriptures in proof of all that he advances; so that his attack may justly be considered as having for its object, not Mr. Overton's party only, but the Methodists in general; and it may be further noted, that though Mr. Overton's accusation may be said to be the accusation of one part of the established Clergy against another part of the same body, yet the itinerant Methodists have adopted this mode of attack, and the parochial Clergy are as much exposed to the imputation of not conforming to the Articles, &c. from the one party as the other. Methodism in general therefore is fairly the object of attack; and even *Dissenters* are concerned in the defence of the Clergy, in *that* appeal to our public forms which Mr. M. adopts. We notice this, in order to obviate the objection, that Mr. M. cites authors not generally acknowledged as authorities by Mr. Overton's party. He cites undoubtedly such authors only as have been accounted "burning and shining lights," among modern Calvinists, and the discrimination of individuals out of the party at large must be left to themselves. Mr. Mant's object plainly is, to show that the doctrines and principles of the Church of England, are on some particular points indisputably *Anticalvinistical*; and in the proof of this we think he has clearly succeeded, not by adducing much *new* argument, but by stating the case very perspicuously and very clearly. It is impossible for us to dissemble, that, were it at all practicable to bring these matters to a fair issue, we are persuaded that almost every point might long ago have been settled and adjusted by such writings as Mr. Archdeacon

Archdeacon Daubeney's *Vindiciæ Ecclesiæ*, Dr. Lawrence's Bampton Lectures, the Bishop of Lincoln's Refutation of Calvinism, &c. &c. Mr. Mant fights upon the same ground, and certainly, in our estimation, with equal success.

Having entered largely before into the merits of most of the points here discussed, we cannot do much more than acknowledge our general agreement with Mr. Mant. We are satisfied that he has just notions of the real doctrines of the Church of England, as set forth in our Articles, Homilies, and public forms, and confirmed by references to the writings of our early Reformers; but we are quite aware that nothing that Mr. Mant can write, nor (we had almost said) an angel from heaven, could overcome the prejudices existing among the accusers of the Church. Since the writing of this very book, we have seen the doctrine maintained in the *sixth* discourse, though entirely conformable to every public test of Church Orthodoxy, condemned as a "*monstrous dogma*;" let it take its chance at least with Calvin's *horribile decretum*; we will venture to say, not only that it has much more to recommend it, as a true Scripture doctrine, but that at all events it is the most unexceptionable scheme of regeneration; because it expressly requires a continual watchfulness and care to preserve the privileges and titles conferred, while in other instances, all watchfulness and care seem to be rendered superfluous. The grace, if it come at all, according to Calvin, will come irresistibly; and when once come, cannot be lost again. From John iii. 5. Mr. M. in his sixth Lecture undertakes to prove, that in the Church ceremony of Baptism every person must be held to be baptized not only with water but with the Holy Ghost, the water and the Spirit of God's grace being conjointly operative to the regeneration of the person baptized; and he shows, by references, not to be set aside, that such is the tenor and sense of all our baptismal services, as well as of our Catechism, the order of Confirmation, &c. &c. He is careful, however, to guard against one great objection of the Evangelical party, namely, that such baptismal regeneration places all converted persons in an equal state of salvation, by showing, that to secure their future and final justification they must, notwithstanding their baptismal privileges, be "habitual observers of God's laws," Mr. Overton's own expression. Mr. M. notices Bishop Hopkins's remark, that "baptismal regeneration must be acknowledged by all that will not wilfully shut their eyes against the clear evidence of Scripture," and subjoins the following fair challenge to the opposers of that doctrine.

"If

" If even the new birth be not conveyed by baptism rightly administered ; or if, when once regenerated, it be (I will not say necessary, but) possible for any one to be born again, doubtless there is Scriptural authority to that purpose. Let the authority then be adduced ; let it be shown from Holy Writ, that any person to whom baptism was rightly administered, was not regenerated ; let it be shown that any person, having been once baptized, is described under any circumstances whatever of repentance, reformation, renovation, or conversion, to have been again regenerated ; let it be shown that the Apostles, who are perpetually exhorting their Christian converts to changes such as these, do once exhort them to become regenerate ; do once enforce the necessity of it ; or even affirm, or at least insinuate its possibility ; and we may then perceive some reason for wavering in our belief. It will then be ample time to condemn us for error, when we can be convicted from the oracles of truth : meanwhile, standing, as we trust we do, on the unshaken rock of the Gospel, let us not be accused of a heathenish superstition, until the Gospel can be brought to confute us." P. 371.

Mr. Mant is earnest in contending for the union of the outward form and inward grace, being in the intention of our Saviour, when he declared that a man must be born of *water* and the *Spirit*, in opposition to the glosses of Calvin and his numerous followers. Still he distinguishes very carefully between baptismal regeneration and conversion, renovation, &c. &c. We find one very good remark to this effect.

" It is in our spiritual as in our natural life ; as we may be ill in health, and may grow better and recover, but born again we cannot be ; so we may be spiritually ill, and again be renewed or reformed ; but in that case we still hope for everlasting salvation upon the ground of the covenant into which we were originally baptized ; for inasmuch as there is but " one baptism," so there is but one regeneration in this world ; and as we cannot be baptized again, so cannot we be a second time regenerated, or a second time be born again." Pp. 380, 381.

The VIIth Lecture is but a continuation of a subject discussed in the VIth, in which having shown that Christian baptism by water and the spirit in conjunction, is the proper and only method of regeneration, it follows of course, that no other is necessary. Mr. Mant however does well to combat the notion of that regeneration contended for by the other party ; and his arguments are undoubtedly very strong. We should think them conclusive, but that we too well know that
this

this is scarcely to be expected in such discussions; though the controversy might long ago have been closed, could but all men see with the same eyes, and reason upon the same principles. His own opinions on the subject of *conversion* are clearly stated, and he examines with effect, all the cases of *sudden conversion* mentioned in the Scripture, which he shows constantly to have taken place on *miraculous evidence only*. Several instances of *gradual conversion* are ably handled; these being wrought by the means of preaching and persuasion, without miracles, were decidedly slow and progressive—and without denying the possibility of *some* sudden conversions, the cases adduced, we must maintain, are at least sufficient to show, that the latter are not generally necessary, as the opposite party too hastily insist: and this is the main point which Mr. M. undertakes to prove. They are certainly sad consequences which are drawn from the doctrine of regeneration by sudden and instantaneous conversion, that the convert is thereby placed above all possible danger of future falling; or has attained to a state of sinless perfection. These dangerous tenets are attacked by Mr. Mant in his VIIIth Lecture; and an instructive history given of their origin and reception in the world. The hazard of mistake, is ably dwelt upon, and proved from the writings and acknowledgments of the “londest patrons” of the doctrines in question. The Scriptural authorities are examined, by which they are supposed to be established, and as the whole controversy depends on the particular construction of *certain* terms, Mr. Mant is careful to give us his own explanation, of the “full assurance of faith,” and “full assurance of hope,” mentioned by the Apostle to the Hebrews, as the undeniable privileges of true Christians. He shows them to be undoubtedly dependent on our endeavours to continue in a state of grace, and therefore as to their ultimate issue, contingent and conditional, “Qui perseveraverit usque in finem, hic salvus erit,” as the Scripture is cited and insisted upon by *Cyprian*, whose comments as well as those of the present author, we would willingly add, did our limits admit of it, for they are all extremely strong to the purpose and admirably supported, by the references to the Fathers, the Scriptures, and our old Reformers. But it is absolutely necessary that we should come to a conclusion, The Bampton Lecture is regularly confined to eight Discourses, but it has been very usual to add a ninth, and Mr. Mant has done so, recapitulating in his supernumerary sermon with much effect, the general heads and arguments of the Lecture.

“I have endeavoured,” says he, “to give a just scriptural exposition of those more prominent subjects on which the charge

in question (that of *not* 'preaching the Gospel') is principally founded : to detail the particulars of the charge as alleged by our accusers ; to state what, I apprehend to be, the substance of our teaching on the controverted points ; and to defend and vindicate our teaching by that, which alone can be pleaded in its defence, namely, the pure and unadulterated word of God. The several subjects of the conditions of man's justification ; of his predestination to life or death ; of the efficacy and perceptibility of the operations of the Holy Spirit ; of regeneration ; of conversion ; of assurance ; and of perfection ; have been thus successively proposed to your thoughts." P. 496.

These points Mr. Mant now dismisses with an exhortation to his auditors to prosecute the examination, and we heartily wish it may be done, upon the very basis of these discourses. The necessity is ably pointed out in the pages immediately following, which we very particularly recommend to the notice of all who have a regard for the doctrines of the Church and the character of its Ministers. We would wish to recommend the same, and with equal earnestness, to those who have been unhappily led to form wrong notions upon these heads, as is the case with far too many whom we otherwise sincerely regard, and whose secession, or difference of opinion we most cordially lament. The Church and its Ministers would, we think, have more justice done them, if the contradictions that prevail among their opponents were better understood and more generally known ; at present, the charge which Mr. Mant has undertaken to refute, is supported by those, who were it valid and true, are not agreed as to the alternative. The Gospel they say is not preached in the Church by its regular Ministers ; and were it so, the same might be said of the accusers themselves, if we may credit the reports made by the discordant parties, of the doctrines severally taught among themselves. We are confident that the differences prevailing among the Wesleyan and Whitefieldite Methodists, are not so generally known and appreciated as they ought to be for the vindication of the Church in this unhappy controversy. Much of these matters may be learnt from this concluding discourse ; admirably does Mr. M. upon this occasion cite the case of Lord Treasurer Burleigh, in regard to the disciplinarians who were for altering the Liturgy in Queen Elizabeth's time.

" He demanded," it seems " whether they desired the taking away thereof. They answered no, but only the amendment of what was offensive therein. He required them to make a better, such as they would have settled in the stead thereof. Whereupon the
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first classis formed a new one, somewhat according to the form of Geneva. The second classis disliking it, altered it in six hundred particulars. The third quarrelled at these alterations, and resolved on a new model; and the fourth classis dissented from the former."

Such, we are confident, would now be the case if the Church were to be left at the mercy of those who are only agreed and united in their present attacks upon her and her ministry. It is this that has brought upon the Bishop of Lincoln the charge of ignorance; he is said, in his book, to have misrepresented, through ignorance, the tenets of his opposers. In fact, his opposers are divided among themselves, and only hang together in vociferating the charge that has excited such alarm.

In the conclusion of this last discourse Mr. Mant defends the clergy of the Establishment also from the charges of Pelagianism and Popery, which, as he observes, have been as confidently imputed to the Anticalvinists, as that of not preaching the Gospel.

We must now take our leave of this learned and valuable work, wishing it all possible success in the way of removing those unhappy prejudices which still continue to prevail against a numerous and very respectable portion of the established clergy. How many more works on the same subject may pass through the press before the controversy be decided, we cannot presume to conjecture, but we have no hesitation in declaring that Mr. Mant's Bampton Lecture constitutes a most important and weighty addition to the mass of matter already accumulated by former writers. It is undoubtedly a work which must aid the cause so ably supported already by a Kipling, a Tomline, a Daubeny, and a Lawrence.

The work is dedicated to the late worthy and much respected Bishop of London, whose sudden death, has been most generally lamented and deplored.

ART. V. *Letters on Sicily.* By the late William Irvine, M.D. F.R.S. Ed. of the Royal College of Physicians of London, and Physician to his Majesty's Forces. 8vo. 332 pp. 1l. 1s. Mawman. 1813.

DR. Irvine, the author of these Letters, was the son of Dr. Irvine, who succeeded Dr. John Robison in the chemical chair at Glasgow. He also was well known among the greatest proficients in medicine and chemistry, as having
assisted

assisted Dr. Black, under whom he studied these sciences, in his first experiments on the latent heat of steam. See the *Life of Dr. Black* by Dr. John Robison, of Edinburgh. Dr. Irvine, the son, assisted his father in all the operations of the laboratory, and on the death of his parent pursued the usual course of studies in the university of Glasgow. In 1798 he took his Doctor's degree in physic, and was appointed surgeon to the Stirling and Fife regiment of militia, under the command of the Duke of Montrose. About this time he married a Miss Grant, now his widow, with five children. After the new arrangements took place in the Scotch Militia, Dr. Irvine thought it expedient to come to London, with a view of improving himself in his profession, by attending the hospitals. Unfortunately he was induced to embark the greatest portion of his small patrimony, in purchasing the long established situation of an apothecary at the west end of the metropolis, which at first seemed to present him with flattering prospects. This however did not correspond either with his expectations or the loftier feelings of his accomplished mind, and he was obliged to relinquish it, and thus lost to his family the sum which was vested in the undertaking. Under these circumstances, Dr. Irvine collected and examined his father's *Lectures on Chemistry*, of which in 1805 he published an octavo volume, adding some ingenious essays and speculations of his own, in illustration of the leading theory of these lectures, which was the subject of latent heat. At this time also, he became a Licentiate of the College of Physicians, and meditated a publication of a *Complete System of Chemistry*. Fortunately for himself and his family, by the interest of the Duke of Montrose, strengthened by the zealous recommendation of Dr. Baillie, he was appointed physician to the forces, whom he was ordered to join in Sicily. He accordingly proceeded to that Island in 1808. The mode which he adopted to counteract the effects of the dreadful fever, which then prevailed in Sicily, was entirely new, but attended with the happiest effects. He explained the process he pursued in a small treatise, which he published in 1810. The title was, "*Some Observations upon Diseases chiefly as they occur in Sicily* *." Towards the end of the last year, a vacancy occurred in Malta, and he had the option of proceeding thither as physician of the forces. His family had now joined him, and as the prospects of private practice at Malta were exceedingly flattering, and as it also promised a more secure and permanent residence to his family, he determined to accept the situation. He might afterwards have returned to Si-

* See *Brit. Crit.* vol. xxxviii. p. 640.

cily, with the rank of physician to the Commander in Chief, but this he declined, though not without reluctance. Unhappily, he had not long resided at Malta, before, in attending some French prisoners brought from Gibraltar, he caught the contagion, which terminated in his death. He had not completed his thirty-fifth year, but was already known and distinguished among the great improvers of the medical art.—Thus his wife, and five helpless children, were left totally unprovided for in a foreign country. Such, however, and so great was the esteem in which Dr. Irvine's services and merits were held, that a subscription being set on foot in the army by his friend Dr. Farrell, it in the compass of three days amounted to five hundred pounds; and this was proceeding with so great a zeal, that it would have arisen to a prodigious sum, but that it was unfortunately checked, and the subscriptions returned, from the erroneous impression, that it would prevent the widow from receiving an extra pension, besides the usual allowance. This mistake and disappointment occasioned the publication of these letters. They are in fact but a description of part of Sicily, though Dr. Irvine originally intended to give the whole. Yet as far as they do go, they may be securely recommended by us, as bearing evident marks of a vigorous mind, acute observation, and much scientific knowledge. We shall select one or two short specimens, and then dismiss them with the earnest wish that the benevolent intention of their being given to the public, may be effectually answered.

The following does not impress us with any very pleasing ideas of the refinement of Sicilian manners.

“ To set off the charms, or conceal the decay of their beauty, they, indeed, do not always use the wisest precautions. On feast days, it is true, they deck themselves in all the colours of the rainbow; but at other times they are disgusting, flatteringly and dirty. Both sexes absolutely crawl with vermin. I cannot assert this to be the case with the higher ranks, having hitherto had no opportunity of observing them. But I think I have pretty good evidence, that it is so with respectable shopkeepers, and all below them. Sitting in the open air, is, in this mild climate, extremely grateful; and even in town it is usual for families to enjoy that luxury before their houses. On such occasions it is quite frequent to see the party divided into couples, one of whom sits and supports on his knee the head of the other, who lies along on the ground. The sitter is busily engaged in hunting for prey amid the hairs of his friend's head, putting the little animals to death as soon as discovered, without mercy, and with visible marks of exultation. While the pediculary Nimrod thus pursues the chase, the other party commonly indulges in a short slumber, the
gentle

gentle titillation of his head lulling him to sleep. Like practised sportsmen, when the game becomes scarce, they give a jubilee to their prey, and the hunter in his turn submits his head to the hands of his companion. They have been laughed and hooted at sufficiently by the English for this filthy practice, and I am told, it is not altogether so common as formerly. It is not, however, easy to convince a body of people of the absurdity of their customs. Sudden reforms in manners are rarely wrought by human means. I apprehend, that the good people of Sicily will kill vermin in the streets in spite of all that we can say against it, till the slow progress of civilization shall have improved their feelings of decorum." P. 24.

The anecdote at page 55, is amusing enough to insert.

"I remember an old woman looking with the jealousy of poverty and age, at a young English officer, who was passing by on horseback, handsomely accoutred. "Ah!" said she, "for all his lace he goes to hell." A priest standing by reproved her presumption, by calling her a beast,—a favourite Italian phrase,—*"Che siete bestia"*—"as for the Turks," continued he, "they certainly go to hell, but nobody knows where the English go." So that in their estimation, we are not quite so badly off as formerly. Still there is a great deal of prejudice on this subject. A friend of mine riding out one day into the country, lost his way; he espied a farm house, rode up to it, and knocked at the door; a woman came out, and to his question, "Where is the road to Syracuse," replied, *"Siete Cristiano,"* "Are you a christian." He was rather vexed at this, and redemanded which was the way, whereupon with true holy wrath, she shut the door in his face. This, however, happened some years ago. It is certain it never occurred again to the same gentleman; but in his future conversations with the country people, he made it a rule invariably to begin by asking them "if they were christians;" from which they inferred very naturally, that he must undoubtedly be one himself.—It would seem, however, that the word "christian" is often used in Sicily as merely denoting a human being, or much in the same way as we employ the word "people." I remember the Sicilian woman-servant of a gentleman of my acquaintance, coming into the room one day, and taking away the key of a back door. On being asked what she wanted with it, she replied that she was going to let out the christians, meaning only two old women who had been her visitors." P. 55.

Brydone's account of Sicily is much praised, and so it deserves on the whole, but he was inconsiderate, and certainly not always faithful. We introduce the remarks which succeeded, as a caution to travellers not to abuse the confidence reposed in them, or at least to be well convinced that the disclosure of what has been communicated in friendly and familiar

har intercourse, may not be injurious in its consequences, to the original narrator.

“ Signore Ricupero, the nephew of that Abbate Ricupero, who is mentioned by Brydone, resides at present in Catania. The Abbate has been long dead,—very little benefited by the stories that lively traveller unhandfomely published, concerning him, and which nearly occasioned his falling under ecclesiastical censure. A man may, on some points, be a sceptic in private; but does not expect every doubt he may casually throw out, to be trumpeted forth, without regard to its fitness for the public ear. The Abbé, you may recollect, had observed, that in sinking a well, I believe, where it was necessary to cut through a number of strata of lava, many of them were found thickly covered with earth. But before one stratum is so decomposed as to furnish earth in such abundance, a very long exposure to the air is believed necessary. Whence the Abbé inferred, and, granting his premises, justly, that the world must be older than it is represented by the Mosaic account. Such speculations, perhaps, do not become a clergyman,—and, I think, besides, it can be shown, that they are erroneous; but all this does not justify Brydone for his indiscretion, to call it by the gentlest term, in publishing the Abbé's remarks with his name. Brydone's work was speedily translated, and coming into the hands of the Pope, he considered it his duty to recommend some inquiry on the subject to the Bishop of Catania; who, having a very good benefice, could, consequently, hardly fail to be a very zealous catholic. It was with difficulty, I understand, that Ricupero escaped atoning for his heresy. The Sicilians complain, in other instances, of Brydone's having disclosed the private affairs of those to whose hospitality he was indebted for his opportunities of learning the state of the island. But as it is not my intention to perform the part of critic to his work, I shall dismiss it with a few words from an Italian author of celebrity, who has delivered his opinion of its accuracy, by suggesting the following as a proper title for it: “ The Romance of Sicily and Malta, a combination of liveliness, ingenuity, and fiction.” ” P. 91.

The most valuable and curious part of this volume is unquestionably that which relates to Catania and Mount *Ætna*. These had been revised by Dr. Irvine with much care and attention. The last letter is more particularly important; and from its internal evidence, appears also to have been composed with much deliberation. We shall introduce part of this, because it may be important to such of our countrymen as may from duty or curiosity hereafter visit Sicily.

“ Sicily is a very mountainous country: it is penetrated in several directions by ridges of primitive hills that are apparently a
S continuation

continuation of the Appenines. Between these hills, which are of considerable height, are to be found numerous water-courses, that are dry in summer, and in winter are occasionally filled by torrents. They are called, in the language of the country, Fiumari: their dimensions are various, and they are generally used as roads, frequently forming the only method of communication between different parts of the island. Many of these are extremely unhealthy in the latter part of summer and in autumn. They are said by the natives, in that case, to have a "malaria," or bad air. But it is remarkable that, though some places have the "malaria" every year, there are many where it exists in some years, and is altogether unknown in others. Thus, at Lentini, which is situated near a great marshy plain, there is a malaria every year, whereas in various villages on the coast the malaria is only occasional, or is at least only occasionally considerable. The reason of this I apprehend to lie in the different degrees of the moisture of the soil in these places in different seasons. In order to produce those effluvia, so destructive to the human body, a certain combination of heat, moisture, and of decaying organised matter, is probably requisite, as it is known to be in all cases of purrefaction. It may not be easy exactly to point out what this combination is: but we can readily understand how too much or too little heat may prevent the chemical action of these matters on each other; how a profusion of moisture may prevent the operation of the heat, or the total absence of water leave nothing capable of being acted upon. As for animal or vegetable matter, I imagine there is always enough of that present in every soil where the other circumstances are adapted for the production of miasmata. At Lentini the country is very marshy, and a considerable lake is in the neighbourhood. In hot weather the ground is partly freed from its water, but it is never so dry as to prevent the formation of miasmata. In a number of the fiumares, on the other hand, the moisture is more irregular, and may be apt to vary so much as in some years to be too little, and in others too great. In many of the fiumares which are apparently dry in summer, by going up towards their origin, one meets a streamlet of water, which gradually sinks in the gravel as it descends, and at last vanishes. But though it thus goes out of sight, it must pursue a subterraneous course for some distance at least, and sink through the soil. That it does so in some cases is evident, for at the bottom of the large fiumare which bounds Messina on the northern side, if the gravel be removed for the depth of a foot or two close to the sea-shore, the hole will in a short space of time be filled with fresh water. I have often observed that such fiumares, as have amongst the natives the reputation of being subject to a "malaria," have streams of water running all the year in their superior parts. Messina, which is extremely healthy, has not a fiumare of any consequence running through it.

“ Nevertheless,

" Nevertheless, it must be allowed that this statement is not without objections. Some places on very high ground are sickly. Ibello, or Gesso, which is situated eight miles from Messina, upon some secondary mountains lying on the side of the primitive ridge which runs northward to the strait of the Faro, has been always found an unhealthy quarter for our troops. It stands very high, but there is higher ground at some miles distance. Even close to the town a gypsum hill overlooks it. Water, however, is very scarce in it, and there is nothing like a marsh in it. I must at the same time remark, that sickness seldom or never occurs at Ibello, unless after rains falling while the ground is yet hot, that is, during the heat of summer, or early in autumn, when all circumstances combine for the production of miasmata. This is even the opinion of the Sicilians themselves. I remember a muleteer passing over the hills near Ibello, in the middle of August, during a heavy rain, who remarked, that these rains falling on the heated ground would cause a great stink (*puzza*), and that many would be poisoned.

" The winds of Sicily do not greatly affect its healthiness. The north wind is cold, the west wind is rainy, and the south-east is the celebrated Sirocco; whose qualities, however, have been greatly exaggerated. It seems to derive its peculiarities from its superior heat and dampness; nevertheless, I have not been able to observe any influence exerted by it upon diseases*.

" The

" * Among the additions which the Author had prepared for a Second Edition of his Treatise on the Diseases of Sicily, the following observations were marked, as intended to be inserted immediately after the above paragraph."

" " During the blowing of a Sirocco wind, the Thermometer uniformly rises three or four degrees, and the Hygrometer marks a very great increase of the humidity of the atmosphere, which daily augments while the wind continues. The Barometer at the same time sinks progressively, and every substance feels damp to the touch—oil paint, it may easily be believed, refuses to adhere to a moistened surface; and it is asserted by housewives that meat cannot be salted, the reason of which it is harder to explain. Old rheumatic pains are more severely felt during a Sirocco, which thus agrees in character with its kindred East wind in England. I do not know if it will be accepted as any solution of the cause of this to observe, that the health of our skin, and the right action of the subjacent parts, may not improbably be supposed to be connected, by sympathy or otherwise, with the perfect state of the cutaneous transpiration; but the moisture of the air must unavoidably, upon known chemical principles, impede the formation of vapour upon the surface of the body. When the balance of health is pretty fairly equal among the different parts of the system, the

" The chief peculiarity of this climate arises from its heat. It may be easily conceived that two months (July and August) cannot pass, with the thermometer on an average at 86 in the day, and but a few degrees lower in the night, without producing important effects on the human constitution. It appears to me, however, that to those who can and are disposed to take the proper precautions for avoiding the warmth of the mid-day in summer, the chillness and damps of winter, and the frequent and enormous vicissitudes of the temperature, Sicily will prove a healthy residence. To avoid the heats, it is only necessary to keep within doors; but to avoid the cold and vicissitudes, well-finished houses, and the occasional aid of stoves, are requisite.

" The unhealthy season in Sicily occurs during summer and autumn. By far the greatest number of deaths happen in these periods. The other seasons of the year are comparatively free from disease. It was probably a prejudice imbibed from the physicians of the south of Europe which originally gave rise to the idea that the summer was the most sickly season in England also. The reverse has now been ascertained to be the case. The frosts and damps of our island do indeed give rise to an infinite number of inflammatory disorders: the aged and feeble generally fall victims to the severity of winter, and many consumptive patients perish during the cold weather. From these causes the number of deaths is more considerable in winter than in summer: yet it is probable that, even in Britain, among young and strong people, a greater proportion of dangerous diseases originate during the warm than the cold season." P. 242.

A very long and honourable list of subscribers is prefixed to the volume, and we willingly believe that the circulation of the work will be sufficiently extensive to answer the very meritorious purpose for which it was intended.

only effect of this may be to excite a general feeling of uneasiness, such as is complained of by so many. But a tender part may be affected more sensibly, and the fluids, refused their usual passage, be forced painfully to distend the yet yielding and flaccid vessels of an organ imperfectly restored to health." "

ART. VI. *Clavis Calendaria; or a compendious Analysis of the Calendar: illustrated with Ecclesiastical, Historical, and Classical Anecdotes.* By John Brady. 2 Vols. 8vo. Second Edition, enlarged, and embellished with Prints. 1l. 5s. Longman and Co. 1812.

IT should appear that an explanation of our Ecclesiastical Calendar was much wanted, since Mr. Brady's book, in spite of its barbarous title *, has been so eagerly received by the public. An edition has been exhausted before we could find time to pay attention to the book. Yet an account of the Romish saints retained in our Calendar, which forms a principal object of this book, was already to be found in "Nichols on the Common Prayer." But Nichols's book is a folio. Mr. Brady's is of a convenient size and popular form; and he has besides been particularly favoured by the naval and mercantile interest, as appears by the list of his subscribers.

We would not be understood to intimate, that this book is undeserving of the patronage it has met with. It contains a great variety of entertaining matter, clearly arranged; and of information satisfactory and useful to many readers. This is no inconsiderable praise, and it is probable that still more editions will be demanded, to diffuse that amusement and information to a further extent,

The second edition is augmented rather by short additions, introduced in a great number of places, than by any important accession of matter; and the plates mentioned in the title are merely the seven figures of the Saxon idols, from which the days our week are named, exactly copied from Verstegan; exactly as to design, but with more neatness of execution.

The book is thus divided. The author first treats of **TIME**, and the various mechanical modes by which it has been measured, Dials, Clepsydræ, Hour-glasses, Clocks, and Watches; with some information concerning the invention and improvement of each. He then comes to **KALENDAR** or **CALENDAR**, but confines himself to that of the Romans, with its various improvements, as forming the true basis of

* *Calendarius*, adj. "of or belonging to a Calendar," though acknowledged by some of our common dictionaries, is absolutely unauthorized by any tolerable writer, even of modern Latinity.

our own. He then proceeds to *Almanac*, or the Calendar adapted to a particular year, under which he gives a curious account, from Dr. Plot, of the Staffordshire *Clog*, or wooden rural Almanac, the wood-cut of which now forms the frontispiece to the work. Some of these Clogs, we may observe, are now preserved in the British Museum. We next come to the common divisions of time into years, months, weeks, days, &c. and here are introduced all the accounts of the Saxon months and days, from *Verflegan*, in which are inserted the small plates already mentioned.

All this may be considered as the introductory part of the work. The remainder consists of a regular account of each month from January to December, noticing every day that is celebrated on any account, ecclesiastical or political, taking those which are moveable on the days which they happened to occupy in 1812, when the book was published. Such days are properly marked (1812) to point out that they fell so in that particular year. But we observe that this proper notice has been omitted at *Plough Monday*, Jan. 13, which was this year January 11th. The method here described is plain and natural, making the body of the book a regular commentary on the Calendar, and in this respect it could not be mended.

When Mr. Brady explains the meaning of Bissextile, as derived from the repetition of the 6th day before the calends of March, or the 24th of February, in the leap years, he very properly notices the disputes which arose about keeping the festival of St. Matthias in those years. The question was, whether the feast of that saint should be celebrated in those years on the 24th or 25th of the month. The 24th of February, in the leap year, being considered as the intrusive or additional day, the 25th became then the sixth before the calends of March, which was the original place of the festival. It was accordingly settled for the 25th in the Romish Calendars; though the contrary regulation has since taken place in our own. This dispute was once thought so material, that we have now before us a small tract, of 44 pages, 12mo. with this title:

"The true time of keeping St. Matthias's Day in Leap Years, shewn in a familiar Conference between a Charcolman and a Dissenter. Wherein is inserted Dr. Wallis's Letter to Bp. Fell, written on that Subject A. D. 1684. Never printed before.

"Bissextum, Sextæ Martis sequens Calendæ,
Posteriore die celebrantur Festa Matthiæ,

"Oxford

"Oxford: Printed by L. L. 1711. And are to be sold by Joseph Downing, &c. London."

As it may appear somewhat extraordinary what Dr. Wallis and Bishop Fell could have to do with this matter; we will extract an account of it from the pamphlet, which is probably scarce.

"Dr. John Fell, Dean of Christ Church, and Bp. of Oxford, did usually concern himself to have an Almanack, yearly printed at the Theater Printing-House, in a large sheet of paper, adorned with elegant sculptures.

"In that for the year 1684, being Leap-year, the feast of St. Matthias should have been plac'd (as it had ever been in all Leap-years) at February 25th, being the sixth Calends of March, that is, the 6th day backward (inclusive) from March 1st, (or the Calends of March), but in other years (which are not Leap-years) on February 24th, which in those years is 6 Cal. Mart.

"But Dr. Fell (or those who were to take care of the Almanack) not heeding the difference of Leap-years from others, had in that Almanack suffered St. Matthias Day to be set at Feb. 24th, as in other years, not designedly, but by meer inadvertency; nor was it so printed in any other Almanack for that year, or for any other Leap-year, before that time.

"But it so happened, that Dr. William Sancroft, then Archbp. of Canterbury (I know not upon what suggestions) finding in the Common Prayer Book St. Matthias at Feb. 24 6 Kl. Mart, thought it to be a mistake of the Almanack-makers; and not well considering, that 6 Kal. Mart. was (in the Leap-year) on Feb. 25th, (tho' in other years at Feb. 24th) did hastily give out an order for keeping that festival (that year) on Feb. 24th, which had never been so before, either before or since the establishment of the present Book of Common Prayer.

"Bp. Fell, who had not designedly done it, but by inadvertency, desired me [Dr. Wallis] to draw up the following discourse, (the substance of which I had discoursed with him) for the satisfaction of the Archbishop, which I did accordingly, but thought it more decent to address it to the Bp. (as occasioned by his Almanack) than to the ArchBp. as occasioned by his order.

"The ArchBp. by this (and discourse with others to the same purpose) seem'd well satisfy'd that it was his mistake; and if he had continued ArchBp. till another Leap-year, and in good circumstances, I presume he would have reversed his former order, and directed the Almanacks to be printed as formerly.

"But it so happened that before the year 1688, he was in ill circumstances with king James II, and that upon the Revolution of publick affairs, before another Leap-year in 1692, Arch Bp. Sancroft was put out, and ArchBp. John Tillotson succeeded, who was aware of the mistake, but thought it more civil

to pass it over in silence, than seem to seek an occasion of thwarting his predecessor yet living, and so it passed *sub silentio*, expecting there would soon after be a review of the Common Prayer Book, and then this, with some other things, would be rectified.

"When (upon the death of Dr. John Tillotson) Dr. Thomas Tenison succeeded as ArchBp. the case was the same; he was satisfied of the mistake, and said if it were now to do he would not do it; but it being so inconsiderable a matter, on what day it be kept, he thought best (as his next predecessor had done) to let it pass *sub silentio*, without giving any order about it, and it hath so continued for the years 1688, 1692, 1696, and 1700."

This pamphlet, however, was known to Mr. Wheatley author of the "Illustration of the Common Prayer," who ventures to say, that he conceives the assertion in the above passage, that Bp. Sancroft was convinced of his mistake, to be "only a mere presumption of Dr. Wallis." He concludes therefore, as Mr. Brady does, that, by omitting the Rubric for the change of the day in leap-years, and noticing only the 24th as the feast of St. Matthias, the last revisers of the Liturgy did certainly mean to fix the celebration of it to that day in leap-years as well as others; notwithstanding the variations of practice, and the disputes that have since arisen*. This is considered as confirmed by their appointing lessons for the 29th of February†, by which they seem tacitly to acknowledge that as the additional day, not the 24th, as formerly reckoned, which certainly created great confusion. Mr. Brady's account of the matter is this.

"Upon the restoration of Charles the Second, the revisers of the Liturgy, in solemn council, once more altered the regulation of St. Matthias's Festival, by causing the 29th day of February, in the ecclesiastical computation, to be regarded as the supplementary day, and not the one between the 23d and 24th of that month; thereby making the Church regulation conform to the

* Dr. Nichols "on the Common Prayer" takes the same side as Dr. Wallis. A book called "Time's Telescope," by Duncan Campbell, in 1734, says, "St. Matthias Feb. 24; in Leap-years 25;" and an Almanac for 1736 (a Leap-year) by John Wing, so places it.

† It may be observed further, that the Calendar, as it now stands in the Book of Common Prayer, with Feb. 24 alone noticed as St. Matthias, is positively confirmed by the Act of 24 Geo. II. cap. 23, for correcting the style, and is subjoined as a schedule to it. See Gibson's Codex, vol. ii. p. 1255.

civil mode of reckoning; which had adopted the 29th as the intercalary day. From that period to the present time, St. Matthias has been commemorated by the Reformed Church * on the 24th day of February, except in some few instances, arising from misconception." Vol. i. p. 25..

The only fault of the above account is, that it takes no sufficient notice of the strong differences of opinion, which had subsisted upon it, even in the minds of very eminent men, as Dr. Wallis, a first-rate mathematician, and others, of which our extract from Wallis's tract will give an idea. The chief objection to the present regulation seems to be, that it renders the name Bissextile improper, since the sixth of the Calends of March is no longer doubled, but the *Prid. Cal. Mart.*, or the day immediately preceding the Calends. But, as it is a very common case for names to outlive their original intention, it can be but of little consequence that Bissextile should become one of the number. There is a slight error in the conclusion of the paragraph on this subject, which occurs in both editions of Mr. Brady's book. It stands thus, with some allusion perhaps to the disputes abovementioned.

"But many eminent critics contend, that it is still erroneous, because, as we adopted the Roman Calendar, and the Roman term for that embolymeian day, we ought either to intercalate such additional day in the Leap-year, in the manner the Romans did, that is, by reckoning the calends of March [it should be 'the sixth of the calends of March'] twice, or else explode that term, and apply another to the additional or 29th day, expressive of its present situation in our Calendar." P. 26.

In page 39, after giving an account of the absurd alterations introduced for a time into the French Calendar, Mr. Brady gives a ludicrous translation of their new names for the months, observing very justly, that he considers this as "a critique more suitable to the insignificance of the subject, than argument or grave discussion." As the whole of what Burke very emphatically called the "Gipsy jargon" of the French is now in a fair way to be forgotten, we shall give a brief table of the whole, adding the months to which they most nearly correspond.

"Autumn.	October.	Vendemiaire,	wheezy,	drippy.
	November.	Brumaire,	sneezy,	or hippy.
	December.	Frimaire,	freczy,	nippy.

* Of England. Rev.

Winter.

Winter.	{	January.	Nivose,	sippy,	snowy.
	{	February.	Pluviose,	drippy, or	flowy.
	{	March.	Ventose,	nippy,	blowy.
Spring.	{	April.	Geminal,	showery.	
	{	May.	Floreai,	flowery.	
	{	June,	Prairial,	bowery.	
Summer.	{	July,	Messidor,	hoppy,	croppy.
	{	August,	Thermidor,	croppy, or	moppy.
	{	September,	Fructidor,	poppy,	poppy."

We have added a second reading of some of the English months, which we picked up elsewhere, as in some instances more ludicrous. Thus *bippy* seems best to characterize an Englishman's November. *Moppy*, we suppose, alludes to a common effect of heat, jocularly called *mopping*. *Pappy*, in both versions, alludes probably to the *popping* or shooting in September. May the time come when some of the ordinances of the present tyrant of France may be remembered only for ridicule or contempt!

Of September Mr. B. says,

"The word is composed of *septem*, seven, and a contraction of *imber*, a shower of rain, this month having been considered as the commencement of the showery or rainy season." P. 86.

Now it is very true that this derivation is supported by the great names of *Priscian* and *Isidorus*; but the ancients were in general very bad etymologists, and the objection of an acute modern, Gerard John Vossius, seems to be unanswerable; that, if this were true, it would be *Septimber*, *Novimber*, &c. Vossius therefore regards the *-ber*, in these months, as a mere termination, like *-lis* in *Aprilis*, *Quintilis*, *Sextilis* *.

It must be allowed, that Mr. Brady has been very ingeniously successful in varying the matter of his book, by introducing whatever appeared curious or amusing, though sometimes with but little real connection. Thus, under November, in the introductory account of the months, when he mentions the old custom of laying in salt meats for the winter at that time, he introduces an entertaining account of the luxury of those ages, with some sarcastic reflections upon it; and similarly in many other places he has introduced what might very well have been omitted, but that it promised to be entertaining. To this may be in part ascribed the popularity of his work, nor can we say that the

* See his *Etymologicon Lingux Latinæ*, under *September*.

plan was injudicious. When he says, that November obtained the name of *Blotmohath**, "to denote that it was usual at this season to slaughter oxen, sheep, hogs, &c. for the service of the ensuing winter," he should have added, that *Blotan*, in Saxon, meant to sacrifice or slaughter, otherwise the propriety of the name does not appear.

When the author (p. 142,) speaks of the "ancient and benevolent custom of wishing a happy new year," or its modern substitute "the compliments of the season," being so generally "exploded that a person must be blessed with the favours of fortune, or well known as a man of talent, to venture his consequence by now offering so familiar an address," we cannot but think that he is much too scrupulous; or has lived with more refined innovators than we have happened to encounter. "New years' gifts" are indeed a good deal disused; but to make amends, Christmas-boxes flourish, and will do so while so many persons are interested to support them. Apropos to New years' gifts, the author introduces an anecdote, not unknown, but highly honourable to the character of Sir Thomas More. We will quote the whole, more particularly because it enables us to point out two of the additions in the present edition, and to introduce a well-deserved tribute of applause to our beloved, though now afflicted, Sovereign.

"When Mrs. Croaker had obtained a decree in chancery against Lord Arundel, she availed herself of the *first new-year's day* after her success, to present to Sir Thomas, then the Lord Chancellor, a PAIR OF GLOVES, containing forty pounds in angels, as a token of her gratitude; the gloves he received with satisfaction; these could not perhaps, as the offering of the heart, be refused, but the gold he peremptorily though politely returned: 'It would be against good manners to forsake a gentlewoman's new-year's gift,' said that eminent man, 'and I accept the gloves; their *lining* you will be pleased otherwise to bestow.' Of presents of gloves many other instances might be adduced, some with *linings*, as Sir Thomas termed his proffered compliment, some without; and probably we may from thence account for the term *glove-money*, to be found in old records, as well as the expression still in use of *giving a pair of gloves*†. [This article does not appear to have been introduced into Eng-

* Lye gives this on the authority of Saxon Menology. *Rev.*

† This we do not know. *Stealing a pair of gloves*, from a lady, is a gallant and pleasing frolic; but how *gloves* came to be the established fee does not clearly appear. *Rev.*

land until near the close of the 10th century, when, by a law of Ethelred the 2d, *five pair of gloves* formed an important part of a duty imposed upon some German merchants; and it was *for* many subsequent centuries *before* they were used by any but the most opulent in the kingdom; they were consequently, originally, a present of considerable value*.]

“Of the venality of judges, in the earlier periods, our history unfortunately affords many examples. In the year 1290, Sir Ralph Hengham, the Lord Chief Justice of the King's Bench; Sir John Lovet, Chief Justice of the lower bench; Sir Thomas Weyland, and Sir William Bampton, with the whole of their clerks, were sent prisoners to the Tower, and afterwards fined, *for bribery and injustice*; after which the King commanded that all judges should swear, that they would not take any pension, fee, or gift of any man, except *a breakfast, or some such small kindness*.”

[“It is proper, however, to remark, that the judges, in former times, were very differently circumstanced to what they are at the present day; their offices were temporary, dependent upon the will of the King or his ministers, and always became vacated at the demise of the Crown; and yet, under all these disadvantages, they frequently displayed an integrity, and a magnanimity of conduct, which cannot but attract our respectful admiration, particularly when contrasted with the culpability of others. Our present most gracious Sovereign, conscious of the high importance of the judicial character, nobly resigned a prerogative tenaciously retained by his predecessors, and, by the *first* act of his reign, rendered the Judges independent of the Crown; continuing them in their offices for life, unless removed by an impeachment for improper conduct; and securing to them the enjoyment of their full salaries: a wise and considerate attention to the welfare and protection of his people, which demands from them a return of the most devoted loyalty, and which will transmit his name, in grateful remembrance, to the latest posterity, as one of the best and most patriotic Monarchs who have swayed the British sceptre.”] Vol. I. p. 148.

The passages here inclosed within brackets are new in the second edition, and the whole citation will clearly show the mode of illustration employed by this author. Trifling blemishes of language, of which one or two occur in this extract, occasionally appear, but they seem the effect rather of inattention than want of knowledge. We should remark, that the doubt expressed at page 191, concerning the

* Gloves, ornamented with gold lace, are still presented to the Judges at some assize-towns. Oxford, we believe, is one, *Rev.*

body of Charles I. is now completely removed by the late discovery of it at Windsor; the particulars of which, with Sir H. Halford's testimony respecting them, must be in the memory of every reader*.

We do not recollect whence the following anecdote comes, which is given under *Asb-Wednesday*, but it is a very laughable one, and worth preserving.

"Among the antient customs of this country, which have sunk into disuse, was a singularly absurd one, continued even to so late a period as the reign of George the First. During the Lenten season, an officer denominated *the King's Cock-Crower*, crowed the hour each night, within the precincts of the palace, instead of proclaiming it, in the ordinary manner of watchmen. On the first *Asb-Wednesday* after the accession of the House of Hanover, as the Prince of WALES, afterwards GEORGE the Second, sat down to supper, this officer abruptly entered the apartment, and according to accustomed usage, proclaimed, in a sound resembling the shrill pipe of a cock, that it was 'past ten o'clock.' Taken by surprise, and but imperfectly acquainted with the English language, the astonished Prince naturally mistook the treimulation of the assumed crow as some mockery intended to insult him, and instantly rose to resent the affront; nor was it without difficulty that the interpreter explained the nature of the custom, and satisfied him that a compliment was designed, according to the court etiquette of the time. From that period we find no further account of the exertion of the imitative powers of this important officer; but the court has been left to the voice of reason and conscience to remind them of their errors, and not to that of the cock, whose clarión called back PETER to repentance, which this fantastical and silly ceremony was meant to typify." P. 221.

Under Feb. 16 (in both editions) we have Pope *Telephobnis*. A very moderate knowledge of Greek would have sufficed to point out that the name must be, as in fact it should be, *Telephorus*. The account of *Mothering-Sunday* is new to us, and the author has not told whence it is taken. A want of references to authorities is indeed one of the faults of the book.

In page 290, vol. i. and vol. ii. p. 263, Mr. B. mentions Killigrew as the official Jester of Charles the Second, and

* The particulars of this interesting fact will be found in the *Gentleman's Magazine*, vol. lxxxiii. part i. page 456, &c. that is, in the Magazine for May last. Or in Sir H. Halford's separate publication.

"the last on record." This is a very gross error. Thomas Killigrew, who is probably meant, was much favoured by that King, on account of his wit and humour, but his place was that of Groom of the Bed-chamber, and no other; nor can the practice of keeping a court fool or jester be traced to any period nearly so late. In page 335 MUMERTUS for MAMERTUS is an evident error. Of the following anecdote we should like to know the foundation.

"To Charles's [the Second] partiality for his *graceful and accomplished cousin* FRANCES STUART, we owe the elegant representation of BRITANNIA on our copper coin; he admired, and even almost idolized, this celebrated beauty, but could not seduce her, as he was base enough to essay, though he assailed her with compliments which he considered were likely to succeed; and it was from one of the medals struck to perpetuate his admiration of her delicate symmetry, that BRITANNIA was stamped in the form she still bears on our halfpence and farthings." Vol. ii. p. 26.

On the etymology of Yule, for Christmas, there is some good matter collected; but the childish derivation which the author ascribes, we believe very unjustly, to the common, *aky*, at the end of the passage (p. 344) is too ridiculous for insertion.

We shall here close our account of a book, certainly very entertaining, and the result of no small research; but which might easily have been made more valuable by greater accuracy, and more satisfactory reference to authorities. As it is, however, it has sold, and will sell, nor can we have a wish to diminish its favour with the public, but rather to lead to its improvement.

ART. VII. *A Treatise explanatory of the Principles constituting the Practice and Theory of the Violoncello; and of a systematic Method of Fingering, fully exemplified in every Compass of the Instrument; with a Description of the Harmonies throughout its whole Extent; illustrated by delineated Figures and Experiments, ascertaining the Nature of the Harmonic System; and containing also, a short Account of the Rise, Progress, and general Principles of Music, as far as the Work necessarily requires such Illustration. By John Macdonald, Esq. F. R. S. & F. A. S. late Lieut. Col. and Engineer; and*

and Author of several Works. London: Printed for the Author, and sold by Monzani and Co. &c. Folio. Price (including a recent Appendix) 11. 1s.

THIS Treatise is appropriately dedicated to the Prince Regent, who is a skillful performer on this instrument, and whose attention was attracted by the science of Music, at a very early period. From the following paragraph it would appear, that much importance is attached by the author to the science:—

“ Its leading influence over the human mind, and its effects in gradually promoting general civilization, have been duly appreciated by your Royal Highness: and you are known to have paid particular attention to National airs, songs, and martial music, from a sense of the enthusiastic and patriotic ardour which they are calculated to inspire. During a long residence in India, I have observed this effect; and when I visited France, with a view of unfolding the state of tactics, and discipline of that country, I marked the powerful application of Music to warlike purposes.”

The Author, in his Preface also, seems anxious that his readers should not consider him as engaged on a trivial or unimportant subject: and therefore he recalls to memory the high, if not exaggerated notions, of the ancient philosophers, upon the subject of Music. There is reason, he says, to conclude that Music arrived at no inconsiderable degree of refinement among the Greeks, but it is only in later periods that it has been perfected as an art, and has attained the dignity of an established science.

“ During the dark and middle ages,” he continues, “ the practice of Music was principally confined to the Church; and was as imperfect, as that era was rude and unpolished. In the present age, Composition, under the guidance of abstract science, has arrived at a state, deemed by many, a *maximum*; but from the multiplicity of refinements (many of them equally capricious and fastidious,) which have been introduced, it is much to be feared, that truth and nature are too frequently lost sight of; and when such a case becomes applicable to a science founded on feeling and cultivated taste, its degeneracy is at no great distance. We sincerely deprecate this evil, and trust that the great Composers of the day, will look to what Music was when Handel and Corelli corrected the exuberance of fancy, and confined it within those legitimate limits, beyond which, imperfection must commence. The cause to which this noble science owes its most attractive and powerful charms, lies deep in nature herself; and while this impression continues to prevail in the mind of the Composer,

poser, his harmony will retain its empire over the mind, because the sources from which he derives it, will be permanent and pure. —Of all the gratifications of human life, that yielded by Music, is probably, that alone which is without alloy. Sense is indulged with the approbation of reason; and though the delight may be fugitive, it may be perpetually renewed without any dereliction of innocence, provided it be not made the business, instead of the recreation of life, from which neither splendour nor obscurity can remove vexations wisely incident to a state of probation, thus tempered by the fascinations of a soothing science. There is sacred, as well as profane authority, in abundance, for believing that the practice of Music was made subservient to the general cause of virtue, and of public morals. Harmony was always made a symbol of the order and symmetry prevalent throughout the whole compass of material and intelligent nature; and its value in influencing political conduct, and general motives, was duly appreciated by the wisdom of antiquity. If what is stated, thus briefly, be fact, let no one who has not intimately weighed this momentous and important subject, yield so far to unworthy prejudices and misconceptions, as to disapprove of any attempt to elucidate or improve, what may be calculated, however indirectly, to meliorate the condition of society. Whoever has not taken a philosophical view of the general subject, has yet to consider it in its primary aspect."

This is at least well said. The work opens with a short account of the recorded origin of Music, and of its state among the ancients.

"The octave similar to our division in these times, was divided into two parts, or tetrachords. The ancients placed the semitone as the second note of each tetrachord; whereas the moderns place it last in each. When we treat of the *Harmonics of Strings*, it will appear, that all the *diatonic notes* of the fourth, or last practicable octave of a string, are *distinct Harmonics*; that the interval between the first and second, and between the second and sharp third, constitutes a full tone; and that the semitone lies between the third and fourth: this being the natural interval of musical notes, and that by which even an uncultivated voice is known to rise in the scale, it follows, that the modern octave is *more naturally* divided than the ancient; and that this beautiful series of Harmonic notes of the fourth octave, cannot be deemed the effect of blind chance, and must be resolved into some correspondence with harmony beyond the limits of human conception."

This part of the work, after giving an account of the genera and modes of the ancients; of *Melopœia*, or *melody*; of the minor mode, meant, also, by this term; of *Mistia*, or

Modulation; of the *ductus revertens*, and *ductus rectus*, or *descending*, and *ascending passages*; and of the principle of their enharmonic, chromatic, and diatonic scales, concludes thus:—

“ It is highly probable that modern composition which so frequently steps out of nature, into mere frivolous movement, captivating only to the eye, will, ere long, undergo an advantageous change; and lose the reproach of scientific nonsense, applicable to a large portion of modern Music. We are falling fast, in these respects, into a vitiated taste of admiring only, what we deem difficult, while we forget the legitimate ends of Music, viz. its charming effects in exciting the finest emotions of the mind, on subjects involving the best interests of virtue, and human happiness.”

The second article contains an account of the state of Music in the middle ages, with a short sketch of the general principles which regulate it in modern times, and some notices of instruments.—We shall quote a paragraph here and there, to show the nature of this chapter.

“ In all ages, Music seems, very properly, to have formed no unimportant part of religious worship. About 350 years after Christ, St. Ambrose introduced the *chanting of the Psalms* into the Western Church. These Chaunts were composed in from four to eight parts. Instrumental Music was soon afterwards added. In the year 757, Constantine sent an organ, as a present, to Pepin, King of France. In the dark ages, literature and refined studies were confined, chiefly, to the Court of the Roman Pontiffs; hence, in Music, Italy has been to Europe, what Greece was formerly to Rome. The invention of *Counterpoint* is given to Guido Aretinus, about the year 1024. It is called *contrapunctum*, because notation in Music was first marked by dots. In this country, John de Muris, or rather his Master, Magister Franco, invented the *Time Table*. The principal instruments were the Harp and Viol, which latter was furnished with frets. It had six strings; these were reduced to four; and this instrument evidently gave rise to the modern *Violoncello*, called originally *Violone*. The double Bass of our time, resembles, on an increased scale, the *Rebec* of three strings, which preceded the Violin. In the legendary life of St. Christopher, as early as the year 1200, the *Fiddle* is mentioned. On account of its imperfect construction, its tones did not establish any favourable character of it, till a more perfect form rendered it a concert-instrument early in the 16th century.”

The author states generally the *elements and principles of Music*, and gives a short account of the opposite systems of

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Rameau

Rameau and Tartini; with the diversions of strings affording the notes of the octaves of modern Instruments. In a note, we have the testimony of an Italian author, that James I. of Scotland, invented *a new kind of music, plaintive and melancholy, different from all others.*

"James introduced Organs and Choir-music into abbeys and cathedrals in Scotland. It is highly probable, that the beautiful and loyal national air of 'God save the King,' was composed by James. It was published in a book of Anthems at Aberdeen, in the year 1682. It is decidedly, in style and pathos, very similar to the affecting melodies of Scotland."

We cannot agree in the probability of it. The following note states some curious facts:—

"The connection between any note and its octave, is sufficiently evident from their perfect coalescence, when well sounded, or tuned. Another very striking circumstance indicates this surprising and pleasing analogy. If a person possessing a good voice, but not habituated to Music, intends to change from some pitch taken too much either above, or below his voice, he will, *naturally*, take the *octave*, either higher or lower than he originally attempted. To take his pitch at any intermediate note, will demand a considerable effort, or degree of attention. In joining in singing any tune, the octave above or below is frequently taken; and the person so taking it, thinks he is singing in unison. There is also a singular analogy between male and female voices, which farther shows the natural affinity of the octave to its fundamental. If a man is singing, and a woman present joins in the song, she will quite naturally sing an *octave higher* than the man. In common Church Music, this effect is readily observable."

The reader will get further information in the chapter itself. The fourth Section is entitled, "A delineation and explanation of the whole of the Finger-board of the Violoncello; and of the Harmonic System of the Instrument, including the Diatonic and Chromatic scales, to the extremity of the fourth octave of each string: and the numerical divisions corresponding to the positions of the tones and semitones within the compass of the relative octaves of the general scale." This Chapter is illustrated by a distinct figure of a Finger-board with its four strings, told off into four octaves in their proper proportions. As far as the Finger-board extends, (which is generally to the 6th of the 3d octave,) the places of the semitones are marked. The 2d note commences the 4th octave. All the Harmonics under this note, are marked where they occur, the aliquot part of the open string where they are found, being notified by figures, specifying

Specifying their distance from the bridge, and neck. The 4th octave consists entirely of Harmonics of a diatonic description. To have marked their relative positions downwards, would have confused the Figure too much. The reader, however, will understand, that each of them may be found all along the string, in situations corresponding to their relative distance from the bridge. The 1st, 2d, and 3d of the fourth octave, are true notes. The 4th is somewhat too sharp. The 5th is perfect. The 6th is a little too flat. The 7th minor is by much too flat for the present *temperament*. The 7th major and octave are just. The 7th minor of the 3d octave is also too flat. When we consider that this octave is in no respect artificial, we may be led to imagine, that the present system of artificial mean tones, may be out of nature, though pleasing, because rendered familiar by custom. This Chapter contains a detailed account of all the notes of the Instrument, stating where the same note may be found on the different strings, either by pressure on the board, or harmonically; it being understood that an harmonic sound is produced by *touching the string gently* without pressure, while the action of the bow produces a vibration of the string. It appears, that some notes may be procured either by stopping, or harmonically, in thirteen different situations. This minute description of the positions of the notes, and of the various situations of the same note, is calculated to give the reader a thorough knowledge of every compass of the Instrument. While a string is vibrating, generally, each of its third parts, and each of its fifth parts, is also vibrating, giving, *at the same time*, the fundamental note, its twelfth and seventeenth. By sounding the 3d string slowly, as the sound dies away, the 12th major and 17th are distinctly heard. A figure is projected, showing this musical phenomenon of *vibration within vibration*, or superinduced vibration on a fundamental note, as Bernoulli, Euler, and D'Alembert, have been unable to account for this, it may be among those things "past finding out."

We have another figure explanatory of the action of the Harmonic Notes. A string is divided into six equal parts: A finger, or a pin-point, is applied, *harmonically*, at each point of division. In this state of things, if a bow be applied on any one of the divisions, the 19th major, to the note of the open string, sounds as a fine harmonic. If the string be touched by accident, or design, between any two of the points of division, the Harmonic will *not* sound. If, again, a finger be removed, and if the bow be applied *on the point where the finger was*, no sound will be yielded. This proves,

That each sixth part of the string is vibrating *simultaneously*, and sounding the same harmonic, while the five points touched, are positively *at rest*, and serve only as conducting points of communication of the concatenated vibration. If the fourth, fifth, seventh, tenth, or twelfth parts of the string are similarly experimented on, the result will be adequate. This experiment fully elucidates the operations of the Harmonics of strings, a subject hitherto but little understood. In a note, the imperfection in the scale, termed *Comma*, is explained:—

“ Let a violin be hung on a wall, with its neck downwards, with one of its strings tuned unison with the middle C of the Piano. Let another string be tuned unison with this string, by suspending weights to it, till this effect is produced by the application of a bow. Add now to the weight, in the proportion of the square of 80 to 81. The additional part will be nearly a 40th part. The difference of tones will be now, very harsh; and will be, precisely, that termed *comma*.” This is, also, the difference between four consecutive fifths, and two octaves and a third major. Again; if on the Violoncello, A, the 2d of the 3d string, be stopped a true 6th to C, the open 4th string, it will not be a true fourth to D, the open 2d string, or ninth to C. To effect this, the finger must be moved a *little forward*, and the small space moved over, is called *Comma*. The diminishing of the above fifths, by the fourth part of this, has been found the most advantageous mode of producing the series of *mean tones* of the scale; and it is a subject which has exercised the genius of eminent writers. *Temperament* is, in fact, a regular method of destroying the mathematical ratio between notes, and amounts to a systematic mode of putting instruments out of tune. It is unavoidable, and has the effect of making some keys, such as A, appear more brilliant, while others, such as F, appear more simple. The Violoncello must be judiciously adapted to such varying cases.”

We must refer the reader to the work itself, for details of experiments and explanations, the result of much study of a subject, rendered familiar and easy of comprehension, from the manner in which it is treated.

The fourth Chapter is a new system of fingering the Violoncello, holding out facilities of teaching to the instructor; and to the scholar, a ready, easy, and natural mode of executing any description of passage, in all the keys, and in every position of the hand, and compass of the instrument, accompanied with Music of figured illustration. The terms, *back-shift*, *half-shift*, and *full-shift*, being liable to constant equivocal and mistakes, as here distinctly shown, are entirely avoided.

avoided. The first octave, or lower compass, is told off into eleven positions of the hand; these eleven positions are clearly delineated on the figure, or drawing of the Finger-board. In exemplifying the various keys, the octave is ascended by the 1st, 3d, 5th, and 8th; and is descended through all its notes, by a pleasing chaunt, rendering the exact sounds familiar to the ear. Five or more modes of fingering the different keys are given; and the fingers, position, and string, are indicated by figures over each other, and placed under the notes. To render the situations of the *harmonics* familiar, a dot is put to the left of a figure under such notes. The author recommends pendulums which he describes, for playing in accurate time. He makes four crotchets of common time, equal to four out of eight in a bar of *adagio*; and common quicker time, he makes equal to the half of *Largo*. In his Music of exemplification, he gives the whole or the 3d and 11th concertos of Corelli; with the difficult obligato-part of his first. He notices Corelli thus:—

“ This celebrated Musician died in 1713. His compositions are distinguished by the harmonious union of all the parts. His Music is the language of nature, and was played with undiminished delight, during 50 years, in all public places in Europe. His fine harmony, and elegant modulations, are deemed standards of taste; and the finest Composers, up to the present times, estimate his works as the grammar and groundwork of their productions, however characterized by the modern rapidity of style and manner. The most distinguished Musical Writers, Historians, and Poets, have celebrated the memory of Archangelo Corelli, whose wonderful genius and talents will command admiration, while truth and nature constitute the just criterion of genuine taste.”

It is much to be regretted, that the modern rapidity of execution, applied to the works of this pathetic composer, totally destroys the impression which they are, otherwise, calculated to make. Habit, more than want of taste, gives rise to a practice deeply to be deprecated. As a general specimen of the author's directions for playing with effect, the following is selected from similar passages.

• The practice of the third Concerto will lead to the next number, which is the *celebrated eleventh*, containing the finest rapid obligato-solo that, perhaps, was ever composed. The playing of rapid passages, or running basses in flat keys, in the first and second positions, ought to be avoided as much as possible; on account of the jargon, or cackling noise, produced there, by the interference of imperfect harmonics near this end of the strings, with the notes intended to be stopped. The bow of a young player

player is apt to take the string *before* the note is pressed down; the consequence of this will invariably be, that an imperfect *harmonic*, or a sort of shriek, will precede the intended note, unless great care is taken to press firm with the finger used, previously to the action of the bow. Independent of all this, the notes and half notes at this extremity of the strings are inferior, in softness of tone, to the same taken at a higher position. From these weighty considerations, this far-famed Concerto is fingered in the higher positions, the *handling* of which, under every possible effect of tone, flow, and effect will be found easier than that of the lower positions; because the notes lie closer and more contiguous, and occasion a less constrained extension of the fingers. The Concerto must be played slow, till the taking of the successive positions, as marked, is perfectly attained to. Passages of demi-semiquavers, must, however, be frequently played in the two lowest positions; because there is scarcely time for shifting the hand to more eligible positions. Nothing can be better calculated than this Concerto, for training the hand, and giving smoothness, firmness, and decision to the action of the bow, on which so much depends. To express the *accent*, groupes of four notes are fingered in succession."

We refer the reader to the work for detailed descriptions of examples in the various styles and class, from the most simple to those of more difficult fingering and execution. The work concludes with a short dictionary of musical terms, where the descriptions explain more of the science of these terms, than is to be found under such heads in general.

To this treatise, the author has lately published an appendix, containing a concentration of the Harmonic System reduced to the lower compass of the Violoncello, by the establishment of a Chromatic and Diatonic scale, similar to that of the Violin, and inclusive of the extremes of that instrument.

"The Harmonic system of the Violoncello has been fully explained in the work recently published. The Harmonic notes are distantly situated; and require sudden and uncertain transpositions of the hand suspended in a constrained attitude, over the Finger-board. Independent of this inconvenience, there are only a few Chromatic harmonics, the want of which may be supposed supplied by a pressure, or stopping in the Violin-compass. But it is well known, that when strings are stopped in the upper part, or violin-pitch, the tones produced (on account of the thickness, shortness, and tension of the strings,) are, from the bow of even first-rate performers, very inferior in softness and sweetness, to the Harmonic notes, which from a more free vibration, are *still more perfect* in the lower compass of the Violoncello; where,

only,

only, the deficient semitones can be all obtained. Every improvement of this description, requires some study to comprehend the principle on which it is founded; and subsequent practice, to render that efficient. The system is best calculated for slow movements; though a rapidity of execution, in pure harmonics, may be achieved by great players, but can seldom be requisite. In order fully to comprehend the elucidation, the reader ought to have before him the *Plate of the Treatise*, exhibiting the aliquot divisions of the strings. He will observe there, that the Violin-pitch extends along one third of the strings. The object in view, is to reduce the Harmonics to be found on this portion of the strings, to the neck, or lower part of the Finger-board; and to form there, also, a complete Scale of semitones of Harmonics."

It appears, therefore, that whatever portion of the string yields a harmonic in the upper, or violin-pitch, the same harmonic may be obtained on a similar portion of the string from the nut. The same harmonic may be found various ways, but those are selected which the strings give out with most facility. The instances must be sought in the work itself. It gives altogether *four distinct modes* of obtaining the same harmonic, by pressing a lower, and touching a higher note harmonically. On this simple rationale, a *Chromatic and Diatonic facitious harmonic Scale* is founded: the tones and semitones being variously given, to afford facility in playing. The octave to many notes may be also had, by touching lightly the middle of a space, *bowing higher at the same time*. The whole of this is exemplified with particular instructions for playing the Music of illustration. In the common Harmonic position, on the neck of the Instrument, several notes may be taken by pressure, or the same harmonically, according to circumstances. The effect of all this is highly pleasing; and the melody very much resembles that produced by the finest toned musical glasses. Among the examples, we find a difficult ascending and descending passage in pure harmonics, and running up to E treble, in altissimo. The same is given fingered an octave lower, as improving practice for the Violoncello player.

In this curious appendix, is inserted an account of a variety of experiments, tending to improve the Violoncello, Tenor, and Violin, by removing what is called the bar, which is placed under one of the pillars or feet of the bridge, merely to sustain its weight. This, it was found, might safely be done, and with great advantage to the tone of the instruments. Various other experiments were made to ascertain the best position for the sounding posts, and the finest number of them; as also, to regulate the size and position of the curved openings (called S's) in the face of the

the instrument. By the improvements resulting from these experiments, it is alledged, that the tone of the instruments is increased *one fifth part*; and Piano Fortes might be made more powerful by similar means. The appendix concludes with the *general Laws of Resonances*.

“ Four harmonic notes resound to an open string. To G, the open note of the 3d string, its 12th, and 17th, D, and B, resound on that string; and also D, at the middle of the 2d string; and G, at one third part of the fourth string. The open string will resound to the same note pressed; as A, the open 1st string, to A stopped on the 3d string, unison. Harmonics will resound to the same note pressed: for D, at the middle of the 2d string, and the same D, at one third of the 3d string, will be heard along with this D, stopped on the 1st string. To E, the 5th, and G, the 7th Minor, 1st string, the harmonic 17th and 19th, F, and G, will resound on the 4th string. Octaves, though not always heard, accompany their fundamental note. If the seventh Minor F, be sounded on the 3d string, its octave on the same string will resound. If D, the fifth on the 3d string be sounded, its harmonic octave will accompany it. The unison and twelfth will accompany a harmonic. Let the Harmonic D, be sounded at the middle of the 2d string, its unison will sound at the third part of the 3d string; and 12th A, at the 4th part of the 1st string. An unison-harmonic will resound to the same harmonic. F, the *sharp fourth* of the 4th Octave of the 4th string, will vibrate with the same harmonic note at a fifth part of the 2d string. A flat 12th harmonic will vibrate with its fundamental flat semitone. B, over flat at one seventh of the 4th string from the bridge, will resound to E flat, the first semitone of the second string. This wonderful sympathy subsisting between strings, and their subdivisions, is a very extraordinary fact in nature, which, though subject to certain laws, is among those things beyond the scope of human research.”

“ It is an extraordinary fact, that if an experiment be made with a long monochord, the fifth octave will be found to consist of *Chromatic Notes*; and the sixth octave of *Enharmonic*, or *quarter-notes*; and the same law holds in these octaves, as in the fourth octave; which is, that the fourth is too sharp, the sixth too flat, and the seventh minor, by *much* too flat. This is, however, the *octave of nature* perfect in all her works; and therefore, it is probable, that *Temperament* ought to be regulated by this wonderful rule.”

The author addresses his work rather to the practical player on the Violoncello than to those who are deeply skilled in the science of Music, and invites communication from those who think that his rules require elucidation or improvement. It must, however, be acknowledged, that he writes through-
out

out like a man habituated to consider every subject in the most scientific way, (which we have noticed as the character of other works published by him on very different subjects,) and desirous to try every suggestion of his mind by the laws of reason and the test of experiment.

ART. VIII. *The Year, a Poem.* By John Bidlake, D, D. of Christ Church, Oxford, Chaplain to their Royal Highnesses the Prince Regent, and the Duke of Clarence. 8vo. 244 pp. 10s. 6d. boards. Rees. 1813.

DR. BIDLAKE is a man of genius and learning, and honourable mention of his different performances will be found in preceding portions of this Review. But he has also been visited by great afflictions and calamities, and is therefore, in a peculiar manner, entitled to the general sympathy, and to our own benevolent assistance. We shall be very glad if the favourable mention which we are not only disposed to make of the poem before us, but which its merits warrant and demand, may be accessory to its extensive circulation, and thus contribute to sooth the sorrows and promote the domestic comforts of the author.

Dr. Bidlake is, we believe, a native of Devonshire, or at least he spent the earlier periods of his life amongst that delightful scenery. It has pleased Providence to afflict him with blindness, but his remembrance of the rural beauties which he formerly enjoyed is strong and vigorous, and in this poem to which he has affixed the title of *The Year*, he has introduced some animated descriptions of the loveliest and most beautiful of the Devonshire landscapes.

The composition is in blank verse, divided into twelve parts, a book being assigned to each month, and each division inscribed to some particular patron or friend. Dr. Bidlake in many parts rises to considerable vigour, and in all shows himself to have been an accurate observer of nature, and to have feelingly enjoyed its bounties and its beauties. We shall insert one or two short specimens, which will bear us out, with our readers, for all that we have advanced in the style of commendation.

We shall take our first specimen from the month of March, on all accounts an interesting period of the year, when the blasts of the north begin to promise an abatement of their bitterness, and symptoms of spring, though with much timid caution, may be discerned at a distance.

“ Now

" Now in the feathery people instinct works ;
 Mysterious power ! that ne'er like reason errs ;
 By slow advances human wisdom grows,
 While ages heap experience on the past.
 Instinct its utmost stretch at once acquires,
 The immediate gift of Heaven's benignant care.
 Burst from the imprisoning shell, why instant else,
 Should downy ducklings seek the neighbouring pond,
 And venturously trust its untried wave,
 While the stepmother hen, ruffled with fear,
 Clucks timorous admonition on the brink ?
 Why should the bird, who first a mother's cares
 Feels fondly fluttering o'er her little heart ;
 A perfect, yet a self-taught architect,
 Build her prime nest with uninstructed skill,
 And spread the downy lining smooth and fair,
 Like the soft cradle which its parent form'd,
 Cautious of future wants ? The place most fit
 For each, the several species wisely chuse ;
 With equal prescience too, e'en the mean tribes
 Of insects work ; who in creation's scale
 Seem worthless, to our blind misjudging eye.
 The feathered gnats, that swarming sport in air,
 Though shuddering at the stream, within the depth
 Their eggs deposit, whence themselves have sprung.
 The proud libellula on glittering wing,
 Her's to the water too intrusts, designed
 To pass two lingering years of reptile life,
 Ere they emerge to the bright fields of day.

" Nor without providence of ills to come,
 Builds wisely the dwarf hermit wren a nest
 Capacious for her small, but numerous brood,
 And screens from fatal cold her many eggs ;
 She forms it round, and leaves a tiny door,
 And tends unerring in her darksome cave
 The family importunate. Thus birds
 Who dread the mischief-loving monkey tribe,
 Suspend their dwelling on some nodding branch
 That overhangs a flood ; secured above,
 And from beneath a secret opening form,
 Though the same species in a safer land,
 Fearless of harm, construct an open nest.

" A thousand bills are busy now ; the skies
 Are winnow'd by a thousand fluttering wings,
 While all the feathered race their annual rites
 Ardent begin, and chuse where best to build .
 With more than human skill ; some cautious seek

Sequester'd

Sequester'd spots, while some more confident
 Scarce ask a covert. Wiser these, elude
 The foes that prey upon their several kinds ;
 Those to the hedge repair, with velvet down
 Of budding fallows beautifully white.
 The cavern-loving wren sequestered seeks
 The verdant shelter of the hollow stump,
 And with congenial moss, harmless deceit,
 Constructs a safe abode. On topmost boughs
 The glossy raven, and the hoarse-voic'd crow,
 Rocked by the storm, erect their airy nests.
 The ouzel, lone frequenter of the grove
 Of fragrant pines, in solemn depth of shade
 Finds rest ; or 'mid the holly's shining leaves,
 A simple bush the piping thrush contents,
 Though in the woodland concert he aloft
 Trills from his spotted throat a powerful strain,
 And scorns the humbler quire. The lark too asks
 A lowly dwelling, hid beneath a turf,
 Or hollow, trodden by the sinking hoof ;
 Songster of heaven ! who to the sun such lays
 Pours forth, as earth ne'er owns. Within the hedge
 The sparrow lays her sky-stain'd eggs. The barn,
 With eaves p'er-pendant holds the chattering tribe :
 Secret the linnets seeks the tangled copse :
 Where some tall beetling rock, midway in air
 Lifts his bold brow, the sailing kite ; the hawk
 In spotted terrors drest, and palid face,
 And eye death-glaring, rear their savage brood :
 Bleak on the pinnacle of mountains rough,
 And cloud-embrac'd, the towering eagle plans
 Dismay ; or 'mid Northumbria's shining lakes,
 Or Snowdon's crags, or Orkney's distant isles ;
 Thus rais'd to fatal eminence and dread,
 Some tyrant dooms the nations for his prey,
 And pleas'd with ruin, desolates the earth :
 The white owl seeks some antique ruin'd wall,
 Fearless of rapine ; or in hollow trees
 Which age has caverned, safely courts repose :
 The thievish pie in two-fold colours clad,
 Roofs o'er her curious nest with firm wreath'd twigs,
 And sidelong forms her cautious door ; she dreads
 The talon'd kite, or pouncing hawk ; savage
 Herself ; with craft suspicion ever dwells. P. 50.

Dr. Bidlake seems to have exerted his powers with considerable energy, and with great success in his description of the month of September, and here we may safely and confidently

fidently assert his claim to poetical taste and talent. The author's opinion on the migration of swallows is in consonance with that of most naturalists, but the moral sentiments of the following extract must have the universal assent to their propriety and truth.

“ Upon the cottage ridge, or neighbouring tree,
Assembled swallows now in council meet ;
No more with sweeping wing they dart around
The pathless air, now void of wonted food,
The insect tribes congenial to their taste :
From day to day they hold their prudent court ;
Soon as assured, the winged caravan
Venturous begin their high aerial course :
Sudden they mount, and with a gradual flight
Approach the boundaries of the sea-beat strand,
And soon are seen no more. A few, perhaps,
The latter brood, instinctively presage
The flight as dangerous, or they feel their powers
Unequal, and in idle torpor lurk
In holes or caverns all the winter long.
Yet should perchance an unexpected sun
Shine out, by casual warmth restor'd, they own
The genial power, and trustful of short noon,
Sport pensioners on the delusive hour.

“ Through what vast tracks, and undiscover'd paths,
In distant climes, must birds, thus prescient, seek
Precarious life !— Necessity impels
Their flight : but man, insatiate, restless man,
Pursues a visionary good, and flies
The golden mean ; flies from domestic peace,
O'er wasteful deserts, or on deathful waves ;
Ill taught to bear the lessons of content,
Aided by Him whose mercy rules o'er all,
The little pilots find, at length, their rest :
The social principle in brutes exists.
The prison'd bird is gay, when in the cage
He hears opposed another prisoner sing ;
But if un pitying death should seize his friend,
Instant he pines, and lingering sorrows break
The heart, that scorns a solitary joy.
Sullen and sad, when by the master shunn'd,
The faithful-dog heeds not a cheering voice,
But when the well-known step his ready ear
Receives, he barks elate, and full of glee,
With sprightly frolic speaks his happiness.
E'en the dull ox, withdrawn from the slow herd,

Look's

Looks back upon the verdant pastures oft,
And bellows loud distress from the slope hill;
While in the pleasant vale his ancient friends
Re-echo plaintive to his low; the air,
Meantime, resounds with melancholy moans.

“ And not the swallow tribe alone forsakes
Britannia's realms; but all whose tender bills
By Nature's laws are form'd for softer food
Of insect swarms, those ill contriv'd to break
The berry crude; for they foresee full well,
That unkind cold will thin the desert air
Of wing'd inhabitants, and therefore fly
With innate precience from the coming ills,
Which niggard Famine threatens on all. Meantime,
Far from the savage north, congenial scenes
The redwing seeks. The vagrant fieldfare too,
That, in the stormy March, forsook our coasts,
Returns to milder skies, and happier plains,
From frigid mountain tracts, where bleak and dark
The surly storms o'er Scotia wildly sweep,
Here courts the sheltering vales, and southern suns;
And the ring-ousel, glad to feed at large,
On woodland berries, or the bounteous hedge.” P. 162.

The conclusion of the volume, and the spirited apostrophe to the last day of the year, demonstrate the author to be both an amiable and truly pious man. Every lover of poetry, particularly of descriptive poetry, will find abundant amusement in this volume, and every benevolent reader who is at all acquainted with Dr. Bidlake's general merits, and the serious and oppressive misfortunes under which he labours, will rejoice in having so favourable an opportunity as is here presented, of exercising the noblest distinction of humanity.

ART. IX. *Correspondence of the late Gilbert Wakefield, B.A. with the late Right Honourable Charles James Fox. In the Years 1796—1801, chiefly on Subjects of classical Literature.* 8vo. 232 pp. 9s. Cadell and Davies. 1813.

THE chief part of these letters appear to have been written during the time when Mr. Fox had determined (whether properly or improperly we shall not now discuss) to abstain

abstain from his attendance in parliament. This circumstance will help us to account for his being able to find time for a correspondence of such length on classical literature. That he had deeply imbibed the taste and knowledge requisite for such enquiries, in early life, is generally known, nor is it less certain that he always cherished a strong predilection for these objects of his juvenile attention. Of this fact the present letters are an additional and very pleasing proof; and that they are perfectly genuine is clear from every kind of evidence, internal and external. The letters of Mr. Fox had been carefully preserved in the family of Mr. Wakefield, whose part of the correspondence was found, on enquiry, to be equally safe in the hands of Lord Holland. By his Lordship they were readily and liberally given up for the purpose of publication. Such is the origin of this volume.

These letters, though not numerous, are on many accounts interesting. With respect to Mr. Fox, they offer to our view some of the most pleasing parts of his extraordinary character: his love of literature, his elegant taste for it, his sound judgment, and his deference towards one whom he considered as a deeper scholar. Of Wakefield the characteristics are not so pleasing. His critical presumption and conceit often appear, notwithstanding his profound respect for his correspondent. Yet if we consider the irritation which his mind must have felt, from his irksome situation at Dorchester, whence most of his letters are dated, much allowance must be made for him; and we cannot but give him credit for recurring so little to political subjects. On this topic, however, it must be owned that his correspondent gave him but little encouragement to enter; treating him exclusively as a literary, not a political friend. Once or twice, indeed, when occasion led to it, we find Mr. Fox expressing fears of the establishment of arbitrary power, at which we cannot but smile, being convinced that he could not really have felt them. But this was a mask, which he was habituated at that time to wear. One letter contains the character of Porson, which Wakefield did not rightly know; and we would extract it for the sake of correcting his mistakes, if it did not contain some painful truths which we cannot contradict. Wakefield, by his own confession, never passed much time in the company of Porson, and when he says that his society was insipid he certainly is much mistaken. To him, however, it might be insipid, for Porson had the most rooted contempt of his critical powers, and therefore very probably would not ever enter into discussion with

with him. This was not the case with those towards whom his feelings were different. He was mistaken also in thinking, that Porson's mode of living prevented him from finding time for laborious reading. No man perhaps ever read more laboriously, but it was by fits, and sometimes with long interruptions, which, with a mind less retentive than his, would have gone far towards defeating the end of his studious periods. To him they produced no such effects. We give the following letter from Mr. Fox, because it contains a very acute remark on the age of Lycophron, which W. never fully solved.

" FROM MR. FOX TO MR. WAKEFIELD.

" SIR,

St. Anne's Hill, June 20, 1800.

" I have been a good deal occupied of late, which has prevented me thanking you sooner for your letter, in which you clear some of my doubts about Lycophron. I am very glad you approve of my conjecture about ἀρπη: but it is not even necessary to it that ἀρπη should bear the figurative sense you mention. It may mean the instrument with which Saturn mutilated his father Cœlus. I was aware the ὁ or τὸ was very consistent with my interpretation; but to the common one it is absolutely necessary; and therefore its being absent from some of the old copies makes in favour of my guess; for, in my supposition, it may be there or not. I confess I cannot think it possible, that Lycophron, writing before the first Punic war, could speak of the Romans as he does: besides, there is a passage, which I cannot immediately lay my finger upon, foretelling an alliance between the Romans (or at least the descendants of the Trojans) and the Macedonians; which may allude either to that between the Romans and Philip, or to that between them and Ptolemy, but which, as a particular fact, could never be guessed at so long before it took place. The prophecy in Seneca's Medea is very curious indeed. I once saw one relating to the Jesuits in some history of Ireland (not certainly Leland's), which may perhaps be the same to which you allude. It appeared to me to be the most extraordinary thing I had ever met with; so much so, that I am very sorry I did not take a note of the book and page. I will endeavour to recover it. Homer's I do not think much of, as it is easily explained by the supposition that in his time Æneas's posterity were in power somewhere: whether in Asia or Europe, the words are equally applicable.

" In one of your letters, long since, you mentioned that Dawes said, that instead of *ἰλασσάμεθ' ἀνακτες*, it was in the Florentine edition *ἰλασσομεθα*, so that the digamma was respected. I have lately been extravagant enough to purchase the Florentine edition;

edition; and find that it has *λασσωμις*, like the other editions: the line is in the A. 444.

"I am truly glad that you have settled your own business. I never supposed I could have any influence with Mr. Frampton. His father-in-law, I think, would be glad to oblige me, and, even independently of such a wish, would be of the good-natured side of any question.

"I like parts of the imitation of Juvenal very much: it is full of spirit. You do not say by whom it is.

"Your's ever, C. J. Fox."

Mr. Fox afterwards returns to this opinion in another letter.

"The more I consider the passage I once before mentioned to you in Lycophron, the more I am convinced that it is morally impossible that a man living in the time of Ptolemy Philadelphus (that is, before the first Punic war) could have written the verses concerning Rome, beginning at ver. 1226; still less those beginning at 1446: and yet I believe nothing of the sort is more generally believed than that Lycophron did live in the time of Ptolemy Philadelphus. Tzetzes takes notice of the objection; but only cavils at the manner in which it is stated, without answering the substance of it. The other Commentators say nothing about it; only as to ver. 1446, one of them is satisfied with saying that he does not know what it alludes to." P. 171.

In this letter he had also mentioned his own intended History, in which he made so small a progress.

"I am at present engaged in an attempt to write a History of the times immediately preceding and following the Revolution of 1688. Whether my attempt will ever come to any thing, I know not; but whether it does or not, I shall grudge very much the time it takes away from my attention to poetry and ancient literature, which are studies far more suitable to my taste. However, though these studies are a good deal interrupted, they have not wholly ceased; and therefore I should be obliged to you, if you would tell me your opinion concerning the best edition of *Æschylus*." P. 169.

We regret, as others will, that Mr. Wakefield's plan of making a Greek and English Lexicon could not be completed. But his collections towards it appear to have been so extensive, that his unfinished papers on the subject must still be very valuable. So deficient, indeed, was he in soundness of judgment, that perhaps his collections might be even more beneficial if employed by another than if they had been ultimately

ultimately digested by himself. That he was indefatigably laborious appears from these Letters, as well as from many other testimonies. His edition of Lucretius is another proof of both qualities here mentioned. It is now scarce and high priced, partly owing to the loss of a great part of the edition by fire. We cite the following passage from one of Wakefield's letters.

"A thought comes into my head, which I do not recollect to have imparted to you before. A very imperfect notion is entertained in general of the copiousness of the Latin language, by those who confine themselves to what are styled the Augustan writers. The old Comedians and Tragedians, with Ennius and Lucilius, were the great repositories of learned and vigorous expression: and their language, with the diction of Lucretius and Virgil, is, to a certainty, largely preserved to us in some writers, little read, but to me, I own, the sources of much amusement, and more information; several of them at the same time characterized by a truly masculine and original eloquence: Tertullian, Arnobius, Apuleius, A. Gellius, and Ammianus Marcellinus. Their words are usually marked in Dictionaries as inelegant and of suspicious authority; when they are, in reality, the most genuine remains of pure Roman composition. I have ever regarded the loss of the old Roman Poets, particularly Ennius and Lucilius, from the light which they would have thrown on the formations of the Latin language, and its derivation from the Æolian Greek, as the severest calamity ever sustained by philological learning." P. 204.

We have shown sufficiently the nature of these Letters, to dismiss the subject now with a general recommendation of them.

ART. X. *The English Drama Purified: being a Specimen of select Plays, in which all the Passages that have appeared to the Editor to be objectionable in Point of Morality are omitted or altered. With Prefaces and Notes. By James Plumptre, B.D., Fellow of Clare Hall, Cambridge. 3 Vols. 12mo. 11. 7s. Cambridge, printed. Rivingtons and Hatchard, London. 1812.*

WE have had occasion to see, that Mr. Plumptre has been actively engaged in controversy with those who condemn the Drama altogether. There are, as is well known, absurd

absurd though well meaning people, who think any thing that bears reference to a theatre damnable, and are persuaded, as they have even ventured to publish, that thousands have been led to perdition by reading Shakspeare. Peace to all such!

Mr. Plumptre, with Tillotson and many other great divines on his side, contends, that the Drama is capable of being subservient to important moral uses. He allows that it has generally subsisted in a corrupt state, and that few of our actual Dramas are so free from impurity as they ought to be. But he thinks this fault capable of correction; and, as a specimen of what may be done, he has published these three volumes, containing seventeen of our popular Dramas, corrected to his own standard of purity; and yet, in his opinion, not deteriorated in dramatic effect. In a task of this kind he is not likely to be too remiss. We saw lately that in a collection of ballads, similarly corrected, he had erred rather on the side of over scrupulousness than the contrary; and such may be expected to be the character of his present work. The Dramas in the first volume are tragical. They are, *The Gamester*, *Jane Shore*, *George Barnwell*, *Douglas*, and *Lady Jane Grey*. In the second we have five Comedies, *The Provoked Husband*, *The Conscious Lovers*, *The Good-natured Man*, *A Word to the Wife*, and *The Clandestine Marriage*. The third volume comprises seven Farces, *Lionel and Clarissa*, *The King and the Miller*, *The Toyshop*, *Sir John Cockle*, *The Blind Beggar*, *Barataria*, and *Rosina*. With an Appendix and a copious Index, Each Drama has a separate Preface by the Editor, and besides these he has prefixed a general Preface to the whole, in which he replies to some who have censured his undertaking. Whatever may be thought of his plan altogether, there cannot be any persons who will not see the propriety and merit of the following advice to dramatic writers.

“ Let every author consider, when he sits down to any dramatic composition, that he is about that which will have effects beyond the mere bringing a few pounds into his own pocket, by interesting an audience, and raising a laugh in a theatre. Let him consider, that, if it be successful, thousands and thousands will witness the representation, who will take impressions from it, and act from those in real life. Let him consider how many will read it. Editions will be multiplied; and should it be corrupt in its principles, it will go on in its work, when it is past recall, and even after his death, when he cannot even renounce it, or attempt to counteract its pernicious tendency; and that he must one day account for his work, and the mischief done by it, before Him from whom nothing is hidden.” P, xxiv.

In

In the particular Prefaces Mr. Plumptre gives some account of the authors and their other works, with remarks on each Drama itself, and on the criticisms of other remarkers. As the Dramas here inserted are almost all written by different authors, a large quantity of biographical matter is thus introduced, which will be acceptable to the generality of readers. The Editor's notes upon the Plays are sometimes numerous, and generally instructive. Frequently they exhibit similar passages in Shakspeare; sometimes in the Scriptures. The following reflections on what is called Poetical Justice, forming a part of the Editor's introductory remarks on the Tragedy of Douglas, will give some idea of the nature of these Prefaces.

" When the play was performed at Lady De Crespigny's private theatre, at Camberwell, in the year 1790, she altered it to save the lives of Lady Randolph and her son. On the subject of *Poetical Justice*, it may not be improper to say a few words in this place. By this term is commonly understood, that, in every play, the good characters should be rewarded, and the bad punished. But, as a play is, or should be, a representation of nature, and as it is not always agreeable to the dispensations of Providence, that the good should be prosperous in this world, and that the wicked should be punished, but rather that he frequently tries the good by afflictions, and the wicked by prosperity—so it may justly be done in representations on the stage. But then the moral should be made clear; it should be pointed out, that prosperity and adversity are merely different means of trial in the hands of Providence, and that there is a world to come after this, in which all tears will be wiped from the eye of sorrow, all seemingly unequal dispensations will be shewn to be, or will be made, equal;—the wicked must account and be punished, and the good, purified by afflictions, will receive an ample recompence. With respect to the characters in question, Lady Randolph and Douglas are both so interesting, and have so much to be admired, that we wish to see them restored to each other, and happy in the conclusion. But, as the author has drawn them, both have a considerable share of alloy. Lady R. besides her clandestine marriage and equivocations with her father, is not represented as acquiescing in the dispensations of Providence with a pious resignation; and Douglas is faulty, in leaving his supposed paternal roof without the consent of his foster-father, and is of a disposition too enterprising, and ambitious of false honour. Had it not been for these circumstances, we should have wished, that Lady Randolph, after having suffered for twenty years, on account of her improper marriage and duplicity, might be restored to her son; but, as the author originally drew them, neither, even setting aside a future retribution,

retribution, would have just cause for complaint." Vol. 2, p. 254.

The play in Mr. P.'s edition concludes thus :—

" Lord R. Speak : I can hear of horror.

Anna. Horror indeed !

Lord R. Matilda ?

Anna. She yet lives.

How long, I dread to think. I left her guarded,
And must return. Yon rocky precipice,
Whose fearful summit tempted her wild mind
To seek release by that unnatural act,
Which is presumption against Heaven's high will,
And does degrade us e'en below the brutes.

Still may with horrid charms seduce her fancy.

I go, to sooth, or check her troubled spirit.

Lord R. Would I might follow ! but the time's not yet,
Self-murder ! Could she meditate that crime !

Anna. It was but too apparent : yet will she
Regain a juster temper.

Lord R. Soothe her, Anna.

Guard her from mischief ; and, if battle spare
The life I am unworthy of, I will
Henceforward steal into her good opinion,
Teach her to bless, where prompted to upbraid.
There is a sovereign Power can turn her mind
To better thoughts,—my life to better deeds.
Both yet, in dying hour, may render thanks,
We liv'd to feel our sins, and to repent." P. 319.

That this conclusion is more in the spirit of Christianity than the original, cannot be denied : that it is equally in the tone of Tragedy, must not be asserted. At all events, the very feeble line, which we have marked in italics, ought to be omitted. It might be improved, in our opinion, by making Lord R. despair of the recovery of her reason, though the spectator might be led to hope it ; and giving him more profound sentiments of grief, though without driving him, as Mr. Home as done, to the same guilty transport of grief, into which Lady R. had fallen. Mr. P.'s character of Home, as a Poet, is judicious.

" If we consider the age and the education of Mr. H. till he produced his Douglas : that at the age of twenty-three he was in the army, that he then turned his mind to the church, and at thirty-four produced this play ; the nationality of the Scottish character, his military ardour, and his after studies as a clergyman, will all concur to account for the interest, the chivalrous character,

character, and the great portion of piety (though mixed with poetic error) which prevail in this piece: and it should seem as if in this the poet had exhausted his mind, and that he never afterwards replenished it. The sameness so evident in his other pieces, and the one almost constant tenor of his female characters, sufficiently prove this. His other plays were produced at a sufficient distance of time from each other, to have allowed for the expansion of genius, had genius existed. Had Mr. H. never produced any other play than Douglas, his fame would have stood higher in the annals of the Drama, than it does now; though, for the sake of that, it still ranks very high." P. 232.

* Exclusive of the editor's own alterations, which some will more and some less approve, this must be acknowledged to be an excellent and very instructive edition of the Dramas which it contains. Our concluding remark, on the general subject, is, that neither our Tragedies nor our Comedies will ever be what they ought to be, till both authors and audiences shall intimately feel that nothing inconsistent with the principles and purity of the Christian faith ought, on any account, to be admitted into them. Dramas, constructed on that original principle, if written with genius, will deserve to be acted and reacted, and to live for ever, as most instructive effusions of the human mind.

BRITISH CATALOGUE.

POETRY.

ART. 11. *Don Emanuel, a Poem; in three Cantos, with Notes.*
By Matthew Newport, Esq. A.B. late of Trinity College Dublin.
4to. 156 pp. 1l. 1s. Sherwood and Co. 1813.

The irregular stanza of Mr. Walter Scott, must either be very easy to write, or very tempting by its apparent facility, since every young poet is now trying his hand upon it. It will be discovered, in good time, that to write something like it is easy enough; but to write it in such a style as the inventor has exemplified, or the public will enthusiastically approve, is as difficult at least, as any other form of fine writing. That Mr. Newport, has not quite attained that art, is evident enough, at a very early period of this poem. The very second stanza concludes,

"Wer't not his Monarch's wish to go
From Lisbon to South Janeiro."

The third ends,

“ And then with anxious Monarch go,
Far as Brazilian *Janeiro*,
Or should Fate dash a luckless oar,
Far as Brazilian *Salvador*.”

Mr. Newport, this will not do; nor will the German-looking word *schevelled*, in the first stanza, be accepted as current for the English *dishevelled*. We will not say the author is always so unfortunate. He certainly is not. But these are bad omens, and they are certainly so far to be depended upon, that they announce a writer not fit to wield the poetical weapons of Scott. It may seem just, to give a longer specimen.

“ With shrilly notes, and blithesome lay,
High was the lark in æther's way,
And carrol'd forth the festive song,
Till wasted with the distance long,
The feeble sounds which reach'd the ear,
The *tympanum* could scarcely hear.
Now far within the leafy grove,
Is perched the melancholy dove,
With sad'ning breast, or half elate,
She coos her love, or mourns her mate.
The tenants of the grove rejoice,
And raise with Phœbus' head their voice,
And from their *frondose* dwellings rise,
To flutter thro' the purple skies,
Or *scoot* the plain, or frisk in play,
Enjoying life a shortened day.” P. 46.

Once more, this will not do.

ART. 12. *The Rural Minstrel: a Miscellany of Descriptive Poems.*
By the Rev. P. Brontë, A. B. Minister of Harlstead cum Clifton,
near Leeds, Yorkshire. 12mo. P. 3s. Crosby. 1813.

If this Reverend Gentleman has, as from the title of his volume it may be presumed, the care of a parish and the cure of souls, we think he might have employed his leisure to a more meritorious and useful purpose, than in writing such *lines* as the following, to a Lady on her Birth day.

“ Forth walks in royal state the golden sun,
The slow retiring clouds his presence shun,
Unfolding every beauteous hue,
Till from the sight
Evanished into light,

They leave the spotless ether deck'd in shining blue.”

Evanished into light! ! ! as for rhymes we have up and hope :
we

we have also "grief absorbed in oblivion's illimitable womb," and it is said of love, that he does not *as the moon unwarming* shine.

Yet as the author seems pious and amiable though not a poet, we hope he will take our friendly remonstrance in good part, and seek some other source of employment and amusement.

ART. 13. *Poems. By Miss Prescott. 8vo. 2s. 6d. Longman and Co. 1813.*

Has Miss Prescott no kind friend, no judicious monitor, no vigilant guardian of her fame, whose interposition might prevent the publication of such verses as these, if verse it may be called,

"Your hours in *blissful ædium* roll
Obedient to a just controul,
Unbiaſſed by pride.
You live midſt captive ſlaves reſign'd,
Yet own a kingdom in your mind,
Which changes *can't* divide."

These lines were probably intended to convey some meaning, but it certainly does not appear on the surface
Once more.

"Where riches bear undue controul
They leave within the social soul,
No *cranny* free from care,
In breasts like these no joy no woe
Impress a feeling as they flow,
Nor plant one virtue there."

In our opinion, there is not a *cranny* in Miss Prescott's social soul illuminated by a single spark of poetical taste or talent.

ART. 14. *Metrical Remarks on Modern Castles, and Cottages, and Architecture in general. 8vo. 2s. 6d. Nunn. 1813.*

This is a very good humoured, but very ingenious satire on the prevailing taste in making every thing in architecture Gothic. To the pure, chaste and venerable Gothic style, the author not only has no dislike, but he expresses his warm admiration of it in animated terms. It is the modern Gothic which is here successfully ridiculed, so often introduced in defiance of good sense, judgment, and truth. The following description of a modern Gothic castle, will induce the reader to peruse the whole.

"Loaded with mass of Tower or round or square
The new built CASTLE shews its borrowed air,
Aping old Conway's or Caernarvon's pride,
Its only likeness that the risted side,

And gaping fissure of disjointed wall,
 Proclaim it nodding quickly to its fall,
 The mounded rampart with a pantry mined
 The Northern bulwark with cool dairy lined,
 The coal or wood hole in a dungeon lurking,
 The Bastion cellar filled with brown ale firkin;
 The cooped up bed room in a turret round,
 Or cork-screw staircase in its narrow bound;
 The embattled chimney tops with smoke defaced,
 Dull paltry tricks of imitative taste,
 When ill forged, laugh'd at, and when well misplaced,
 What helmed chief within yon castle's mound,
 Defiance lowers on all his foes around,
 Raised by a citizen these walls so thick,
 Are stone in semblance but in substance brick,
 With castlets by their sides, squat shapeless things,
 Nestling like goslings under goose's wings,
 What contrast of his fortress and his trade
 A feudal Baron by a mason made."

This is really a brochure of very superior merit and shows the author perfectly master of his subject.

ART. 15. *Forbury Hill: a Poem. Inscribed to the Memory of the late Francis Annesly, Esq.* 12mo. 34 pp. 2s. 6d. Rivingtons. 1813.

Forbury Hill, a picturesque spot, adjoining to Reading, Berks, has obtained here no unskilful nor unpleasing poet. This may sufficiently appear from the following lines.

"Thus wert thou once, fair eminence!
 Our pride, our bulwark, our defence:
 Tho' now forgotten to renown
 Thy head abashed is trampled down:
 Tho' now no more the public care
 Thy cruel breaches none repair;
 'Time was, thy walks were gravell'd neat,
 When thy smooth surf allured soft feet;
 When fair and comely thou wert seen,
 On thy green throne to sit a queen:
 When crowding to their rural court,
 Youth, beauty, fashion would resort:
 When seats by thee were in request,
 By belles and beaux, all gaily dress'd,
 And proud to run before such eyes,
 Would the fleet courser exercise.
 How chang'd alas! for he lies low,
 Whose hand has often bound thy brow;

* Mr. Annesly.

Who fence'd thee round with pallisade,
 Who deck'd thy verdant colonnade,
 And had the bench inviting rise,
 Round thy fair elms of stately size." P. 5.

Forbury Hill, was not unknown to the Muses long ago. It is celebrated in a Poem called "the Reading Muses," published in the Gentleman's Magazine, for 1735, p. 159. It was noticed again in 1736; p. 481; and the present author tells us in a note, that there was a Poem with the title of *Forburgh Hill*, published in 1755. They are, however, all mistaken in its etymology. It is neither *fauxbourg*, French, nor *Forberie*; but plain in literal Saxon, *Forne bunt Proomrale*. See Lye's Saxon Dictionary: where it is given without particular reference to Reading.

NOVELS.

ART. 16. *She Thinks for Herself.* 3 Vols. 12mo. 16s. Longman and Co. 1813.

This is one of the multitude of Novels which have borrowed their title, at least, from that very successful piece of humour, "Thinks-I-to-myself." There is not, however, any imitation of the style of that performance attempted here. The author describes herself as a good-humoured old maid, somewhat turned of forty, and retired from that period to a pleasant village in Sussex. Her description of her own person, in a short introductory chapter, is almost the only attempt at the comic style which we have observed in the book.

"I will allow that having been accustomed, for many years, to search into the motives of the conduct which I have observed, in order to develop the workings of the human mind, I may perhaps have somewhat of the curiosity of an old maid; but from the ill-nature unjustly attributed to that character, I can assure my readers that I am perfectly exempt, of which indeed my person, could they see me, would be a sufficient proof. Having no cares to perplex me, from continual ease and good-humour, I am grown so fat that my figure is absolutely round, and I can compare it to nothing more aptly than to a dumpling, under which appellation I am generally known by the children of the place."

This little round lady, accustomed to think for herself, contrives very successfully to interest and amuse her readers, though without stepping out of the ordinary style of novels.

ART. 17. *Virginia; or the Peace of Amiens.* In Four Volumes. By Miss Emma Parker, Author of "Elfrida, Heiress of Belgrave." 12mo. 11. 4s. Crosby and Co. 1811.

This lady's other work, referred to in her title-page, we have not noticed.

noticed, and said, what we see no reason here to retract, that she appeared by no means unskilled in this species of composition. We shall not, however, expatiate upon this, as we thought it probable we should be induced to do. It seems sufficient to say of it, that, like its predecessor, it leads the reader on, who has once entered upon the tale, with a desire to see the issue; in the progress towards which, sufficient entertainment is supplied to repay him for his attention. The principal characters of the present novel are, at one period, conveyed to France, where to our feelings they are detained rather too long for the interest of the tale; but certainly many visitors who went to France at the peace of Amiens, have experienced a much more tedious detention.

ARTS.

ART. 18. *A Description of Fonthill Abbey, Wiltshire. Illustrated by Views, drawn and engraved by James Storer. 8vo. 24 pp. 16s. Clarke. 1812.*

The precincts of Fonthill are guarded on every side by a kind of mysterious horror, like the sacred groves of the Druids, which men forbore to enter, because they knew not what tremendous rites were carried on within. The *Genius loci* seems equally disposed to exclude the world, and, from these conspiring causes, the interior of that splendid place is known as little to the world at large, as the happy valley in which the Abyssinian princes were brought up. Public curiosity is in proportion excited: and if the artists, who are admitted within the forbidden inclosure, had not been allowed to publish what they knew of its splendors, there is no calculating to what excess of impatience it might at length have arrived. Mr. Storer has been permitted to lift up the veil.

This publication contains a short description of the place, illustrated by seven most beautiful engravings of the principal features of the Abbey, besides a small vignette, of a room which is fancifully styled the oratory. The views are these, 1. The west door of the Abbey, forming a beautiful frontispiece. 2. The Abbey, viewed from a spot called *the Beacon*. 3. Another view from *the American Plantation*. These are very striking scenes. 4. North end of the gallery in the Abbey. 5. South West view of the Abbey, a splendid mass of building surmounted with a very high octagon tower. 6. South view of the Abbey. 7. South East view.

The extreme elegance of the engravings, which are executed exactly in the style of the plates to Chalmers's Oxford, by the same artist; but on a larger scale; and the judicious management of the light and shade, impress the observer with the idea that he is contemplating the features of a structure of ancient Gothic, adorned in some degree by modern improvements. The description

cription is little more than such as is absolutely necessary to explain the plates.

NATURAL HISTORY.

ART. 19. *An Historical and Descriptive Account of the Peruvian Sheep, called Carneros de la Tierra; and of the Experiments made by the Spaniards to improve their respective Breeds. To which is added, an Account of a successful Attempt to domesticate the Vicuña in England, and a Recommendation of this Species, to cross with our native Flocks. By William Walton, Esq. Author of the present State of the Spanish Colonies.* 8vo. 183 pp. 8s. Harding. 1811.

So few authors, possessed of any local knowledge, have written on the sheep of Peru, that the very best naturalists of France and England have fallen into gross errors in describing them. The light thrown upon the subject by this volume is therefore the more acceptable, and, to render it as beneficial as possible, it is accompanied by four neatly etched and coloured prints of the four species of Peruvian sheep; besides the frontispiece which gives the Llama in action.

The generic name for all the kinds of Peruvian sheep, is, in Spanish *Carneros de la tierra*, that is *Sheep of the Country*. The species are these. 1. The *Llama*. 2. The *Alpaca* or *Paco*, which is the beautiful creature lately exhibited in Piccadilly for a considerable time. 3. The *Huanaco* or *Guanaco*. 4. The *Vicuña* or *Vigonia*. This also was, and perhaps still is, exhibited in London, in the collection of Polito, at Exeter 'Change.

Mr. Walton, who resided for some time in Spanish America, drew up this account of the sheep of the country, as part of a general description of those regions; but was induced by the opinion of friends to publish this portion separately, and in anticipation, as containing matter likely to be both interesting and useful to the public, and to correct many prevalent errors. We believe and trust that this anticipated publication will prove the most effectual recommendation to the work at large, whenever it may appear. It may prove the more important, because it is the opinion of the author that the *Merino* and *Southdown* wools may be materially improved by a mixture with the *Vicuña* and *Alpaca*; a consideration which he suggests to the attention of Lord Sheffield, in the dedication to his volume. The work, though small, is extremely creditable to the knowledge and talents of the author, and well deserves the notice of the public.

EDUCATION.

ART. 20. *Delectus Sententiarum Græcarum, ad usum tironum accommodatus; cum notulis et Lexico.* 12mo. 109 pp. Longman and Co. 1813.

It is so much more difficult to compile a Greek than a Latin *Delectus*, that the attempt has been seldom made. Dr. Valpy, coming to the task with that experience in the art of teaching, which is the result of many years of successful practice, and with that superior knowledge of the Greek language which was so amply evinced in his Greek Grammar, has produced a publication of which it is not easy to suggest amendments. His examples begin from the simplest forms of the Greek verbs, the compound and contracted verbs then follow, with the verbs in μ . Then follow the irregular verbs; after which he proceeds to very short sentences; from which he gradually rises to such as are more complex, interspersing a few select Greek epigrams, and other poetical specimens: and concluding with an extract from the *Cyropædia* of Xenophon.

This progressive collection of sentences, admirably accommodated to the wants and powers of learners, occupies 49 pages; which are succeeded by directions and explanations, referring to the examples, and rendering it impossible for an attentive pupil to fall into any inextricable difficulty. The third part of the book, which commences at the 73rd page, is a *Lexicon* of such Greek words as are found in the body of the *Delectus*. A more judicious plan cannot easily be imagined; and teachers as well as pupils will long feel their obligations to the master who has provided so excellent a manual for both.

In addition to the other merits of the work, it should be noticed, that the sentences are selected from the best Greek authors, with a constant view to their instructive tendency. To which, as a minor recommendation, it may be observed, that it is of a convenient size, neatly and correctly printed.

ART. 21. *Julii Caesaris opera omnia: ad optimorum exemplarium fidem recensita, notulis Sermoni Anglicano exaratis illustrata, et indice nominum propriorum instructa. In usum Scholæ Glasguensis. Studio Johannis Dymock.* 12mo. 453 pp. 3s. 6d. compact. Glasgow excusas, Londini veneunt apud Hamilton. 1811.

This book has slowly found its way to us from Glasgow, more slowly indeed than we could have wished; both from the merit of the author, which we happen to know, and from the utility of the book, which is evident.

As the judgment of Mr. Dymock, who is an experienced teacher,

teacher, has decided upon writing his notes and illustrations in English, we conclude that the book is intended for the younger scholars; and certainly without such assistance, *Cæsar*, though very commonly given to them, must be extremely difficult. For more advanced pupils, we should prefer Latin notes. Certain it is, however, that the comments on this book, as they stand at present, exhibit a most remarkable specimen of editorial diligence. Not a word or phrase, on which a doubt can possibly arise, is passed by in the marginal notes: while the Index gives illustrations more at length, chiefly on historical and geographical subjects. It is principally therefore, though not exclusively, an index of names, and the modest description of it in the title does not convey an idea of all its merits. Thus, under *Senatus*, we find an able sketch of the powers and fortunes of the Roman Senate. Under *Clepsydra*, not only a history of the invention, but remarks, philosophically accurate, on the original defects, and modern improvements of that instrument. Under *Annus*, we have a learned account of the improvement of the Calendar; and scientific terms in general are illustrated with knowledge and judgment. Besides this, every word and name in the index has the marks of quantity affixed, to determine the pronunciation. Mr. Dymock, some time ago, printed extracts from Ovid's *Metamorphoses*, on a similar plan.

We have reason to believe, though we have not taken the pains of collating, that the text is printed with extreme accuracy. It is founded on that of Oudendorp, from which the editor has not departed without the authority of MSS. His own account is this, and on his word we have full reliance. "Contextum à celeberrimo Oudendorpio constitutum plurimis in locis fideliter exhibuimus. In quâ re elaboranda, ita versati sumus, ut neque timidi neque temerarii deprehenderemur. Verba singula hinc inde aliorum codicum fide mutavimus, et in interpunctionem, quæ res ad eruendum sensum plurimum valet, sedulè incubuimus."

MEDICAL.

ART. 22. *Practical Remarks on Diseases resembling Syphilis, with Cases.* By John Whistled, Surgeon, Peterborough. 8vo. 50pp. 3s. Crosby and Co. 1813.

The subject of this little treatise precludes us from bringing its contents before general readers. Yet we are desirous of making the book known, because we think it may prove useful to many individuals, both in the profession and out of it. Even at this time of day much bad practice is pursued in syphilitic affections, and suspicion is always so alive upon the slightest indications, that many individuals are unnecessarily punished by mercurial courses;

courses; alarm is excited, domestic peace interrupted, and a trifling complaint rendered serious, by the mistaken apprehension of the patient or the practitioner. The purport, then, of Mr. Whitsted is to explain, as far as possible those appearances which approach in character to syphilis, and which are now too frequently mistaken for that disease. So much so, indeed, that the word of the patient, however respectable, is seldom believed by the surgeon, if the symptoms are contrary. Some interesting cases are detailed, and we think the observations of the author entitled to much attention, as they result from considerable experience, and are written with candour and liberality.

CATHOLICS.

ART. 23. *The Character of the Irish Roman Catholics, illustrated by historical Facts, and public Records.* 8vo. 98 pp. 3s. 6d. J. J. Stockdale. 1813.

This author gives the proceedings of the Irish Roman Catholics, at the breaking out of the Rebellion against Charles I. and he attributes the violence of the Parliament at that time to the disposition manifested by the King to join the Papists.

"Religious consideration," says he, "and the dread of power in the hands of the Roman Catholics, although not the only, were certainly the chief motives which occasioned the rebellion in 1642. Many of the points of difference in civil affairs might [have been], and in part were, amicably adjusted between the contending parties; but the Parliament seems to have watched the junction of the King with the Papists with the utmost jealousy. This suspicion may be strongly traced through the whole of the declaration of the Commons. It does not appear, that that body had laid aside all hopes of accommodation until Charles signed the treaty with the papal rebels at Kilkenny, and engaged them on his side." The documents are certainly curious.

ART. 24. *A full View of the Roman Catholic Question; showing first, by an Inquiry into the Principles on which Exclusions in general are justifiable; secondly, by their Application to the Case before us, as well from general Experience, as the particular History and Circumstances of Ireland, that the Claims of the Roman Catholics rest on no Foundation of Right or Justice; nor would their Gratification in any Degree allay the Discontents of Ireland. Containing also Answers to the Edinburgh Review, Mr. Canning, the Absurdity of a Test by Oath, which excludes none but Men of Honour, Mr. Pitt's Pledge, Mr. Burke's Authority, and most of*

the popular Arguments. By a Country Gentleman. 8vo. 49 pp.
2s. J. J. Stockdale. 1813.

On this truly vital subject to the sincere friends of the Constitution, we have already seen more good pamphlets than on any other question which has been started within our memory; and the present may rank among the best of them. So far has the reason of the country, at least, been roused to meet the occasion. Irrefragable arguments have been brought forward, in various shapes, against the force of which should the legislature ever be induced to proceed, it must be swayed, as it has very seldom been, by something very different from reason, and indeed diametrically opposite to it.

To our present Country Gentleman, we have nothing whatever to object, but the extreme length and puffing style of his title-page, which is calculated to disgrace a pamphlet, wherein nothing appears but sound sense, perspicuous reasoning, and excellent writing. Among many passages of the most important nature is the following, which winds up the account of Mr. Burke's transactions with the Irish Papists.

"By a strange anomaly, Mr. Burke, with whose authority we are so brow-beaten*, opposed the repeal of the Corporation and Test Acts in England, almost in the same breath with which he supported the demands of the Irish Papists, standing precisely upon the same general principles. His friends, the Roman Catholics, to show how completely they had duped him, by their pretended participation of his *Jacobinophobia*, immediately published, as it were in mockery of their patron, an exhortation to the whole body of Papists, to co-operate with their Protestant brethren, for obtaining a *reform in Parliament*. To prove their gratitude to the Sovereign, for his gracious condescension, and extraordinary interference, they embittered his age by incessant attempts to force his conscience, and evinced something worse than indifference to his feelings, who had shown but too much regard for theirs.

"So soon afterwards as 1795, appeared symptoms of rebellion, which broke out with open fury in 1798, and will any but an idiot believe it arose from causes merely religious? That they, who had so long acquiesced in privations so much greater, were stung to madness by the remaining restrictions? Not surely! It was the thirst of political independence, the remembrance of their ancient antipathies, and the passion for the separation of the two countries, revived and called into action by the taste of political power, and the participation of election contests, which awakened in their bosoms the spirit of 'Até

* An admirably drawn character of Mr. Burke, as a statesman had been given before, at page 30, &c.

hot from hell," and "let slip again the famish'd dogs of war." P. 33.

On the Union, Mr. Pitt's Pledge, &c. this author is very masterly. His persuasion, it may be seen in the above passage is, that the grand error, already committed, has been the giving of the elective franchise to the Irish Papists, and particularly because of the loose manner in which it was given. "Persons in this country," he says "are not aware of the manner in which votes are there multiplied, and communicated to the lowest of the populace. Every pig-sty in Ireland is represented." From the quiet conduct of the Papists, for nearly a century before the new privileges were granted, this author considers it as proved, "that their total exclusion from political power, without intolerance and persecution, is the truest policy; and that their restlessness and turbulence will increase, in proportion as that rule is departed from." P. 26.

This is certainly an able and luminous pamphlet.

ART. 25. *Arguments for and against Catholic Emancipation.* 8vo. 92 pp. 3s. J. J. Stockdale. 1813.

This pamphlet consists principally of two parts: 1. A consideration of the methods taken to satisfy the minds of Protestants respecting the dispensing powers attributed to the Popes. 2. A specific consideration of certain allegations contained in the Catholic Petition of February, 1810. On a full examination of all the documents in the former part, the attempts to give the satisfaction required, are shown to be inadequate. On the answers given by the foreign Universities of Paris, Louvain, Douay, Salamanca, and Valladolid, it is particularly stated that they are unsatisfactory, because they proceed "not from the See of Rome or the Universities of Italy, but from Universities, in countries where the decrees of many General Councils have not been fully received;" and, as Mr. Perceval very properly asked in the House of Commons, "Why did not we go on with our enquiries to the fountain's head, and consult the sacred College of Cardinals, and the Pope?"

With respect to the Catholic Petition, its principal assertions are, one by one, replied to. Among other points, the assertion, that the privileges they require are due to them as a *debt of right*, and absolutely *necessary* to be conceded, is thus stated and controverted. The first paragraph is in the words of the petition.

"A full, equal, and *unqualified participation* of the benefits of the laws, constitution, &c. is now become a measure absolutely necessary as a *debt of right*, due to a complaining *people*."—Until the absolute necessity of the measure be more conclusively proved, we ask—on what principle of *right* can those, who are not wholly subjects to the King, claim to be placed on a perfectly equal footing with those who are? On what principle of *right* can those,

who disown one half of the King's constitutional power and title (his ecclesiastical supremacy), claim to be admitted into a legislature, which is bound in duty to the nation, to maintain that supremacy and the established Church? On what principle of *right* can the petitioners claim that the Catholic Bishops of Cashell, Derry, Kildare, and Meath, shall sit on the same bench with the Protestant Bishops, who are summoned (by the words of the writ) 'to advise and consult on certain important affairs, concerning the state and defence of the United Kingdoms of Great Britain and Ireland, and Church of England.' Surely, a full, equal, an unqualified participation in all the benefits and privileges of any political constitution, can be *due of right* to those only who acknowledge a full, free, and unqualified submission to all its laws. Until the Catholics can make such an acknowledgment, this their claim to become members of the legislature, *as of right*, seems to be too glaringly opposite to every principle of sound policy, and common prudence, to merit, or even to admit of, further discussion." P. 57.

Other points of great consequence are afterwards argued, and many considerations of great importance clearly stated.

POLITICS.

ART. 26. *An Analysis of the Speech of the Right Honourable George Canning, in the House of Commons, June 22, 1812, on the Catholic Question. By the Author of the Character of the Irish Roman Catholics illustrated.* 8vo. 86 pp. 3s. J. J. Stockdale. 1813.

This is one of the very many excellent pamphlets which the controversy respecting the Catholics has produced. It not only combats and exposes the principles which Mr. C. had advanced in his speech; but it lays down also, with distinctness, the great principles of the British Constitution, from which we cannot ever with impunity depart. So very admirable is the tract, that, instead of detailing its contents, we will employ the author, as much as possible, to speak for himself. The following passage is towards the latter end; and the reader, who sees it only here, must take for granted that the author has previously well laid his fundamental positions; which, we can assure him, is the case.

"I hope I have now proved that a removal of all the restrictions is, from the reasons just adduced, impracticable; and I cordially wish that the question may be for ever set at rest, by some most unequivocal expression of the legislature to that effect. There is no line of politics more calculated to make the *Catholic Question* the source of eternal discord to the empire, than a timid and unmanly conduct to the Catholics, which will lead them to indulge hopes, which the principles of the Constitution will never

ver admit of being realized. The incessant fluctuation of hope and fear will produce, eventually, more mischief to the state, than any decisive line of conduct that is likely to be adopted. If complete emancipation cannot (as it never can) be conceded; if the Papists can never be admitted into the Parliament or the cabinet, it is most devoutly to be wished, that the Question of unlimited *restraint*, [certainly the author means *relaxation*] should never be brought before the house again, at any time, or in any shape; since the very investigation supposes it possible, and the very supposition of its possibility is sufficient to disturb the empire, from one extremity to the other: at the same time the feelings of good and honourable men should be consulted, and indulged, in all allowances which the state, consistently with its duty to others, can make. I am not arguing against [or for] the cause of no further emancipation, but of no general emancipation. I should wish something further might be done for that body; and I should be happy to see, under certain circumstances, that higher stations in the army and navy were thrown open to them; but that it should be understood, the indulgences must stop for ever at this point." P. 66.

This is candid and proper, and the author's further proposal is that the higher advances in both should depend upon services. It should be done by indemnity bills; but, says he, "I would by no means proceed by a general and indiscriminating bill. It should be understood, that to those who could distinguish themselves, the profession of the papal faith should be no obstacle to further promotion in the army or navy." He adds, "I should wish to see a bill introduced, rendering the Catholic colonel, who lately added an eastern island to the British empire, capable of holding a higher commission than he can now hold. I should be happy to see the same extension to the first naval officer who might deserve it; and I think, by thus reserving the power of extension until the service has been performed, all parties may be satisfied. The Roman Catholic could not say that all his exertions in his country's service were unavailing: on the other hand, it is highly improbable that such a number of Papists should ever be so enabled to distinguish themselves as to create a jealousy amongst the establishment." P. 68. This is admirable good sense, and *real* (not mock) liberality; and when the author adds, "but I must be clearly understood to mean, that, in no case, can any Catholic ever be his Majesty's immediate representative," he carries with him also our complete assent.

Many more passages of the highest value offer themselves, which we are prevented only by want of space from admitting. That the pamphlet has been hastily written and printed, the mistakes which we have marked in the above quotation, and a few in language, prove; but it is not the less intrinsically admirable.

- ART. 27. *The Securities for the Established Religion considered, and the Test defended, in a Letter addressed to the Right Hon. Earl Grey.* 8vo. 52 pp. 2s. Exeter, printed; Hatchard, &c. London. 1812.

The chief subject of this tract is the question of repealing, or not repealing the Test and Corporation Acts, which affect the Roman Catholics no more than they do other Dissenters, and which the proceedings in behalf of the former, manifestly and indeed confessedly, tend to remove. "Admit us to power," say the Dissenters, "and we *promise* not to disturb the Established Church. I, for one," and we for more, "would rather trust to our own securities than the forbearance of any man. It may be very good policy in them to disarm their adversary, but it is equally incumbent upon us to be on our guard. Every page of the history of this country must teach us, that such forbearance is not to be found in human nature."

The whole of this pamphlet is well written and well argued, but it is not so strong upon some points as that which we have also noticed, "*the Analysis of Mr. Canning's Speech.*" When Blackstone says, that if a time should come, when "all fears of a popish Pretender should have vanished, and the influence of the Pope futile;" then "it might not be amiss to review and soften these rigorous edicts" against the Roman Catholics. But, says that author very justly, "no man undertakes to review and soften, what he means entirely to abolish." Blackstone, therefore, does not advise the repeal of all disabilities. Besides, the edicts in question have already been revised and softened, since Blackstone wrote, therefore his advice *has actually been followed*. Another plain principle there urged, and not found here is, that while the King is not permitted to be a Papist, it is absurd, that any *representative* of the King should have that permission. This plain position of common sense cannot be too generally understood. The present pamphlet, however, is very good, and particularly well written.

DIVINITY.

- ART. 28. *A Commentary on the Book of Ecclesiastes. Never before published separately. By Edward Reynolds, D. D. Bishop of Norwich. Revised and corrected by the Rev. Daniel Washbourn,* 8vo. 404 pp. 9s. Mathews and Leigh. 1811.

Bishop Reynolds was a Calvinistic divine, who much offended his own friends by accepting the Bishopric of Norwich, after the Restoration. He had been one of the compilers of what are called the Assembly's Annotations on the Bible, in two Volumes folio: in which work this commentary on the Bible

was first published. The present Editor has thought it necessary to "alter the construction of most of the sentences; frequently to exchange obsolete words for those now in use; and, in a few instances to omit redundant paragraphs." We must suppose great judgment, discretion, and honesty in an Editor, before we can approve so extensive a licence. What may be the pretensions of Mr. Washbourne, in these respects, we are unable to say; and to collate such a reprint with the original, merely for the sake of ascertaining that fact, is a labour which we do not think it worth while to undertake. A good head of the Bishop, said to be taken from an original picture, is prefixed to the Volume: but they who possess the original work, will hardly find any inducement to purchase this.

ART. 29. *A Sermon preached at Worship Street, Finsbury Square; Sunday Morning, August 15, 1813, on the Decease of the Rev. Hugh Worthington, who died July 26, 1813, in the fortieth Year of his Settlement at Salter's Hall, and in the sixty-first Year of his Age. With a complete List of the Subjects discussed at the Wednesday Evening Lecture, held at Salter's Hall for fifteen succeeding Winters. By John Evans, A.M. 8vo. 2s. Sherwood and Co. 1813.*

It is impossible that we should object to the zeal which exerts itself to commemorate the virtues, and expatiate on the accomplishments of a departed friend. Certain it is that those who personally knew the individual, who is more immediately the object of this discourse, must necessarily be well pleased with this tribute to his worth and memory. The Exordium introduces the character of Apollos, the friend and coadjutor of St. Paul in his Christian Ministry. A parallel is drawn between the Christian virtues and exertions in the cause of piety Apollos and Mr. Worthington, who, we doubt not, merited all the encomiums which are here liberally bestowed upon him. There are certain things which seem rather out of place in a Sermon, and it seems of little consequence to know, that the deceased Pastor was followed to his place of burial by eighteen mourning coaches and nine gentlemen's carriages, or that the pall was held by six ministers of the three Denominations. The preacher of this Discourse, is well known, as keeping a respectable seminary of education at Islington.

MORALITY.

ART. 30. *Reflections on Suicide, By Madame de Stael, Baroness of Holstein. Translated from the French, 12mo. 118 pp, 5s. Longman and Co. 1813.*

This is what would in poetry be called a palinode; an honourable retraction of a false and pernicious opinion, published by the same author in the rashness of youth. "In my work on the Passions," she says, "I recommended suicide, an inconsiderate sentiment, which I have ever since deeply regretted. I had then the pride and presumption of youth; but to what purpose should we live, if we did not hope that time would produce amelioration!" p. 2. Would that every author, similarly circumstanced, would be equally conscientious!

Madam de Stael dedicates her work, with the highest encomiums on her patron, to the Crown Prince of Sweden. He seems to be now justifying, in the eyes of all Europe, the praises which are here bestowed. May his efforts be persevering and prosperous; till the downfall of an overwhelming tyranny shall secure the liberty of all the continent!

In this essay the author considers suicide in three principal points of view. 1. By estimating the effects of suffering on the human character. 2. By showing that self-destruction is incompatible with the Christian religion, and thirdly by examining in what consists the highest dignity of human nature. The plan is good: and the developement of it gives occasion for introducing many admirable sentiments. Considering the ameliorating power of adversity, she says, "To rush on self-destruction, because we are miserable, is therefore to desert the standard of virtue!" The following sentiment is also grand as well as just.

"In offering up life for the preservation of our fellow-creatures, we may be said to immolate the body to the soul; but in rushing on destruction, to escape what we hate or dread, we sacrifice our principles to our passions." P. 18.

On the whole, the essay is not elaborate or profound, but it is animated with the fire of genius, and full of right sentiments. Madame de Stael delights in taking her examples of virtue from the English nation. She particularly dwells on those of Sir Thomas More, and Lady Jane Grey. After her account of the former, she adds the following reflections, which show, as her late political tract also showed, that she is not biased by all the calumnies of the continent against us: and that she looks more deeply into our national character than foreigners are used to look.

"England, the birth place of this virtuous citizen, in which so many others have freely sacrificed life to virtue;—England is distinguished

distinguished as the country in which the greatest number of suicides are committed; and we are with reason astonished, that by a nation where religion exercises an extended and noble empire, the example of such error should be afforded. Those, however, who represent the English as men of cold characters, suffer themselves to be deceived by the reserve of their manners. The English character is, in fact, very lively, and even impetuous; their admirable constitution, which, in the most exalted degree, develops their moral powers, is of itself sufficient to [give them] their calls for thought and action; the monotony of existence agrees not with them, though they frequently constrain themselves to it. They then diversify with bodily exercises the species of life which appears to us so uniform. No nation has been so adventurous as the English. From one end of the world to the other, from the falls of the Rhine to the cataraets of the Nile, whatever has been attempted, either singular or daring, has been done by the English." P. 73.

Her reflections upon two horrid instances of suicide, which happened at Berlin in 1811, are the more valuable, because, as she says, "the event had found not only apologists, but almost panegyrist in Germany." Wretched perversion of opinion! They who suppose that our countryman, Dr. Donne, defended suicide in general, are grossly mistaken, from not knowing his book. It is a very guarded and limited admission of it, in some few possible cases; and, even with that caution, is only treated as a paradox. Nor did he, after all that circumspection, ever give it to the public. It was published, after his death, by his son, and is now, as cannot be regretted, very scarce.

MISCELLANIES.

ART. 31. *A Pronouncing Spelling-Book, with select Lessons, in Prose and Verse. By G. Fulton and G. Knight, Authors of a Pronouncing Dictionary. Edinburgh, Hill; London, Hamilton, 1813.*

Towards ascertaining and fixing the pronunciation of our language, the first important steps were taken by Sheridan; who with an acute and discriminating ear ascertained at once the principles upon which are founded the *music of speech*, and also the rules for uttering single words. One step made by this distinguished grammarian was, that of forming a Pronouncing Alphabet; in which, by affixing certain marks to the vowels, he contrived to point out precisely the particular sound which belongs to them in different words. The pronouncing alphabet of Sheridan was indeed far from being complete, and his notation was, unquestionably much too complicated for the study of youth:

but

but we are decidedly of opinion, that he laid the foundation of that uniformity of pronunciation which is daily gaining ground amongst us, as well as of all the modern improvements in the art teaching. Walker has, no doubt, corrected many of Sheridan's inaccuracies, and even carried his principles to a greater extent of practical utility : but all Walker's changes are not improvements, and he has, in some instances, dissented from Sheridan where Sheridan was in the right. Walker's notions with regard to quantity are extremely confused ; and he has accordingly led astray that accurate grammarian, Mr. Lindley Murray, whose spelling-book is replete with errors on this subject, as well as with respect to the division of words.

The chief merit of Mr. Fulton's plan, which is avowedly formed upon that of Sheridan ; is an ingenious contrivance, by which a very small number of marks are made to denote both the *quantity* and *quality* of the vowel sounds ; and this system of notation is so extremely simple that a child of four years of age is quite capable of understanding it, and of calling it in to his aid, in the course of reading. The objection which is commonly and justly urged against systems of orthoepy is, that the marks are so numerous that a child shall have learned to read in the ordinary way of teaching, before he could be taught the use of the mechanism by which he is afterwards to be instructed. This leading objection, however, does not apply to the system of Fulton, for such is its simplicity that, to our knowledge, a boy not six years old, after two month's instruction, according to this method, has been able to pronounce at sight, any word not exceeding two syllables that was presented to him.

We consider as very valuable the remarks on quantity, and the rules for syllabification which are contained in this little book, although we have long been convinced that the opinions and statements of almost all our etymologists on the former subject are of very trifling importance to the student of English ; and are, in most cases rather calculated to mislead than to serve as sure guides to prosody. We are much inclined to think that pronunciation is, upon the whole, the best rule for the division of words, being at once most easily applied to practice, and least exposed to mistake. In this we follow the highly respectable authority of Bishop Lowth, who says, " the best and easiest rule for dividing the syllables in spelling is, to divide them as they are naturally divided in a right pronunciation, without regard to the derivation of words, or the possible combination of consonants at the beginning of a syllable." Considering the many advantages of this rule it is surprising that the more popular of modern etymologists have regarded it with contempt ; for both Perry and Murray have promulgated canons of their own, which happen to be at once directly in opposition to each other, and quite inapplicable to the practice of our language. " A consonant be-
tween

tween two vowels," says Perry, "must be joined to the *former* to make the first syllable." "A single consonant between two vowels," says Lindley Murray, "must be joined to the *latter* syllable." Now it is impossible to read a single sentence in an English book without meeting with words which clash with the one or the other of these rules; and we are accordingly convinced that none but that of Lowth, which depends solely upon the ear, will be of any service to a pupil.

In point of notation, quantity, and syllabification Mr. Fulton's system is, in our opinion, decidedly superior to any which has yet been adopted in spelling-books and dictionaries; for it combines the principles of etymology, and orthoepey which were invented by Sheridan with all the real improvements of Walker, reduced to a degree of simplicity and practical facility, which neither the one nor the other ever attained. To such as wish to see more of this system, with a complete detail of the method in which it is communicated to learners, we recommend the perusal of a small tract composed by Mr. Fulton, entitled "The Orthoepey of the English Language simplified," which was published at Edinburgh two years ago.

ART. 32. *A Speech delivered at the Anniversary of the Branch Bible Society for Newcastle, the Potteries, and Neighbourhood, on Thursday, June 2, 1813. By the Rev. Thomas Costerill, A.M. Minister of Lane-end, Staffordshire, and late Fellow of St. John's College, Cambridge. Published by particular Desire. The Profits will be given to a Fund for relieving the Widows and nine Children of the Brother of the late Rev. Henry Martyn.* 8vo. 24 pp. 1s. Newcastle, Under-Lyne, Printed. Longman and Co. 1813.

It will naturally be asked, who was the late Henry Martyn, for whose near relatives the profits of this Speech are to be employed. He was a Chaplain of the East-India Company, a Fellow of St. John's, Cambridge, and the intimate friend of the speaker, by whom he is represented as a man of the most exemplary character.

The Speech treats distinctly on six heads. 1. The excellency of the object sought by this Society; 2. The simplicity of its plan; 3. The comprehensiveness of its means; 4. The energy of its operations; 5. The necessity for its institution; 6. The probable effects of its operations. All these topics are well and clearly treated. But under the last of them the author undertakes more particularly to defend the Society from the imputation of being in any respect dangerous to the established Church. On this topic his sentiments are so much in unison with our own that we cannot forbear reciting them.

"Our reply to those who ask us of the state of our Church, is, 'all is well.' Not only are her bulwarks not weakened, her towers

owers not shaken, but as one of her most able defenders has proclaimed, not the slightest of her ornaments, not the most slender of her pinnacles trembles *. How, indeed, Sir, should they tremble? Can an effect be produced without a preceding cause? The Bible Society possesses no means of assault. Its operations, so far as the question of conformity or non-conformity is concerned, are neutral. The scales are in equilibrio. The action and re-action are equal. It has just as much tendency to make Churchmen as to make Dissenters. It will produce one positive effect, I trust, upon both; an effect, in my apprehension, of so great importance, that, if none other be produced, the Bible Society will not have been instituted in vain. It will draw more closely around us all the cords of brotherly love. There is no reason indeed for expecting that the *peculiarities* of either will give way. Dissenters will be Dissenters still; Churchmen will be Churchmen still. Yes, Sir, Churchmen will be Churchmen still. We would proclaim in the ears of our opposers, that we *love* the Church; that we love it, because we believe it to be founded on the Word of God; 'built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone;' that we love it, because we believe it, with all its imperfections †, (and what work of man is entirely free from imperfections?), to be the purest Church that stands upon the face of the whole earth; more calculated to promote the glory of God than any other on this side Heaven; and our earnest prayer is, that 'peace may be within her walls, and prosperity within her palaces.' We would say more, that we are ready, on all proper occasions, promptly and actively to stand forth in her defence. But we do not think that her cause is to be upheld by the unhallowed weapons of open malignity, or secret rancour. Illiberality, intolerance, and bigotry serve no other purpose but to envenom the minds of her enemies, and wound the bosom of her friends. 'The servant of the Lord must not strive.' 'The weapons of our warfare are not carnal, but spiritual.' " P. 20.

Other parts are more strongly pointed against those who have thrown out insinuations against the Society; but this speaks, surely, a language truly Christian.

MONTHLY LIST OF PUBLICATIONS.

divinity.

A Sermon, preached by the Rev. Hugh Pearson, M.A. on Sunday, July 11, 1813, in the parish Church of Clapham, on Occasion of the Death of the Rev. John Verm. M.A. late Rector of that Parish. 1s. 6d.

Letters to the Rev. John W. Smith, D.D. on the Sacrifice of Christ, occasioned by his Sermon, preached March 11, 1813, before the Pastors and Students of the Protestant Dissenting Academy at Hove. By W. J. Fox, 2s. 6d.

Mr. Gilborne. † We do not see these imperfections. Rev. Useful

Useful to the great Object of the Christian Ministry; a Sermon, preached at Worship-street, Finsbury-square, August 15, 1815, on the doctrine of the Rev. Hugh Worthington. By John Evans, M.A. 2s.

Phædo, a Dialogue on the Immortality of the Soul: translated from the Greek of Plato, with Notes. By T. R. J., Esq. A.M. 8vo. 10s. 6d.

Remarks on Methodism, intended to show its Discrepancy in certain Points with the Gospel of Jesus Christ, &c. 8vo. 7s. 6d.

A Treatise on the Church, chiefly with respect to its Government; in which the Divine Right of Episcopacy is maintained, the supremacy of the Bishop of Rome proved to be contrary to the Scriptures and primitive Fathers; and the Reformed Episcopal Church in England, Ireland, and Scotland, proved to be a sound and orthodox Part of the Catholic Church. Compiled from the most eminent Divines. By Edward Barwick, M.A. of Trinity College, Dublin. Second Edition, enlarged. 8vo. 12s.

A Reply to the Strictures of the Rev. Isaac Milner, D.D. By Herbert Marsh, D.D. F.R.S. 3s. 6d.

A Charge delivered to the Clergy of the Archdeaconry of Colchester, 1815. By J. Jefferson, A.M. and F.A.S. Archdeacon. 2s.

The Lamentations of the Children of Israel, respecting the Hardships they suffer from the Penal Laws, and praying that if they are repealed, so as to exempt the Catholic and Dissenters from their Influence, the Jews may also enjoy the Benefit of this Indulgence, in common with the rest of his Majesty's Subjects. By Abraham, Isaac, and Jacob, Moses, Aaron, and Levi, &c. &c. 2s. 6d.

A Practical Exposition of the Tendency and Proceedings of the British and Foreign Bible Society, begun in a Correspondence between the Rev. H. H. Norris, and J. W. Freshfield, Esq. relative to the Formation of an Auxiliary Bible Society at Hackney, and completed in an Appendix, containing an entire Series of the public Documents and private Papers which that Measure occasioned, illustrated with Notes and Observations. Edited by the Rev. H. H. Norris, M.A. Curate of St. John's Chapel, Hackney, and Chaplain to the Earl of Shaftesbury. 8vo. 9s.

HISTORY.

Letters from the Mediterranean, containing a Civil and Political Account of Sicily, Tripoli, Tunis, and Malta, with Biographical Sketches, Anecdotes, and Observations; illustrative of the present State of these Countries, and their relative Situation with respect to the British Empire. By Edward Blequier, Esq. 2 vols. 8vo. 11l. 2s.

Narrative of a Tour, taken in 1667, to La Grande Chartreuse and Alet, by Dom Claude Lamoignon; including some Account of De Rance, Reformer of the Monastery of La Trappe, &c. 8vo. 2s.

Siege de Tarragone de l'Assaut et de la Prise, de cet Place, par les Français au mois de Juin, 1811, par le General Senen de Coutreux. 8vo. 5s.

The Annual Register; or a View of the History, Politics, and Literature, for the Year, 1796. 1l.

STOBIANISM.

The Life of Cardinal Ximenes. By the Rev. B. Barrett. 9s.

Essay on the Study and Composition of Biography. By James Field Stanfield. 10s. 6d.

Dr. Warty's Socinian, a Refutation of the Testimony of Dr. Lardner, as brought forward in the Rev. T. Belsham's Memoirs of the late Rev. Theophilus Lindsey, "that Dr. Warty's last Sentiments were completely Unitarian." In a Series of Letters to the Rev. Joseph Smith, of Manchester. By Samuel Balmor. 1s. 6d.

MATHEMATICS. PHILOSOPHY.

An Introduction to the Study of the Mathematical Principles of Natural Philosophy; containing a Series of Lectures upon the Rectilinear and Projectile Motion, the mechanical Action, and the rotatory and vibratory Motion of Bodies. By the Rev. B. Bridge, B.D. F.R.S. Fellow of St. Peter's College, Cambridge, and Professor of Mathematics and Natural Philosophy in the East India College. 2 vols. 8vo. 1l. 1s.

BOTANY.

Flora Glottiana: being a Catalogue of the Indigenous Plants on the banks of the River Clyde, and in the Neighbourhood of the City of Glasgow. By Thomas Hopkirk, Fellow of the Linnean Society, and Member of the Wernerian Natural History Society of Edinburgh. 8vo. 7s. 6d.

MEDICAL.

Particulars of the successful Treatment of a Case of Hydrophobia, with Observations, &c. By Rice Wynne, Apothecary, Shrewsbury. 1s. 6d.

A Statement of Facts relative to the supposed Abstinence of Anne Moore, of Luthary, Staffordshire, and a Narrative of the Circumstances which led to the recent Detection of the Imposition. By the Rev. Leigh Richmond, A.M. Rector of Turvey in Bedfordshire. 8vo. 3s. 6d.

Treatise on the History, Nature, and Treatment of Chin-cough, including a variety of Cases and Dissections: to which is subjoined, an Inquiry into the relative Mortality of the principal Diseases of Children, and the Numbers who have died under ten Years of Age, in Glasgow, during the last thirty Years. By Robert Watt, M.D. Member of the Faculty of Physicians and Surgeons of Glasgow, Member of the London Medical and Chirurgical Society, &c. and Lecturer on the Theory and on the Practice of Medicine in Glasgow. 8vo. 10s. 6d.

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The Second Part, consisting of the Third and Fourth Volumes of the Letters of Mrs. Montague, with some of the Letters of her Correspondents; containing her Letters from the Age of Twenty-three to Forty; ending with the Coronation of George III. Published by Matthew Montague, Esq. her Nephew and Executor. 14s.

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LITERARY INTELLIGENCE.

To the positive assertion of *Mr. Porter*, the publisher, that the novel of "*The Wife*," was actually written by *Mrs. Cooper*, supported by the proofs which he adduces of the fact, we cannot possibly make any objection. We therefore give up our doubts upon the subject.

We are informed that *Dr. Bland* has in the press a collection of Proverbs, chiefly taken from the *Adagia* of *Erasmus*, with explanations; and further illustrated by corresponding Examples from the French, Italian, Spanish, and English Languages. The work will be published before Christmas.

Mr. Beloe is beginning to print a new Edition of his *Anecdotes of Literature and Scarce Books*.

We rejoice to hear that *Sir John Malcolm's* elaborate work on *Perſia*, is in considerable forwardness.

A New Edition of *Sir William Dugdale's History of Em-banking and Draining*, with a Continuation to the present time; extracted from Records, Manuscripts, &c. and accompanied with Maps, is proposed to be published by Subscription.

The Rev. *Harvey Marriott* is printing *A practical Explanation of the Church Catechism*, intended chiefly for the Use of Sunday and other Parochial Schools.

The first Part of a republication of the *Gentleman's Diary*, or *Mathematical Repository*; from its commencement, in 1741, to the present time, will appear in the ensuing month.

A small Volume; on the *Art of preserving the Sight*, will be published in a few days.

A picturesque Voyage round Great Britain, illustrated with coloured Engravings, is preparing for publication. The Narrative will be written by *Mr. Rd. Ayton*, and the Prints engraved by *Mr. W. Daniell*.

Mr. Wm. Godwin has nearly ready for the Press, *Memoirs of the Lives and Writings of Edward and John Phillips*, the Nephews of *Milton*.

Mr. C. Clarke proposes to publish *An Investigation of the Mechanical Science and Historical Descent of Architecture in England*, during the middle Ages, in a Quarto Volume, with Engravings.

Mr. Wm. Dodsworth is preparing for the Press *A Description of Salisbury Cathedral*, with Engravings, in a Quarto Volume.

THE
BRITISH CRITIC,

For OCTOBER, 1813.

Nullus unquam fuit vir magnus, qui non magnos etiam commiserit errores. Sunt laude tamen dignissimi, quod multas etiam patefecerint veritates. HODIUS DE BIBL. TEXT.

There never was a great man who did not occasionally commit great errors. Yet they have still deserved the highest praise for bringing many original truths to light.

ART. I. *A Chronological History of the Voyages and Discoveries in the South Sea, or Pacific Ocean. Part III. From the Year 1620, to the Year 1688. Illustrated with Charts and other Plates. By James Burney, Captain in the Royal Navy. 4to. 437 pp. 2l. 2s. Nicol, &c. 1813.*

IT should be remembered, that this great work by Captain Burney, comprises only one class out of six, namely, the fifth, of a projected general digest of maritime discovery, planned by himself, and stated in his first volume; but certainly beyond the hopes of any single writer to execute. This plan may be seen detailed in our 23rd vol. page 461, where we gave an account of Capt. B's. first volume *. The part relating to the South Sea, was particularly selected by the author, as that which he was best qualified, from local knowledge, to undertake; having been a Lieutenant under that great navigator Cook, in his two last voyages.

* The second is analyzed in vol. xxix. p. 152.

Captain Burney, proceeds in his great work without introduction or preface. The present volume contains the discoveries of sixty eight years, terminating with the year 1688. How far this must be from the conclusion of such a design, any reader may roughly calculate for himself; but not even the author can probably estimate with much exactness, considering how fertile the ensuing century proved in such discoveries. It is however, a truly scientific plan, and executed by its author, so far as he has gone, in such a manner as to leave no hope of superiority to those who may pursue it afterwards. Their great effort must be to equal their prototype in the chief characteristics of his work, simplicity of method and accuracy of detail, conveyed in a pure and classical style.

This third volume consists of sixteen chapters, and an appendix: of which we shall give such an account as our general plan allows.

Chap. I. The Voyage of the Nassau Fleet.

This voyage was undertaken, not for discovery, but with a view to permanent establishment in South America; in hopes to weaken a powerful enemy, Spain, "by dispossessing him of those sources of wealth which rendered him so formidable in Europe." Two expeditions immediately followed each other in 1623, by order of the States General, and Prince Maurice of Nassau, the one against Peru, the other against Brazil. The expedition against Peru is the subject of the present chapter; and if, says Capt. B. this attack had been conducted with as much spirit and ability as were displayed in that against Brazil, the whole of South America would probably have been subjected to the dominion of Holland.

Chap. II. Of the early intercourse of Europeans with China, and their settlements on the Island Formosa. Various other events to the year 1638.

This chapter is intended, by the author, as introductory to a series of Voyages which were undertaken in close succession by the Hollanders, many of them for the express purpose of discovery.

Chap. III. Voyage of Captain Matthys Kwaft, to the Sea East of Japan.

"To avoid a break of connection," says Capt. B. "the narrative of a voyage attributed to the Spaniards, and said to have been performed within the time occupied by the Dutch voyages alluded to, will be deferred till it can be given without causing interruption." P. 55.

Chap. IV. The Voyage of Captain Abel Jansen Tasman, in the year 1642.

The

The history of this voyage is given in the Commander's own words, or to speak more precisely in a translation of them from his Journal, from which we are told all the published accounts of his voyage are derived. Tasman's voyage has always been very famous, being particularly rich in discoveries. At the end of the Journal Capt. B. thus sums up their amount.

" With the Commander's signature the Journal concludes. It is written in the most plain and intelligible style, and abounds in traits characteristic of the nautical fashions of the time. Such indeed is the encomium merited generally by the early Dutch Journals.

" The lands discovered by Tasman are,

" *Van Diemen's Land*, under which name are comprehended the smaller islands seen by him in that neighbourhood.

" *New Zealand*; but whether continent or island doubtful.

" *Pylstaart Island*.

" The groupe now called the *Friendly Islands*.

" A single island due North of *Amamocka*, in latitude $18^{\circ} 50'$ S.

" *Prins Willem's Islands* and *Heemskerck Shoals*.

" Land seen NNW. of *Ontbona Java*, in about $4^{\circ} 30'$ S. and longitude $158^{\circ} 30'$ E. from *Greenwich*.

" [The lands seen in the neighbourhood of *New Guinea* are not reckoned among the discoveries made in this Voyage, they having been seen before by Schouten and Le Maire.]

" The foregoing list is to be respected more according to the magnitude of the countries comprized in it, than for its length. All the discoveries made by Tasman have been seen since his time by other Europeans, except one or two small islands. The *Prins Willem's Islands* and *Heemskerck's Shoals* have been generally avoided in the later South Sea navigations, on account of the surrounding dangers, of which Tasman's Journal has given such ample warning. In 1797, however, the Missionary ship the *Duff* grounded on a shoal in $16^{\circ} 28'$ S. latitude, and $180^{\circ} 40'$ E. longitude from *Greenwich*, which no doubt was part of the *Heemskerck Shoals*. Tasman has placed the whole of the islands and shoals seen by him of this groupe, in longitude $4^{\circ} 3'$ to $5^{\circ} 30'$ W. from his anchorage at *Amamocka*, which applied to the longitude of that place, as determined by modern observations, is $179^{\circ} 45'$ E. to $181^{\circ} 12'$ E. from the Meridian of *Greenwich*. This longitude cannot be liable to much error, as Tasman was only five days in sailing from *Amamocka* to *Prins Willem's Islands*.

" Tasman marked the longitude in his Charts, and also daily in his Journal, as reckoned from *Teneriffe*. His longitudes, however, are to be computed from the Meridian of the island *Mauritius* at the *South East Port*, which according to modern observa-

tions is $57^{\circ} 40'$ E. from the Meridian of *Greenwich*, and which Tasman reckoned to be $78^{\circ} 47'$ East from that of the *Peak of Teneriffe*. The difference of these numbers, i. e. $21^{\circ} 7'$, subtracted from the longitudes in Tasman's Journal, will adapt his reckoning to the Meridian of *Greenwich*, and will show the situations which his discoveries would have occupied in the present Charts, if they had not been seen by later Voyagers." P. 110.

Chap. V. Expedition of Hendrick Brouwer to Chili.

The following passage in this Chapter is not only interesting but important: as it traces the connection between Asia and America, entirely across the great Pacific Ocean.

"The day on which the general meeting took place, about thirty canoes went on board the ships with some cattle, and a large quantity of *schitie*, otherwise called *carwan*, which is a liquor in use among the Chilese; and is thus made. They take a quantity of a root called *iwilie*, which they roast in the sands, or they take it unroasted. This root is chewed by their women, and thrown into a great tub or vessel with water, and some other roots are added. They let it stand a day or two, when it works like our beer: some of it is white, and some of a red colour, and has a taste like our sour whey."

"Here is a fair subject for discussion on the question respecting the affinity of the nations of the Old and of the New Continent. That there has been constant communication between *Asia* and *America* in the Northern parts, no one will dispute: but that there has been completed a chain of human connection South of the Equator between *Asia* and *America*; has scarcely been so far surmised as to have become a subject of enquiry. When Olivier Van Noort was on the coast of *Chili*, the inhabitants of the isle of *Mocha* treated him and his people with a drink called *cici*, [so written by the journalist of his voyage] brewed in a similar manner, though more ludicrously described in the journal; and with which it is said the natives were accustomed to get intoxicated at their festivals. The *cici* and *schitie* is evidently the same liquor, and it is probable that the difference which appears in the name, is merely one of orthography between the two journalists, or a difference in their manner of expressing the pronunciation of the Chilese. With the Italian pronunciation of *cici* the words approach very near. The description of the *cici* cannot be read without calling to mind the process of making the *kava* in the South Sea Islands; and the similarity, without any view to the present discussion, was remarked in the history given of Van Noort's Voyage in the second volume of this work, though the name *carwan* had not then been met with; for in the English translation of Brouwer's Voyage, published in *Churchill's Collection*, the name *schitie* only is mentioned in the description

description of this liquor, and that of *cawau* omitted, as are too generally in translations many things which the translator, in a licentious exercise of his judgment, deems to be of no consequence; and it is only since the present volume has been in forwardness, that in examining the early Dutch publication, it was discovered." P. 137.

The author then gives the passage in the original Dutch, which calls the liquor in question *Schitie* or *Cawau*. He then proceeds,

"It is indeed possible, but not credible without proof and circumstance, that coincidences so strong as the practice of this extraordinary mode of brewing, and the beverage made by it being known by the same name, shall have been produced in two places by mere accident. It has been allowed that by the conformity of language a line of communication has been traced from the Indian Sea to Easter Island. The similarity, if not identity, of the *kava* and the *cawau* as above described, cannot in any other way with so much appearance of probability be accounted for, as by supposing a communication to have extended all the way across the *Pacific*. The square piece of cloth with an opening to put the head through, as described in the dress of the Chilese, is also a common article of dress at many of the *South Sea Islands*; a similarity however on which little stress can be laid, as so obvious a convenience might easily occur in any country; but the subject having been started, it was worth remarking." P. 138.

Chap. VI. Voyage of the ships *Kastrikom*, and *Breskens* to the North of Japan.

Chap. VII. Notices of a second voyage of discovery by *Talman*. Of the Amsterdam Stadt-house map of the world; and of the names *Hollandia nova*, and *Zealandia nova*.

The account of the map of the world in the Stadt-house at Amsterdam, is too curious to be omitted. Among so staid and prudent a people as the Dutch, it is peculiarly strange, that a fine piece of art should have been so placed, as to be of necessity rendered useless in a very short time.

"The earliest mention that is found of the name of *Nova Hollandia* or *New Holland*, is in the year 1665, when it appears to have been adopted by direction of the Government in Holland for all the Western side of the *Terra Australis*. Three years prior to that time, the Stadt-house, or Town Hall, at *Amsterdam* had been destroyed by fire; in consequence of which accident, a new Stadt-house was built. Among the embellishments to the new building were three Hemispheres cut in stone-work, one for a representation

presentation of the Celestial Sphere, the other two for a Map of the World; and they were each twenty-two feet in diameter. The circles were of brass inlaid; and the whole was executed under the direction of Artus Quellius d'Anvers, a sculptor of eminence. Through a strange misapprehension of the nature of grandeur, this beautiful piece of geography was destined to decorate the floor, or, strictly speaking, to be itself the floor in the most public place of resort in the new Stadt-house, being made the pavement of the great hall between the two court yards. In a printed description of the building, this disposition of the three Hemispheres is extolled, one might almost imagine ironically, as an example of magnificence, the more grand for that it exposed them incessantly to be trodden upon by a concourse of people *. The three Hemispheres have long been completely effaced. In the year 1773, Sir Joseph Banks, being then at *Amsterdam*, was at much pains in making enquiry concerning the Stadt-house Map; but he could obtain no proof of the work having been visible within the memory of man. Fortunately, owing to the good taste and judgment of M. Thevenot, a copy of the most material portion to geography of one of the terrestrial hemispheres has been preserved in his *Divers Voyages Curieuses*; and much acknowledgment is due to him on this account.

" In the part thus saved by M. Thevenot, is included all that was then known of *New Guinea*, of the *Terra Australis* or *South Land*, and of *Tasman's State Land*. *New Guinea* is not made to join the *South Land*, neither is it drawn as a separate land; but at three degrees to the East of the *Valsche Cape* the line of coast is discontinued, and a chasm left of about a degree in latitude, from $7^{\circ} 45'$ to $8^{\circ} 45'$ S, at which last parallel the coast of *Carpentaria* is made to begin. We have here, and also in what has been cited from the instructions, to admire how completely unknown to the world was the discovery which had been made by Luis Vaez de Torres, of a Strait running between *New Guinea* and the *Terra Australis*. In this preserved part of the Stadt-house Map, the Western side (comprehending more than one half) of the *Terra Australis* is distinguished by the name *Hollandia Nova* (or *New Holland*); and Eastward on the same land, but without defined limits, is inserted the name *Terre Australe*, which being in the French language was probably an explanatory addition introduced by M. Thevenot himself. Farther East is *Tasman's State Land*, which is here named *Zeelandia Nova* (or *New Zealand*); by which name it has always been known since.

" Dampier has mentioned having in his possession a Chart of the discoveries made by Tasman on the West coast of what in

" * *Description de l'Hotel de Ville d'Amsterdam*. An imperfect copy in the *British Museum*, title-page and date wanting."

Dampier's time was called *New Holland*, which Chart was most probably a copy of what Thevenot had published." P. 181.

Chap. VIII. Doubtful relation of a voyage by Bartholomew de Fonte.

The narrative of this voyage, so far as it exists, is extracted from the "Monthly Miscellany, or Memoirs for the Curious," a sort of Review, for April and June 1708. It was conjectured by Mr. Dalrymple to be a *jeu d'esprit* of Mr. James Petiver, the Naturalist, who was a contributor to that Miscellany, if not one of its editors; and to that opinion Capt. Burney is inclined to accede. He, gives however, the arguments for and against its authenticity, and alleges that, in either case, it has been an event of some celebrity in the history of geography.

Chap. IX. Brief notice of the first entrance of the Russians into the East Sea of Asia. Narrative of the wreck of a Dutch ship on the island Quelpaert, and the captivity of her crew in the Korea.

Chap. X. Western navigation from Europe to the East Indies. The island Formosa taken by the Hollanders.

Chap. XI. Early instance of the use of Time-keepers at Sea. Of islands marked in the charts with the name Santa Tecla. Voyage of Jean Baptiste de la Follada.

This account of the time-keepers is now first published, from a manuscript in the British Museum, and is well worthy of notice.

" Among the manuscripts in the Sloane Collection at the British Museum, is one containing an account of the going of two watches at Sea, from April the 29th to the 4th of September 1663 *. General improvements in maritime science belong to every class of maritime history; and as this is one of the earliest examples on record of any attempt at keeping a ship's reckoning in longitude by means of chronometers, it well merits notice.

" In the Journal kept of their rates, the watches are distinguished from each other by the letters A and B. They were wound up every day nearly at noon, and their *difference* was then noted. The watch A appears to have gone steadily the whole time. Watch B, both from accidents and by its own defects, stopped several times, and on being set again was always adjusted to A; so that in fact, it is of the watch A only that the account was kept. No computation for the longitude is remarked till after August the 13th, about which time the ship took a fresh departure from *Lisbon*. Between that date and September the

5th, the time by the watch was frequently compared with the apparent or solar time, and the difference compared with the longitude according to the dead reckoning, as in the following examples :—

“ ‘ August 19th. We being in the latitude of $39^{\circ} 10'$, and distant from our departure at *Lisbon* 180 miles, which makes $4^{\circ} 45'$ of longitude, I found the watches to be a quarter of an hour before the sun.

“ ‘ 22d. We being in latitude $41^{\circ} 7'$ and Westward of our departure 234 miles, which makes $5^{\circ} 2'$ of longitude, the watch was a quarter of an hour and five minutes before the sun.’

“ The Journalist states, ‘ the watches were set going at *Lisbon* according to the course of the sun ; and these observations I took coming home with a ring-dial when the sun and opportunity presented.’

“ Nothing is said in the Journal of the land-fall or making of the land after leaving *Lisbon*, so that it is not seen how the watch performed. Neither does the name of the ship or of the Journalist appear in the manuscript.” P. 267.

Chap. XII. Commencement of missionary undertakings to the Islands in the South Sea; and settlement of the Ladrone Islands by the Spaniards.

Chap. XIII. Voyage of Captain John Narborough, to Patagonia and Chili.

This voyage was originally published in 1694, in an abridgement made from the Journal of the commander, wherein some breaks in the narrative appeared, from a want of skill in drawing up the abridgement. These are here supplied from other sources, but principally from the manuscript Journal, of Nath. Pecket, one of the lieutenants in the voyage, which is preserved in the British Museum. The additions are all carefully and clearly marked by Capt. Burney. The remarks of this author on the voyage, which has certainly been considered as famous, are very creditable to his judgment, and sagacity, which indeed are conspicuous in every part of his work.

“ This Voyage, which was productive of no new discovery, and unattended with any important or remarkable event, has become conspicuous through the diligence and attention of the Commander, in observing and noting down whatever appeared to him worthy of remark. The generality of readers probably will find small entertainment from his voyage ; but it is due to Captain Narborough to acknowledge that his geographical and nautical remarks, and also his observations on the soil, produce, and other circumstances of the places visited by him, have been of great service to those who since his time have navigated to the

the Southern parts of *America*, and will be useful to future navigators. His voyage, more than any other, may be regarded as a directory for the navigation to the coast of *Patagonia* and the *Strait of Magallanes*.

“ Captain Narbrough was a good seaman, provident, and careful of his ship and ship’s crew: it is therefore the more to be regretted that he appears to so little advantage in some other respects. Weak, inexperienced, and seduced by an ambition to show himself an expert and crafty statesman; the whole of his intercourse with the native Chilese and with the Spaniards at *Baldivia*, exhibits the most ludicrous mixture of simplicity and cunning. The blame however is in no small degree attributable to the scheme of the voyage, which was planned during a time of profound peace between *Great Britain* and *Spain*, by persons the most exalted in rank and power, and who committed its execution to an officer of distinguished character. Whether the expedition to *Chili* deserves to be treated as a clandestine attempt upon the rights of another nation, or only as an act of bad neighbourhood, will admit of question. Tampering with the natives to make them look to Great Britain for protection, and employing his people to reconnoitre the fortifications, were causes sufficient to justify the apprehending and detaining his people; though at the same time their detention would have justified Captain Narbrough in any measures for obtaining their release; so distant from law are the customs of nations. Eighteen sailors landed in a foreign territory, with the grave and important task assigned them to perform the part of a *Corps de Savans*, must have presented a spectacle too grotesque not to have attracted the notice of the Spaniards, if no other motive had existed to excite their curiosity: but they had at this time very serious cause of alarm and apprehension for the security of their American possessions. The Buccaneers under Morgan, an Englishman, had crossed the *Isthmus of America* from the West Indian sea, and had made themselves masters of *Panama*, which city they ruined, and were yet remaining in possession of its ruins, at the time Narbrough’s ship anchored at *Baldivia*. Their ravages extended to the *Pearl Islands* in the *Bay of Panama*, and not till the end of February following did they quit the shores of the *South Sea* to recross the *Isthmus*.

“ The letter written by Narbrough to Lieutenant Armiger (if it really was sent) may be called a masterpiece of silliness: and on the contrary, the Lieutenant’s letter may be quoted as an example for its discretion and propriety. The most discreditable of the proceedings in this voyage, is Captain Narbrough’s abandonment of that Officer and the other persons on shore with him, without making any effort for their deliverance. A Spanish author remarks on the occasion, that ‘ apprehensive of losing also his ship, he departed precipitately from the *Strait*.’ ‘ *Razelofo*
de

de perder el mismo Navio partio precipitadamente en busca del Estrecho. It is not indeed easy to account otherwise for his sudden relinquishment of the attempt to open a commerce with the Chilese, and for his hasty departure so early in the season. The fact may be thus stated;

"December 1670. On the 15th, after fourteen months voyage, arrived off *Baldivia*.

"The 17th, anchored at the entrance of the harbour.

"The 18th, four persons belonging to the ship were seized by the Spaniards.

"On the 21st of the same month, sailed from *Baldivia* to return to England.

"It might ironically have been said, that the business of Narbrough's Voyage was to set four men on shore at *Baldivia*. The persons so landed were left to their fate without interference being made in their behalf by the British Government. A subsequent voyager, many years afterwards, speaks of Lieutenant Armiger being in *Baldivia*.

"The Voyage of Narbrough is one of many transactions which should obviate all reproach from the Spaniards for the reserve they have maintained respecting their American possessions." P. 373.

Chap. XIV. Trading voyages from Europe to the South Sea, by Strait le Maire. Attempt by the English East India Company to re-establish their trade with Japan. Voyage of Thomas Pecke to the Molucca and Philippine Islands, and in search of the Straits of Anian.

Chap. XV. Voyage of Antonio de la Roche. Discovery by the Japanese of the Island Brune-sima; with various other matters.

Chap. XVI. Discoveries made by the Japanese to the North. Attempts of the Portuguese to renew their trade with Japan. The name of Carolinas given to Islands Southward of the Marianas. First mission of the French Jesuits to China. *Islas de 1688*. Island Donna Maria de La-jara.

APPENDIX. Memoir explanatory of a chart of the coast of China, and the Sea Eastward, from the River of Canton to the Southern Islands of Japan. Being the chart which fronts the title-page to the volume.

A list of authorities employed in forming this chart, amounting to more than thirty in number, is prefixed to the memoir; which when considered in comparison with the rules which the author has laid down, must evince a great degree of patient diligence in the compiler of it. These rules, with the introductory remarks on the improvement

of

of geographical knowledge, are of the highest public importance.

“ The great accession of geographical knowledge within the last fifty years, has effected a gradual and very beneficial change in the character of Maritime Geography. Whilst much of the surface of the Globe remained unknown, and our knowledge of the rest was extremely defective, the boldest conjecturer was sometimes reputed the best Geographer, as was evinced in the reception given to Maps of a Southern Continent, and of Navigable Channels through *North America*. Much, it may with truth be said, yet remains unknown, and much is yet very imperfectly understood: but the progress in discovery co-operating with the improvements in nautical instruments has been sufficient to produce the alteration alluded to, and at this time, the acknowledged excellence of Maritime Geography consists in minuteness of detail and in cautiousness to avoid error, qualities very distant from the presumption and exercise of inventive genius formerly countenanced.

“ To the attainment of correctness, much patient study is necessary; for it ought to be held as a fundamental maxim in Hydrography, that a Chart, as far as lies within the power of the Hydrographer, should be the sum total of all the existing geographical information respecting the space delineated. A plan made from a particular survey, if so specified, is not answerable for more than was verified in that survey; but a Chart without such qualification in its title, ought to contain whatever in preceding surveys is presumed authentic, or which subsequent surveys have not invalidated. A first survey, or even a sketch of land newly discovered, or of any place not before surveyed, is to be used and may be esteemed a good Chart, until it is superseded by another; and it is afterwards valuable as an original document: but every future Chart of that place must be pronounced good in proportion as it is a careful and judicious compilation. The want of industry in this respect has occasioned, and does continually occasion, good surveys to be productive of bad Charts. Numerous are the instances which occur of a succession of surveys of the same place, wherein each Surveyor after the first, has dropped a portion of what his predecessors had gained. The process at each step may be stated to have been gaining much, and losing some.

“ The diligence in examining and compiling which is here recommended, becomes every day more and more expected and required.

“ It may not be useless to mention, that the date of the construction of a Chart, is a necessary piece of information to those who have occasion to use it. Seldom, except from inadvertency, is a Chart of credible authority published without one; but it has been customary with many Map-makers to publish without date,

date, that their Chart should not be superseded, or its sale be injured by one of later date. The omission of date may always be regarded as symptomatic of many other defects." P. 416.

We should add also the following notice.

"The Chart of which this Memoir is explanatory, and which fronts the title-page of the present volume, was undertaken to render parts of the narrative more intelligible; but on a belief that it was also fit for sea use, it has been published separate. This will account for the projection being circular, on which account, however, the mariner has no reason to complain of want of accommodation, as every degree both of latitude and longitude is ruled, and furnishes him with compass and scale close at hand in every part of the Chart, by intersections which mark the four Cardinal Points, and give him a measure of twenty maritime leagues. The projection is on the principle of that called the Globular (the aim of which is to preserve one proportion in the distances and a uniformity of scale throughout the Chart), and is constructed according to a theorem for determining the curvatures of the parallel arcs, as explained in the Appendix to vol. 1st." P. 437.

The great advantage to such a work in being compiled by a man who is not only a scientific geographer, but an able practical navigator, will be felt by every competent reader, through every part of the work. A proportionable anxiety will consequently arise in the bosom of such readers, that the author may have life and health to complete a much larger part of his plan. That Capt. Burney, is an able writer, is a very inferior consideration; others may rival him in this; but the union of so many higher and rarer qualifications for such a work, cannot often be expected in the compiler of any history of geographical discoveries.

ART. II. *Hypocrisy. A Satire, in Three Books. Book the First.* By the Rev. C. Colton, A.M. Cantab. Collegii Regalis Socius. 8vo. 296 pp. 12s. Tiverton, printed, Button, London. 1812.

THAT this author has genius, vigour, and a strong feeling of the beauties of poetry, we cordially allow: He seems also, by his numerous quotations, to be "*felicis memoriae*," but it must be added, as of poor Joshua Barnes, "*judicium expectans*!"

expectans!" So deficient in judgment, we have never before found a poet of real abilities, and a competent degree of learning. Whether for the sake of what we allow to him, he will forgive this declaration of defect, we neither know nor care. The fact is notorious. It strikes the reader, from the very title at the front of his book, to the Ghost at the end: from his motto, in which he unnecessarily obtrudes upon the reader one of the few plagiarisms of which he is liable to be accused; through all his multitudinous, and generally superfluous notes; into which he has been seduced, by an ill-regulated emulation of the Pursuits of Literature. He is injudicious, in sending out a Satire of near three thousand lines, and calling it only a first book, to be followed by two others. Injudicious, in much that he says of others, and almost all that he writes of himself. Injudicious, if we may express our private feelings, in the little that he says upon religion, and in the much that he pours forth upon politics. Injudicious, in not knowing where to stop, even when he has written well; and over whelming his good thoughts by an inundation of such as are trivial, bad, or irrelevant.

To be more particular upon some of these heads of accusation. Of his title *HYPOCRISY* we shall say little, because he himself has laboured in vain, in more than one note, to defend it: thus injudiciously betraying his own consciousness that it is not easy to do so. We grant, however, that a title is a thing of minor consequence; and that it is extremely difficult to give a title to a performance wholly without a plan. Such a title as *Hypocrisy*, ought to confine the writer so far to a plan, as to exclude other subjects; or at least to moderate his excursions into other topics; but here is no moderation. Next for his motto. It is taken from his own poem. This is not the practice of judicious writers in general. But next, observe what it is.

"Go first-born of my Muse, and with thee take
The Martyr's courage, when he meets the stake;
Thee shall some mumping Critic steal—for pelf,
Then strive to make thee hideous as himself;
Shall *change* thy voice, thy tone, and in their stead
Shall make thee talk his gibberish—for bread;
Thy piteous cries, thy tortures, tears, and pains,
Shall but promote the pilfering Vagrant's gains;
By worse than gipsy hands disguised, defiled,
I shall not know again my kidnapped child."

Book I. p. 197.

Every one will recollect that this thought is completely stolen from Mr. Sheridan ; and therefore by an author, who, in truth, does not often steal, should not have been placed in front, lest it should give a false impression of his practice. But besides this, it is not applicable to the subject. A critic does not *steal* an author's work, or disfigure it, to make it pass for his own. If he disfigure it, his object must be to show his judgment, or at the worst to gratify some private feeling ; but he does not change the author's words *, to substitute his own, or any other, because that would lead to immediate detection. Nothing would be wanted but to quote the real words, and put him to shame. The truth is, that Mr. C. admired the simile of the gipsy, and wished to employ it ; but, in his haste, forgot that, though very applicable to a plagiarist author, it is not at all so to a censorious critic. So much for his title-page.

Now for his *Ghost* at the end, that is, in his Appendix, at page 293. A judicious writer would have let this Ghost sleep, or walk, as it might choose ; instead of introducing it into a work on which he meant to found his fame. Putting out of the question the truth or falsehood of the story, a satirist should not expose himself to be laughed at. His character should be dignified, at least while he stands forward as a censor upon others. But, on the subject of a ghost, the incredulous will always laugh ; and in fact Mr. C. has been unmercifully laughed at for this very ghost, in the parodies entitled " Horace in London ;" where he is classed with " a silly woman," and unequivocally called " a sillier parson ;" p. 52. That he is not a " silly parson," his satire will prove ; but that he is an injudicious writer requires no ghost to let us know. About three years ago he published a small pamphlet entitled *SAMPFORD GHOST* † ; the object of which was to give a narrative not only of noises, but of actual blows given, and other manual exertions performed, by some invisible and unaccountable agent, at Sampford Peverell, near Tiverton, in Devonshire. The newspapers have pretended that the imposture had been discovered, and that the marvellous agency had totally ceased. Both these assertions Mr. Colton, (in 1812) unequivocally denies : and,

* We have sometimes been accused of doing so, when nothing but the hurry of a periodical press was in fault, and the errors themselves were really not worth notice.

† Published by Cradock and Co. Paternoster Row.

to do it with the more force, he purposely introduces two lines into his poem, where, after telling us that,

“ — *Berkeley* takes the body, *Hume* the soul,”

he adds,

“ With whom 'twere vain the reason, since a post,
Might best confute the *first* *, the *last* a *Ghost* :”

On these lines, as a peg, he hangs his declaration, in the Appendix, that his Ghost is still as active and as unaccountable as ever. With respect to the Ghost itself, we confess we know not what to make of it. Without impeaching the writer's veracity, which we have neither right nor wish to do, we cannot but own that the narrative is altogether unaccountable: the more so, as the facts in it are for the most part ridiculous; and we cannot conceive a miracle, still less a series of miracles, to be performed or permitted for the sake of *comic effects*. Such an interposition, if real, must surely be awful and solemn. But with this we have little to do, in the present case. We only mean to contend, that it was highly injudicious in the author to introduce his Ghost at all in this poem. There was no hypocrisy alledged in the story, his subject therefore called not for it: and for a man, while he is seeking reputation, to bring in a topic, which, till it shall be decided one way or another, must always throw a kind of suspicion upon him, (unfounded perhaps, but still while it subsists to a certain degree injurious to his credit) is of all things imaginable the most injudicious. The Ghost controversy should have been quite a separate branch of business.

The author is injudicious, as we said, in promising three books. As he has no perceivable plan, three books are no more essential to his design than thirty, or any other arbitrary number. If he wished for three, it would have been easy to divide this into three, and he would have made it much more readable by so doing. He then might have added three more books at pleasure, if he found those three approved; but would not have stood pledged to any thing. But now, if he stops where he is, which is highly probable, he will leave his volume an imperfect work; and imperfect without necessity; since no man living can say why there should be any more of it. He is injudicious in avowing

* This, by the by, is founded only on a vulgar misapprehension of Berkeley's Doctrine. See Brit. Crit. vol. xxxvii. p. 548.
his

his own eager expectations of public notice, and at the same time labouring to affront the public critics, who may, by their very silence, withhold it from him. He is injudicious in avowing himself a party man at all. We think him ill-judging in the party he has taken, but in this we expect to meet with only a partial assent. He is eager for what is called *reform* in Church and State, though the one would relinquish a great part of our faith, and the other destroy the whole of our security. He gives the name of *a true patriot** to a man, who through his whole life almost uniformly sided with the enemies of his country: and even in her distresses rather triumphed than felt compunction for her. It is true that many others do the same; but a young man who has his party to choose, after the ferment of division has subsided, might see the truth. If in our opinion he has missed it, it is not to be expected that in this we shall commend his judgment. We leave that task to others.

Lastly, he is injudicious in diffusion, both in verse and prose; in not knowing where to stop or where to blot. This we might exemplify by a regular progress through the poem: but such a plan would be too tedious to our readers, as well as to ourselves. It will suffice to give a few instances. Here, however, we shall have the more pleasing task of quoting some of the best parts of the poem, to show where he has done well. Of this, perhaps the most remarkable instance is his character of a poet, towards the latter end of the volume. He calls it, indeed, very modestly, only a rough sketch, and apologizes to his readers for presenting it in its present crude and imperfect state. For this reason, we will not cite the lines which we deem inferior, but will only show how very excellent it might have been made, by mere omission; a task which could not have been difficult, had any sound judgment been applied to it.

“ THE BARD, Creation’s heir and Fancy’s child,
 Rich as the vale, and as the mountain wild;
 From Critics cold takes not, but gives the rule,
 Nor floats on common-place, that stagnant pool;
 Knows, with the river’s smoothness, to combine
 The torrent’s force, in his resistless line;
 Where, like the Nile, all eyes with wonder own
 The stream majestic, but the source unknown!
 “ E’en in his youth, his front, with proud desire
 Of Fame that beams, betokens nascent fire;

* We do not mean Andrew Marvel, whom also he so entitles,
 p. 51.

Thus o'er yon eastern cloud, the rising ray
Predicts the splendour of the coming day.
Whene'er he stoops, 'tis from that Eagle's height
That o'ertops others, in his lowest flight;
He starts no mean, no common race to run,
And if he falls, illustriously undone,
'Tis the bright fall of him who dared to guide the Sun."

P. 215.

After omitting about twelve lines we proceed again.

" Luxuriant vale, or cloud-enveloped height,
The soothing rill, tempestuous ocean's might,
The trim smooth-shaven lawn, the shaggy wood,
The lake of glass, the wild torrentuous flood,
Frequented walk, or lonely precipice,
That frowns forlorn o'er Conway's dread abyss;
These, yield him pleasures that no pains alloy,
What others *anxious* hold, 'tis his t' enjoy.

" But chief the bard, on bold invention's wing,
In fancy's boundless realms delights to sing.
Each thought, brought forth in rapture not in pain,
Starts, bright as Pallas from the Thunderer's brain;
Nor doth the vast exhaustless ocean hold
More wealth unclaimed, more undiscovered gold.

" Seated in contemplation's diamond car,
Calm he surveys the elemental war;
Or stands on hoarse Niagra's trembling mound,
While notes heard farther than his wave resound;
Immortal Verse, that shall not cease to flow,
When time shall lay that watery wonder low." P. 217.

The lines subjoined to these are so laboriously sublime as not to be quite intelligible; and so parenthetical at the end, as to forsake the poet for the astronomer. They require, however, something substituted for them to introduce what follows.

" But suns, or systems, glorious as they are,
Not these their Maker's wisdom *must* declare;
Nor *best*,—one object doth the Poet prize,
More high than all the marvels of the skies;
He dares, but with no vulgar eye, to scan
Each glorious work of God—and mostly man!
Can sink or swell, can rouse or lull to rest,
Each chord that jars, or modulates the breast;
Quick, at his mighty-bidding, hopes, or fears,
Alternate rise, or sympathetic tears;

A a

Tears!

Tears! sent by bounteous Heaven, to give relief
 In ecstacy of joy, or agony of grief;
 From *human rocks*, till then unmoved by woe,
 'Touched by the poet's wand—the waters flow.

"To him, supreme dominion is assigned,
 O'er all that vast, unbounded empire—mind!" P. 220.

Again,

"Above the clouds and errors of his day
 High raised, he meditates th' immortal lay;
 His ample view, no geographic line,
 Nor circle, nor meridian, may confine;
 Man's every action, passion, word, he weighs,
 And oft the source from whence they flow, displays;
 The inmost thought! for what the tongue conceals,
 'The eye, the brow, to *his* keen glance reveals;
 'That glance, to which compared, the lynx's eye
 Is dull, and slow the bolt that rends the sky.
 'Tis when the moral picture *speaks* and *lives*,
 That full, complete delight his pencil gives;
 'Tis then great Raphael stands dejected by,
 And owns the poet's triumph in a sigh!" P. 222.

We appeal now to every judicious reader, whether, in
 read of appearing a rude imperfect sketch, these lines
 do not, with very few blemishes, present a sufficiently finished
 picture of the poet of nature. Yet we have merely omitted
 passages that were irrelevant, trite, or otherwise faulty, with-
 out changing a single word. Here then was only judgment
 wanting, to blot out what was inferior, the subject being
 finely conceived, and vigorously expressed. Towards the
 latter end, two of the lines which we have passed over are
 so palpably stolen from Pope, that nothing but the same feel-
 ing which originally suggested them, an idle rage for sneering
 at dignities, could have brought them here.

"Here uncontrouled he reigns; all meaner things,
 Earth, and its sordid cares, he leaves to kings."

Every one remembers,

"Awake, my St. John, leave all meaner things
 To low ambition, and the pride of kings."

But what sense had the idea here? Man, and all the turns
 of his passions are the poet's domain, yet earth and its sordid
 cares he leaves, to whom? to those who certainly have least
 to do with the *sordid* part of them; to those, who were only
 to be brought in because the poet is a *would-be* reformer:—

to KINGS. The ambition and the pride which properly belong to the subject are dismissed, for that which has no natural reference at all to it, sordid care. Yet, these faults omitted; how much remains that is excellent, and even sublime. The same may be said of the subsequent characters of Milton and Shakspeare; they are admirable, but redundant; and in the midst of Milton's are introduced Ovid, Falcoffer, Gray, and Burns, as in a parenthesis. Where the lines on Burns begin it is very difficult to say, but they are well worth quoting.

" Tho' zephyrs wild, and winds that scorn control,
Have taught those artless chords the sounds that soothe my
soul.

" Condemned to till bleak Scotland's rugged soil,
His muse beguiles the task, and charms the toil;
The generous youth their native carol hear,
Join the blithe reel, or shed the lover's tear;
The note is changed—at Bruce's stern command,
They grasp the targe, they wield the highland brand;
Ere time had marred his voice, or bleached his head,
Or dimmed his eye, we mourn *our Bion* dead!
Mute is the doric reed, and melody,
That Dryad Nymph, is fain with him to fly;
Ah! what bold hand, O thrice-lamented Burns!
Thy pipe and crook unhangs? thy self-taught numbers
learns!

Ah! could ye not, sylphs, satins, and fairies! guard
From *fatal* snates, your rash, your reckless bard?
Uncharm the spell that held him pleasure-bound?
And dash the cup of Circe to the ground?
Weep Muses! o'er that ravaged, ruined mind,
By *you* the soil of noblest fruits designed;
A garden, fed by rich Invention's stream,
And warmed by glowing Fancy's brightest beam!
Where nature had so well performed her part,
That, save to wonder, nought was left for art;
But, like the forest boar, with headlong haste,
Rushed Passion furious forth, and laid that Eden waste!

" Gods! what a chaos fills th' hiatus wide,
That's destined apes from angels to divide;
Virtues—that bear the stamp of heavenly birth,
Vices—that leave their native hell for earth.
Mixed with alloy must be the chains, that bind
Terrestrial matter with ethereal mind;
Yet must *both* worlds be joined, to fill the plan,
Their *frail*, yet firm connecting link—is man."

P. 239.

These characters are introduced, it should be observed, to exemplify and fill up the idea of a poet, and in that point of view are sufficiently proper. But that this picture, and these examples, at so very great length, should finish and wind up the first book of a Satire, on Hypocrisy; for the propriety of that, it will be very difficult to say any thing.

Accident has led us first to the conclusion of this poem, but what is said of this may very well serve to characterize the whole. It is vigorous but redundant; and the poet proves throughout, that what he wants principally is, "the art to blot." This however, is high praise, since it was first said of Shakspeare. But Mr. C. is not a Shakspeare. He is an able man, to whom a classical education has not given judgment. How then will he obtain it? Too certainly, not from anonymous critics, whom he affects profoundly to despise. He will probably go on without it, in proud disdain of all who recommend it to him.

The opening of the poem, to come at length to that, is able and epigrammatic: not at all to the professed subject of hypocrisy, but in the allowed style of opening to a general satire; on poets, critics, the press; and, neither last nor least, the poet himself. The following lines, after what we have said, may possibly be applied where the writer did not intend; but they are just in a general sense.

" Few authors write too little, nine in ten
Are ruined by the fulness of their pen;
Thus, while but few from rigid fasting die,
Feasts, with their thousand victims, death supply;
Like wealth, with toil and hazard fame is gained,
But easily increased if once obtained;
Though wits, like bankrupts, oft their golden crop
Have lost, for want of knowing *when to stop*." P. 12.

Soon after, we meet with a severe and powerful attack upon the arch-enemy of Europe; not as an hypocrite, but as an enemy to the freedom of the press. The author's view of the present state of our literature is, as we can testify, no less just than it is humorous.

" On, then, my courage *numbers* must inspire,
And work th' effects of patron, muse, and fire;
Drawn up in columns dense, our land can boast
Of epic, and heroic bards, an host;
High rolls th' o'erwelming tide of copious song!
Printers drive critics, critics bards along!
Sleepless to nodding hearers they rehearse,
While wit decreases, with increasing verse;

From

From barren brains they fly, and empty scull,
To fertile page of common-place book full;
On the gross volume scribbled o'er and o'er,
Inside and out, nor finished yet, they pore;
While in that warehouse vast of pilfered goods
To hatch a new idea, dullness broods;
With self-complacence views her stores, o'ergrown
With foreign wealth, and treasures not her own." P. 47.

"When crackbrained authors load the groaning press,
Talk much, write more, *read* little, and *think* less;
All questions treat with turbid fluency,
Look into all things, into nothing *see*;
Exhaust no subject, but each theme o'erwhelm
In sluggish deluge of Bæotian phlegm:
Who in this rhyming, scribbling, spouting age,
Dare hope to grace with *novelty* their page?
The task is hard,—and yet that pen 'tis true,
That in these days writes sense, *writes something new*." P. 56.

We arrive, however, at page 83 of the book, before we meet with a line on hypocrisy, and then she is coupled with pride, to whom many verses are given, before she is allowed to claim her right. Just before he arrives at this real beginning of his book, the author says,

"If I write ill, sage critics! who can tell?
It may provoke your worships to write well."

We, in fact, neither condemn his writing, nor boast of our own; but we wish him more judgment in the choice and conduct of a subject, and more patience in finishing the separate parts. We will show before we conclude, in one more instance, that he is capable of writing finely. It is the description of the commencement of a battle, and few so fine descriptions have been written.

"What time the stricken tents, at peep of day
Vanish, like snow, before the solar ray,
And axe of pioneer alarms the wood,
Whose oaks descending instant span * the flood!
While flocks and herds in wild confusion run,
And headlong speed, the march of war to shun;
Scared by the banners red, and clarions shrill,
And bugles, answered quick from hill to hill!

"* To make the military bridges."

A 2 3

Both

Both far and near they fly the gathering darts,
Ere the confronting Legions close them in.

" Yon heights reflecting far the horsemen's ^{armies} ~~mass~~,
Yon *steel-bright forests*, winding through the vale,
Yon magic arch ⁺, the work of hands unseen,
Their *midnight* task, that strides the deep Ravine,
That roar from signal-gun! that sullen sound
Of ponderous iron wheels [‡], that shake the ground,
That dusky whirlwind from the charger's hoof,
These warn the sons of peace—to stand aloof.
With horrid haste while distant nations fly
But to behold each other,—and to die!

What time each column, at the rocket's [§] blaze
With rapid wheel the lengthening line displays!

" Now doubt and confidence, and hope and fear,

By turns proclaim defeat, or conquest, near,
And fate, 'twixt *both* suspends her awful screen,
And in mysterious grandeur clouds the scene!
Is there, that solemn pause who cannot feel?

O envy not the wretch his heart of steel;
Sure ~~at~~ fond thought of all he left behind,
Might, for that moment, melt the sternest mind!

" But—*Charge!* that fear and doubt-dispelling word,
That sound to British heroes dear, is heard!

Eager, as couriers from the goal, their foes
They seek, and soon with weapons crossed, they close,
Earth feels the sudden shock, while shouts resound,
And groans, half heard, in din of battle drowned.
Steeds answering steeds, with smoking breath, from far,
Swell the rough concert, and provoke the war.

" See now the broken line of battle reel,
See front to front opposed, and steel to steel;
As when the blast drives Euxine's maddened waves,
The Danube's ^{||} strength, by torrents swollen, to brave!"

H. 186.

" * Cuirassiers, who are enveloped in armour."

" + To facilitate the passage of artillery."

" ‡ The tumbrils."

" § In modern warfare I am informed it is usual to come up in columns, and at the firing of a rocket, or at some other signal, to deploy or to wheel instantaneously into line."

" || This is far from being an *unequal* conflict. The Danube is fed by sixty navigable rivers; and one hundred and twenty smaller streams; and it discharges itself with such rapidity into the Euxine, that the current of its waters is sensibly observed for several miles. Speaking of the Rhine, and the Danube, Gibbon observes, 'the latter of those mighty streams, which
rises

We pause, lest we also should be said to write too much. This poem, in spite of the real talent displayed in it, and in contradiction to the author's sanguine expectations, does not appear to have made its way in the world. We believe the cause to be this; that whoever has taken it up, has found it to be so desultory and confused, both in poetry and in notes; that to read the whole was a task too formidable to be undertaken; and to think of two more such books to come, how alarming! Even the practised reviewer shrinks!

Let not the author, however, be discouraged. Let him write with more plan, and less diffusion; let him correct and compress; and we scruple not to promise that he will be read and admired.

ART. III. *A Charge delivered to the Clergy of the Diocese of Ely, at the primary Visitation of that Diocese in the Year 1813. By Bowyer Edward, Lord Bishop of Ely. 4to, 20 pp. 1s. 6d. Hatchard. 1813.*

THIS is the first Charge which has been delivered by the present very learned Bishop of Ely to the Clergy of his Diocese, and we were immediately and agreeably impressed with the truth, justice, and liberality of the following animated apostrophe in honour of his excellent predecessor.

After duly expatiating upon the momentous signs of the times, paying a deserved tribute of commendation to the exertions of the Established Clergy, and inculcating the necessity of vigilance, the Right Reverend Speaker thus expresses himself.

“ There is also another particular, most intimately connected with the public welfare, in which the Clergy have it in their power to render most essential service; and this is, in promoting the education of the Poor.

“ To give eyes to the blind; to instruct the ignorant; to make those useful to the community who would otherwise have been a reproach and a burden to it;—these, doubtless, are real, sub-

sties at the distance of only thirty miles from the *sewer*, flows above thirteen hundred miles, for the most part to the South-east, collects the tribute of sixty navigable rivers, and is at length through six mouths received into the Euxine, *which appears scarcely equal to such an accession of waters.* ”

stantial benefits; and it was for the express purpose of securing these benefits to the rising generation, that the National Society has been established. By the mode of instruction which is made use of in the schools established by this Society, and which, it is to be hoped, will be generally adopted throughout the kingdom, knowledge is communicated with so much facility, and the labour, both of the teacher and the scholar, is so much abridged, as to render the task of education comparatively light and easy; and also to admit of much greater numbers enjoying the advantages of it. Convinced as I am of the beneficial effects resulting from this system of education, I feel it my duty strongly to recommend the adoption of it in my diocese for which purpose I have to request that you, my Reverend Brethren, will co-operate with me. And this you will, I am persuaded, be the more readily disposed to do, when I state to you, that this is an object which my most excellent and highly-respected Predecessor had very much at heart;—a consideration that cannot fail to have the greatest weight with you. For though his continuance amongst you was not of long duration, yet you must have been fully able to appreciate his many great and valuable qualities: his urbanity of manners; his love of literature; his ardent zeal for the great cause of religion; his vigilant and indefatigable exertions in promoting the security of our Establishment in Church and State. It was with reference to this great object that he was one of the first and most strenuous promoters of this system of national education; of the utility of which he was so well convinced, that, had the opportunity been allowed him, I have reason to know, from frequent personal communication with him, he would most earnestly have recommended it to your attention.

“ Although this office has now devolved upon one so much less able to discharge it, yet I trust, that, when you advert to the extreme importance of education, in a national, as well as a religious point of view; and when you also consider that no persons can come forward on such an occasion with so much propriety and effect as the established Clergy, you will readily contribute your aid towards promoting this good work. The particular means by which this may be effected must, in general, be left to your own judgment and discretion; but I beg leave to suggest to you, that it would very much facilitate the attainment of this object, if the Clergy of each Deanery would meet together at such places as might be most convenient to themselves, for the purpose of taking into consideration the number of children in their respective parishes who at present have not the benefit of any education, or at least have a very defective one, and devising such means as may tend to remedy this great evil.—I have been induced to mention this, as it is a plan which has been very successfully adopted by the Clergy in the neighbouring dioceses of London and Norwich.”

We are happy to have it in our power to affirm, that the system of National Education is gradually and most successfully spreading its salutary influence, and to the dioceses of London and Norwich here specified, that of Salisbury, in particular, may be added.

The subject next discussed in this admirable Charge, is that of toleration, and here also the Bishop expresses himself in perfect unison with those sentiments, which we are proud to say, have uniformly characterized our pages.

“ That wise and liberal indulgence which our constitution has thus exhibited, it surely becomes us also to display in our conduct towards those who are not members of our Establishment. Although we cannot but think that our own ecclesiastical constitution, both in matters of faith, and in its internal polity, approaches nearer to perfection than any other, and therefore must deeply regret that any difference of opinion should exist amongst us ; yet we are bound, by every principle of Christian charity, not to suffer such difference to excite in our minds the smallest degree of ill-will towards them. Let us, on the contrary, by our meekness, forbearance, long-suffering, afford the best, the only genuine proof of the purity of our religious faith. How widely soever they may differ from us in some points, let us still treat them with brotherly kindness, and be disposed to do them every good office in our power :—let us show ourselves ready to grant them every indulgence, to make every concession, that is not inconsistent with a due regard to the security of our own Establishment.—For toleration itself has its limits : nor must the spirit of conciliation lead us to forget that paramount duty which we owe to our common parent. In the discharge of this duty we may be assailed with invective and reproach by those whose unreasonable expectations are never to be satisfied ; by those who seem to think that all former concessions are of no value while any thing yet remains to be conceded. These attacks we must sustain with firmness and with temper ; neither laying aside that Christian charity which ought to regulate our whole conduct, nor losing sight of that, which must ever be a primary object of our attention, viz. the safety and protection of that venerable fabric which was raised by the wisdom and piety of our forefathers, and which we trust will long continue, to the unspeakable benefit of our remotest posterity.

“ In conformity with these principles, we must be prepared to explain, illustrate, and defend the fundamental principles of our faith :—we must, like faithful and vigilant pastors, guard our respective flocks against the erroneous doctrines and pernicious tenets of other sects :—remembering always, that however charitably we may, and ought to be disposed towards those who most widely differ from us, and whatever offices of kindness we may be willing to render them, still (as there can be no compromise between truth and error)

we

we cannot, with- out betraying the sacred trust which has been confided to us, extend the same indulgence to their opinions, as we do to their persons. Whenever these opinions appear to be of a dangerous tendency, and subversive of the purity of our faith, or morals, then it is our duty to 'cry aloud, and spare not;' to oppose and refute them to the utmost of our power." P. 11.

The subject next discussed is that of public preaching, and it is judiciously observed; that though different talents are committed to different men; every minister is capable, in some respect or other, of preaching what is useful and instructive. "Let no one, however," says the Bishop, "attempt to separate what is so indisputably united, as faith and works." The reverend hearers are also admonished of the importance of the manner in which discourses should be delivered, and the service of the Church performed; that enthusiastic rant should be avoided, and a just and proper elocution observed; that the directions of the Rubrick should be scrupulously adhered to; and that no private individual should conceive himself authorized to make the least alteration of addition or omission. The conclusion exhibits an animated admonition to the clergy to put in practice an increased degree of vigilance, zeal, and earnestness, with the forcible observation, how much the Bishop is aware, that he must himself give the suitable example to his flock.

"In thus explaining to you my sentiments as to the nature of those duties which are incumbent upon you, I beg leave to assure you, that I am fully sensible that whatever I may have said on this subject, applies as much to myself as it does to you.

"Of the awful responsibility of the station in which I am placed, I am well aware; and my anxiety that I may be able faithfully to discharge the duties annexed to this station, is commensurate with the sense I entertain of the extreme importance of those duties. Consistently with this declaration, if any of you, my Reverend Brethren, should at any time have any advice to offer, or any proposal to make, by which the glory of God, and the honour and interest of the Church may be promoted, I request that you will freely communicate your thoughts to me; being assured that due attention shall be paid to your suggestions. I will only add, that you shall at all times find me ready to co-operate with you to the utmost of my power, both in what relates to your spiritual labours, and your temporal concerns and welfare.

"Finally, my Brethren, accept my earnest wishes that you may, 'in all things approve yourselves as the ministers of God; by pureness, by knowledge, by long-suffering, by love unfeigned, by the word of truth, by the armour of righteousness;' and that, having thus faithfully discharged your sacred functions, and been
the

the happy instruments of turning many to righteousness, you may yourselves hereafter receive a 'crown of glory that fadeth not away.' " P. 18.

We have perused this Charge with much satisfaction, and take the earliest opportunity of placing its substance before our readers.

ART. IV. *The Life of John Knox; containing Illustrations of the Reformation in Scotland; with Biographical Notices of the principal Reformers, and Sketches of the Progress of Literature in Scotland, during a great Part of the Sixteenth Century. To which is subjoined an Appendix, consisting of Letters and other Papers, never before published. By Thomas M'Crie, Minister of the Gospel, Edinburgh.* 8vo. * 12s. Ogle and Blackwood, Edinburgh; Murray, &c. London. 1812.

THIS is, on various accounts, an interesting volume, for which we are indebted to the author's laudable desire to illustrate the rise and early progress of the Scottish reformation of religion. When he entered on his work, or was reading with a view to it, Dr. Cook's valuable History of the Reformation in Scotland †, had not appeared; and not presuming, says Mr. M'Crie,

"That I had the ability or the leisure requisite for executing a task of such difficulty and extent, I formed the design of drawing up memorials of our national reformer, in which his personal history might be combined with illustrations of the progress of that great undertaking in the advancement of which he acted so conspicuous a part,"

Of this author's leisure we know nothing; but he has here unquestionably displayed ability fully adequate to the execution of the task, which he thus modestly declined. Ability and leisure, however, are not the only qualifications requisite to the due execution of such a task. Impartiality and candour are at least of equal importance; and as the work before us partakes as much of the nature of history as of biography, we shall endeavour to enable our readers to judge for themselves, whether Dr. Cook or Mr. M'Crie, is the

* It is now reprinted in two volumes, with additions, in 1813. In the second edition, the author is styled D. D.

† See Brit. Crit. Vol. xxix. pp. 213. 459.

† Preface,
more

more impartial writer. This is a comparison which the present author seems to acknowledge between himself and his precursor, while he avows that he possessed some means of information to which Dr. Cook had not access.

Mr. M'Crie divides his work, not as usual into *books* and *chapters*, but into *periods*, marked by the most important events in the life of the great Scottish Reformer. These periods are eight in number, of which the first extends from the birth of Knox in the year 1505, to 1542, when he embraced the doctrines of the reformers.

In this period we have an account of the birth and parentage of Knox; his education; the state of literature in Scotland at the end of the fifteenth and beginning of the sixteenth century; the introduction of the *Greek language* into Scotland; a soil, in which that exotic seems never to have flourished; the opinions of John Major and Buchanan, of whom the former was Knox's preceptor, and the latter his fellow student, in the University of St. Andrew's; Knox's attachment to the scholastic philosophy, which he taught for sometime in the university; his admission to the order of priesthood while thus employed; the change that took place in his sentiments, as well philosophical as religious; the state of religion, and the urgent necessity of a reformation in Scotland; the introduction of the reformed doctrines into that kingdom, with the means by which they were diffused; and the number of the reformed, with the persons of *rank* among them, at the death of James V.

Dr. Cook is of opinion, that Knox never was in orders; at least in priest's orders, in the Church of Rome; but our author has completely proved this to be a mistake. That Knox was a priest is attested by contemporary writers, as well of the Romish as of the reformed communion; and as he appears to have been ordained while he was teaching philosophy in the University of St. Andrew's, it is probable that he was admitted into that order by Cardinal Beaton himself. This being the case, the inference drawn by Dr. Cook * from Knox's having been employed to preach before King Edward VI., and under the eye of Cranmer, rests on no foundation whatever. Cranmer was aware that Knox was a *Priest*, by the very same authority by which he was himself an *Archbishop*; and he could not fail to be likewise aware, that, though there is an essential difference between mere orders and the relation of a pastor to a particular flock, the appointment of the King and his own licence were sufficient to au-

* See Brit. Crit. Vol. xxxiii. p. 230.

thorizè Knox to preach in England. It was probably the circumstance of his having no pastoral relation to any *particular flock* in Scotland, that made Knox himself hesitate so long to undertake, at the call of Rough, the pastoral care of the Protestants in St. Andrew's. Such a call was at that period perfectly novel; and it surely is not wonderful, that a conscientious man should take some days to deliberate on its competence; but more of this by and by.

The account which our author gives of the state of religion, and of the profligacy of the dignified clergy in Scotland, at the period immediately preceding the reformation, is truly deplorable, whilst it appears to be correct; but when he says, that "the full *half* of the wealth of the nation belonged then to the clergy," he surely exaggerates. It is no wonder, however, that the pomp and pride of the Bishops and Abbots offended the nobles; that their profligacy disgusted the serious part of the people; and that all ranks were disposed to listen with eagerness to those preachers who exposed the corruptions of the church.

"From the year 1540, to the end of 1542, when Knox forsook the communion of the Church of Rome, the numbers of the reformed rapidly increased. Twice did the clergy attempt to cut them off by one desperate blow. They presented to the King a list, containing the names of some hundreds, possessed of property and wealth whom they denounced as heretics; and endeavoured to procure his consent to their condemnation, by flattering him with the immense riches which would accrue to him from their forfeiture. The first time the proposal was made, James rejected it with strong marks of displeasure; but so violent was the antipathy, which he at last conceived against his nobility, and so much had he fallen under the influence of the clergy, that it is *highly probable* he would have yielded to their solicitations, had not that disaster happened, which put an end to his unhappy life." P. 29.

On what the author grounds this *probability*, he has not condescended to inform us; and he must pardon us for refusing credit to an insinuation, for which, while it is contrary to the whole tenor of James's conduct through life, he has not produced even the shadow of evidence. In a note he refers to Sadler's State Papers, Vol. I. p. 94; but Sadler says only that the Earl of Arran told him,

"That a number of noblemen and gentlemen the late King had got *written in a roll*, which were all accused of heresy, because they were all well minded to God's word."

But

But Sadler does not say, nor represent Arran as having insinuated, that the King would *probably* have cut off so many persons of rank either on account of their heresy, or to get possession of their estates; while the editor of Sadler's Papers says in a note at the bottom of the very page to which our author refers :

“ This story of the roll is told by most of our historians. James rejected the proposal with abhorrence.”

Had Dr. Cook had occasion to mention the roll, and referred for evidence to the State Papers of Sadler, which are published, he would not have omitted the mention of this note, especially as Sadler elsewhere represents the King as very far from being of an intolerant spirit. Some of the reformers were indeed put to death during his reign, but this says Hume *.

“ Is not to be ascribed to his bigotry, a vice from which he seems to have been as free as Francis I. or Charles V. both of whom, as well as James, shewed in different periods of their lives, even an inclination to the new doctrines †.”

* Note • Vol. iv. Hist. of England.

† When the roll was first presented, the King did call some of the clergy to him, and spoke to them in these terms, as recorded by Mr. Knox, “ Packe you Jeswellis, get you to your charges, and reform your own lives, and be not instruments of discord betwixt my nobility and me; or else I vow to God, I shall reform you, not as the King of *Denmark*, by imprisonment, doth, neither yet as the King of *England* doth by hanging and heading, but I shall reprove you by sharp punishment, if ever I hear such motion of you again.” Knox says that the same roll was offered to the King again, immediately before he went to the borders to engage the English at *Solway-Moss*; and that the King then received it thankfully, putting it into his pocket, where it remained to the day of his death, and was then found; but this seems not to be very *probable*. It is allowed by all our historians, that Cardinal Beaton was about the King at the time of his death. And it is not very likely that his *Eminence* would let such a paper fall by, or escape him, which he was sure could not fail to create him a world of trouble. To blunder in so gross a manner was no part of the *Cardinal's* character. *Keith*. p. 12. This is conclusive, especially if it be true, as all the historians assert, that the Cardinal forged a will in the name of the King, appointing himself Governor of the kingdom; for common prudence must have taught his *Eminence* to read all papers found on the King, lest some of them should be inconsistent with such a deed. *Rev.*

The

The second of the eight periods, into which this work is divided, extends from the year 1542 to 1549. Knox having, in the former of these years, embraced the doctrines of the reformers, became extremely obnoxious to Cardinal Beaton's hatred, and was obliged to relinquish his office, whatever it was, in the University of St. Andrew's. It was the fashion of that age to find heresy as well in philosophical as in theological opinions; and it was for speaking disrespectfully in his lectures of the *scholastic philosophy*, that the great reformer was first suspected of Lutheranism! Having suddenly quitted St. Andrew's he retired, says our author, to the *South*, by which, we believe, he means the county of East Lothian, where he associated chiefly with *Thomas Guillaume*, or *Williams*, and other reformed preachers; but the person with whom he seems to have been linked in the closest friendship was the celebrated Wishart, who was soon afterwards condemned to the flames, and of whom Mr. McCrie draws a favourable, but just character. Abandoning all thoughts of officiating longer as a priest in the Established Church, Knox entered as tutor into the family of Hugh Douglas, of Lang Niddrie, a gentleman in East Lothian, who had embraced the reformed doctrines; and John Cockburn, of Ormiston, a neighbouring gentleman of the same persuasion, also put his son under the reformer's tuition.

It was not long, however, that he could remain in safety at Lang Niddrie. Cardinal Beaton had condemned him as an heretic, and degraded him from the priesthood; but,

“ In the midst of his cruelties, and while he was planning,” says our author, “ still more desperate deeds, the Cardinal was himself suddenly cut off. A conspiracy was formed against his life; and a small, but determined band, (*some of whom seem to have been instigated by resentment for private injuries, and the influence of the English court; others animated by a desire to revenge his cruelties, and deliver their country from his oppression,*) on the 29th of May, 1546, seized upon the Castle of St. Andrew's, in which he resided, and put him to death.” P. 35.

We believe that of the assassins of Cardinal Beaton, there was but one man, *James Melville*, who was not instigated by private resentment or the influence of the English court; and he was evidently under the dominion of fanaticism*; but whatever were their views or motives, the death of the Cardinal, though it proved fatal to the Roman Catholics, did not free Knox from persecution. He was obliged to remove

* See Keith's History, page 43.

secretly from place to place to provide for his safety; and being wearied with this mode of living, and apprehensive that he would some day fall into the hand of his enemies, he was prevailed with, says our author, by the lairds of Lang Niddrie and Ormiston, to take refuge, together with their sons, in the Castle of St. Andrew's. This, to say the best of it, was surely an imprudent step; for the Castle was still in the possession of the conspirators; but "he had no desire," says our author, "to go to England, because, though the pope's name was suppressed in that kingdom, his laws and corruptions remained in full vigour."

This is true; but if Knox could have been *silent*, for a very short time, on every topic of controversy except the pope's supremacy, he might have been perfectly safe in England; and soon have found his way to the Protestant Universities in Germany, where we are told that he was particularly desirous to prosecute his studies. This would surely have been a better mode of sheltering himself from the storm than that which he adopted; for by taking refuge in the Castle of St. Andrew's, he gave apparently good ground to his enemies for involving him in the guilt of the conspirators, from which, however, we believe him to have been perfectly free.

The present author seems to think it a sufficient reason for his avoiding England, that all the Scottish Protestants were displeased with the half-reform introduced by Henry VIII; and he gravely tells us, from Sir Ralph Sadler that they had no desire for the *King's book*, which lay as a drug in the ambassador's hands. Now, may we ask Mr. M'Crie what he wished his readers to understand here by the *King's book*? He himself knows well that it was either the book entitled, *A necessary Doctrine and Erudition for any Christened Man*, which Henry had just then published; or the *Institution of a Christian Man*, which had been published six years before; probably, as Sadler writes in the plural number, both these books were meant. But will the unlearned part of Mr. M'Crie's readers understand *these* to be the books meant? No; such readers never heard of these books, but they have heard much of the *Book of Common Prayer*, which they will here find represented as exceptionable in itself, and disliked by all the foreign reformers; and not being aware that the English Book of Common Prayer was not then published, they will instantly infer that by the *King's book* is meant the *Book of Common Prayer*. That our author wished such an inference to be drawn from the vague terms in which he quotes Sadler we by no means affirm; but a candid and magnanimous antagonist, who had

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disdained

disdained to avail himself of any undue advantage, would have been careful to guard against such an inference.

The author next adverts to the terms in which Knox relates the murder of Cardinal Beaton, and attempts to screen his memory from the obloquy which he thus brought on himself, by attempting to vindicate the deed of the conspirators as laudable, or at least as innocent.

"I know, says he, that some of Knox's vindicators have denied this charge, and maintain that he justified it only in as far as it was the work of God, as a just retribution in Providence for the crimes of which the Cardinal had been guilty, without approving the conduct of those who were the instruments of punishing him. The just judgment of heaven is, I acknowledge, the chief thing to which he directs the attention of the reader; at the same time, I think no one, who carefully reads what he has written on this subject, can doubt that he justified the *action* of the conspirators. The truth is, he held the opinion, that persons who, by the commission of flagrant crimes, had forfeited their lives, according to the law of God, and the just laws of society, such as notorious murderers and tyrants, might warrantably be put to death by private individuals; provided all redress, in the ordinary course of justice, was rendered impossible, in consequence of the offenders having usurped the executive authority, or being systematically protected by oppressive rulers. This was an opinion of the same kind with that of *tyrannicide*, held by so many of the ancients, and defended by Buchanan in his dialogue—*De jure regni apud Scotos*. It is a principle, I confess, of dangerous application, extremely liable to be abused by factious, fanatical, and desperate men, as a pretext for perpetrating the most nefarious deeds. It would be unjust, however, on this account, to confound it with the principle, which, by giving to individuals a liberty to revenge their own quarrels, legitimates assassination, a practice which was exceedingly common in that age. I may add, that there have been instances of persons, not invested with public authority, executing punishment upon flagitious offenders, as to which we may scruple to load the memory of the actors with an aggravated charge of murder, although we cannot approve of their conduct." P. 37.

If this reasoning be just, all the massacres perpetrated in Paris, after the murder of the King, in 1793, were perfectly innocent, in as far as only the *leading men* of the several parties were involved in them; for all these men had been guilty of flagrant crimes, and were, in succession, systematically protected by oppressive rulers! The assassin of Marat is worthy of canonization, the murderers of Robespierre were most virtuous patriots; and could our author contrive

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to cut off the present tyrant of France, he would deserve to have a statue erected to his memory ! But the truth is, as Hume long ago observed, that *tyrannicide*, though defended by Buchanan, and sanctioned by ancient maxims, instead of keeping tyrants in awe, where it was practised, uniformly made them ten times more suspicious, fierce, and unrelenting ; and it is now universally condemned, as a base and treacherous method of bringing supposed criminals to justice. We say *supposed* criminals, because our author's reasoning—of rather his view of Knox's reasoning—makes every private individual a competent judge of the actions of his superiors, so as to decide whether they be such flagrant crimes, as, by the law of God, forfeit the lives of their authors to the daggers of assassins ! That such is not the doctrine of the Scripture, Mr. M'Crie knows well ; and we shall soon find him reasoning very differently on the guilt of another assassination.

In the Castle of St. Andrew's, Knox diligently instructed his own pupils, and such of the garrison as would listen to him, in the reformed doctrines, reproving the profligacy and profaneness of the latter with great severity, though with little effect. According to the present author, it was at this time that Knox was, in the parish church of the city, called, by Rough, to the ministry ; but it is not easy to conceive how he could find access to the parish church, after he was shut up in the castle with the rebels. The narrative of Dr. Cook is here much more consistent than that of this author. Though he too relates that the Reformer had gone, with his pupils, to St. Andrew's, to obtain, should it prove necessary, the protection of the castle from the fury of his enemies, he does not represent his danger as having been so imminent, as to make him actually take refuge in the castle, till after he had accepted of Rough's *call*, preached repeatedly in the city, disputed with the popish clergy, and greatly exasperated the archbishop-elect with all his adherents.

Speaking of Knox's hesitation to accept of the *call* which he had received, to take on him the public office of preaching, our author observes, that such behaviour

Reproves those who become preachers of *their own accord* ; who from vague and enthusiastic desires of doing good, or a fond conceit of their own gifts, trample upon good order, and thrust themselves into a sacred public employment, without any regular call.

This is perfectly just, if the reason which we have assigned for Knox's hesitation and distress was the reason of his actually hesitating ;

hesitating; but, if the following extract be entitled to credit, it is difficult to conceive what he could mean by a regular call to the ministry.

"In common," says this author, "with all the original Reformers, he rejected the necessity of episcopal ordination, as totally unauthorized by the laws of Christ; nor did he regard the imposition of the hands of Presbyters as a rite essential to the validity of orders, or of necessary observance in all circumstances of the Church. The Papists, indeed, did not fail to declaim on this topic, representing Knox, and other reformed ministers, as destitute of all lawful vocation. In the same strain did many hierarchical writers of the English Church afterwards learn to talk, not scrupling, by their extravagant doctrine, of the absolute necessity of ordination by the hands of a bishop, who derived his powers by uninterrupted succession from the Apostles, to invalidate and nullify the orders of all the reformed churches, except their own; a doctrine which has been *revoked* in the present enlightened age, and unblushingly avowed and defended, with the greater part of its *absurd, illiberal, and horrid consequences.*"
P. 42.

With all due deference to this most learned and *liberal* man, whose language in this passage so fully displays the spirit with which modern liberality always writes, we must take the liberty to inform him, that no doctrine respecting ordination has been *revoked* by the hierarchical writers of this age; for the doctrine, of which he complains, was never *dead*. Bancroft and Whitgift, in the reign of Elizabeth; Hooker and Andrews, in that of James I.; Laud and Taylor, and Hammond and Hall, in the reign of the *first* Charles; Pearson, who, though, in the opinion of our author, perhaps not *enlightened*, was alone an host, not to mention Cave and others, of great though not equal eminence, in that of the *second* Charles; Scott and Hickes, with the greater part of those divines who wrote and preached in the reigns of James II. and William III. against the corruptions of Popery; Potter and Wells, and Bingham and Leslie, with all those, who, in the *dark age* of Queen Anne, were called High Churchmen; and Wake and Sherlock, who flourished under the *first* and *second* George, with many others, whom it would be tedious to enumerate, have all contended for the necessity of ordination by the hands of a bishop, who derives his powers by succession from the Apostles; but we are aware of no horrid consequences resulting from that doctrine. None of these great men presumed to invalidate or nullify the orders of any church! They only enquired what was the constitution of
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the Apostolical Church, and through what channel that authority, which was certainly conferred on her by our Blessed Lord, had been transmitted to the Church of the age in which they wrote; and having found, as they thought, that the Apostolical Churches were all Episcopal, in the diocesan sense of the word, and that the Bishops alone had received authority to send others, as they had been sent themselves, to labour in Christ's vineyard, they taught, as they were bound to teach, those doctrines to the public. If the doctrines be *false*, and, as this author calls them, *absurd*, they can do no harm to such churches as have thrown off the order of bishops; but if they be *true*, it is not by the hierarchical writers who teach them, that they were made the cause, or that the orders of non-episcopal churches are nullified and invalidated. If there were originally three orders of Clergy in the Christian Church, the highest being alone vested with the power of ordination, this *nullifying*, of which the author speaks, is the operation of those churches themselves, which, when they separated from the Church of Rome, snapped asunder the episcopal succession which they might easily have preserved, and might even now recover; and thus banished themselves from that household of God, which is "built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner-stone."

But, says our author,

"The fathers of the English Reformation were very far from entertaining such *ridiculous* and *illiberal* sentiments. Knox's call to the ministry was never questioned, but his services readily accepted, when he afterwards went to England. Archbishop Cranmer, in the reign of Edward VI. and *all the Bishops* in the beginning of Elizabeth's reign, *corresponded with*, and cheerfully owned the foreign reformed divines as brethren, and fellow labourers in the ministry of the Gospel. In the year 1582, Archbishop Grindal, by a formal deed, declared the validity of the orders of Mr. John Morison, who had been ordained by the synod of Lothian, 'according to the *laudable* form and rite of the reformed Church of Scotland,' (says the instrument,) 'Per generalem Synodum sive congregationem illius comitatus juxta laudabilem Ecclesie Scotie Reformatio formam et ritum ad sacros ordines et sacrosanctum Ministerium per manuum impositionem admissus et ordinatus. Nos igitur formam ordinationis et perfectionis tunc hujusmodi, modo premissa factam, *quantum in nos est, et jure possumus*, approbantes et ratificantes, &c.' *Strype's Life of Grindal*, Ap. Book ii. Numb. xvii. p. 101.—Whittingham, Dean of Durham, was ordained in the English Church at Geneva, of which Knox was pastor; and Travers, the

opponent

opponent of Hooker, was ordained by a presbytery at Antwerp. Attempts were made by some highflyers to invalidate their orders, and induce them to submit to re-ordination, but they did not succeed."

Now, granting all these quotations to have been made with perfect fairness, and the passages here extracted to have the very same meaning in the works from which they are taken, that they must, in their separate state, when torn from the context, convey to the mind of the unlearned reader, what would all this avail the cause for which our author so zealously pleads? The fathers of the English Reformation were, indeed, great men, whose judgments entitled them to a very high degree of respect; but they were not infallible. They brought with them, from the Church of Rome, several opinions, which they afterwards abandoned; and some of them, in their extravagant zeal against every thing taught in that church, forsook other opinions, which they afterwards adopted. The *real presence*, in the Sacrament of the Lord's Supper (whether in the Lutheran or in the Romish sense, we shall not now enquire), was one of those doctrines which Cranmer brought into the reformed Church of England; but it is well known that he afterwards rejected that doctrine, as he did his Erastian notions respecting the spiritual power of temporal Sovereigns in the Church of Christ*. Others of our reformers *may* have brought with them, from the Church of Rome, the opinion, that Bishops and Presbyters are of the same order; for Mr. McCrie knows well that this was a favorite doctrine of the *Schoolmen*—especially the Jesuits, who taught that the Pope is the only bishop by Divine appointment, and that all other bishops derive their authority from him, being in fact nothing more than his vicars! This, indeed, never was the doctrine of the *Church of Rome*, nor could all the influence of the Legates and the Jesuits prevail with the Council of Trent, servile as that Council was, to establish it by a decree; but it was certainly held by *many* popish divines, especially in the monastic orders, who wished to elevate their master above all earthly authority, whether civil or spiritual. Some of our Reformers *may* have been, we do not say that they *were*, but certainly they *may* have been of that opinion, before they discovered the corruptions of the Church of Rome; and if so, they would naturally, though hastily, conclude bishops and priests to be of the same order, as soon as they discovered that the supremacy of the Pope was an unscriptural usurpation. It is

* See Brit. Crit. vol. xxxix. p. 230.

certain, however, that such of them as held this opinion (if any did hold it) very soon saw their error; for, in the year 1549, they declared authoritatively, and their declaration was confirmed by an Act of Parliament, that

“ It is evident to all men, diligently reading Holy Scripture and ancient authors, that, from the Apostles' time, there have been these orders of Ministers in Christ's Church, Bishops, Priests, and Deacons;—and that no man (not being at present Bishop, Priest, nor Deacon) shall execute any of them (in the Church of England) except he be called, tried, examined, and admitted thereunto, according to the form hereafter following,” *i.e.* The Form of Ordination*.

But in direct opposition to this declaration, Archbishop Grindal, says our author, by a formal deed in the year 1582, declared the validity of the orders of Mr. John Morison, who had been ordained by the Synod of Lothian. Supposing this report to be perfectly correct, we beg leave to ask, whether we are to take the doctrines of “ the fathers of the English reformation,” from the declaration of the whole church, or the declaration of an individual? The church to which Mr. M'Crie belongs is unquestionably Calvinistical; and he appears to be, as he ought to be, a Calvinist himself. It is generally supposed, we believe, in Scotland, that *our* church is in her doctrine Calvinistical likewise. Such is not our own opinion; but what would our author think of us, were we to prove the non-Calvinism of the Church of England by an appeal—not to her Articles, Liturgy, and Homilies, but to the doctrines of Archbishop Laud, or of the present Bishop of Lincoln? But the fact, after all, is, that the validity of Morison's orders was declared *not* by the *Archbishop*, but by his Vicar-General, a layman, at a time when his Grace was suspended, or as Strype and Collier express it, *sequestered* from his jurisdiction. Grindal was first suspended in 1577, for refusing to suppress what was then called *prophecying*—a kind of itinerant preaching, and interpreting of Scriptures which with strict regulations might have done good; but which was actually productive of much evil. The sequestration was originally but for six months, during which period the Archbishop was confined as a prisoner to his own house; but not making what was deemed an adequate submission to the Queen, at the end of the six months, though he appears to have been relieved from his confinement, the suspension or sequestra-

* See our Volume, last referred to.

tion was continued. The deed, to which our author appeals is dated the 6th of April 1582, and begins thus,

"WILHELMUS AUBREY Legum Doctor, officio Vicariatus in spiritualibus generalis, &c: fungens, &c:—Cum uti ex fide digno Testimonio acceperimus, tu prefatus Johannes Morrisson, circiter quinque annos elapsos in oppido de Garvet in Comitatu Lothian: Regni Scotiæ, per generalem Synodum sive congregationem illius Comitatus, in dicto oppido de Garvet congregatum, juxta laudabilem Ecclesiæ Scotiæ reformatæ Formam et Ritum ad sacros ordines et sacrosanctum ministerium per manuum impositionem admissus et ordinatus fueres: cumque etiam dicta congregatio illius Comitatus Lothian: orthodoxæ fidei, et sinceræ Religionis, in hoc regno Angliæ modo receptæ, et auctoritate publicâ stabilitæ, sit conformis.

"Nos igitur Formam ordinationis, et præfectionis tuæ hujusmodi, modo præmissa factam, quantum in nobis est, et de jure possumus, approbantes et ratificantes, Tibi, ut in hujusmodi ordinibus per te susceptis in quibuscunque locis congruis, in et per totam Provinciam Cantuarien: Divina officia celebrare, Sacramenta ministrare, nec non verbum Dei sermone Latino vel vulgari, juxta talentum tibi a Deo, traditum, purâ et sincerè prædicare, liberè et licitè possis et velles, licentiam et facultatem, de Consensu et expresso mandato Reverendissimi in Christo Patris Domini Edmundi Divina Providentia Cantuarien. Archiepiscopi totius Angliæ Primatis et Metropolitani, nobis significato, quantum in nobis est, et de jure possumus, ac quatenus jura Regni patiuntur, benignè in Domino concedimus et impertimus. In cujus rei Testimonium, sigillum quo in similibus utimur, præsentibus apponi fecimus."

That the Archbishop was under suspension at this date is expressly affirmed by Collier, and evidently implied in the following words of Strype, speaking of this license granted to the Scotchman, Strype says, "Soon after (the above date, viz.) in this year (1582) Aubrey had the sole jurisdiction and office of Vicar-General, which makes me apt to think that from henceforth our Archbishop had his sequestration taken off, and was restored to the exercise of his jurisdiction." (Life of Grindal, p. 271.) If this was the case, the Archbishop had no concern whatever with the licence, which, during suspension he could neither have given nor refused; and the words *expresso mandato*, &c: can refer only to the general commission, which Aubrey had received from Grindal, before his suspension, to grant licences to itinerant preachers. That he had received such a commission, and was in the practice of granting such licences, is apparent from the concluding words of the Instrument.—In

cujus rei Testimonium, sigillum quo in *familibus* utimur, præsentibus apponi fecimus.

But whether it was by Grindal's command or not that this licence was granted to Morrison, it was not granted by *the Church of England*; nor was it Grindal but Aubrey that made the declaration, which our author attributes to the Archbishop! There is indeed in the instrument itself one clause which must convince every candid reader that Grindal *could* not have made that declaration, and which convinces us that he had not then *seen* the instrument in which it is made. Aubrey says, that he granted the licence in consequence of being informed by testimony worthy of credit, that the Church of Lothian, by which Morrison had been ordained, not only agreed in the same *orthodox faith*, but had also the same external *form* (conformis) of true religion or *public worship* *, with that which was established by public authority in the kingdom of England. Aubrey must have been imposed on; but such an imposition could not have been practised on Grindal, who having been one of the delegates sent from Strasburg to Frankfort, to heal, if possible, the dissensions which prevailed there among the English refugees, concerning the use of the *English Liturgy*, knew well that a Church modelled by KNOX and his adherents could not have the same *form of public worship*, with the Church of England. The instrument, however, is drawn up in the Archbishop's name, because though suspended from the exercise of his functions, he was not degraded nor ejected from his see; but that Aubrey was conscious of something not perfectly correct in his *own* conduct, seems evident from his ratifying Morrison's orders—*quantum in nobis est, et de jure possumus*; and from his authorizing Morrison to administer

* For the meaning of the word *conformis*, which is not classical, we can produce no classical authority; but that the *religion established by law*, and distinguished as here from *faith* or *orthodox doctrine*, can admit of no other sense than that of *public worship*, is apparent from the following passage; "Non philosophi solum, verum etiam Majores nostri superstitionem a religione separaverunt. Nam qui toties dies precabantur, et immolabant, ut sui sibi liberi superstitis essent, *superstitiosi* sunt appellati: quod nomen postea latius patuit. Qui autem omnia, quæ ad cultum Deorum pertinerent, diligenter retractarent (Al. pertractarent,) et tanquam religerent, sunt dicti *religiosi*." CICERO, *de Nat. Deorum*, Lib. 1. Cap. 22. *Grant, Ed.*

the Sacraments, and preach the word of God throughout the province of Canterbury, either in the *Latin* or in the *vulgar* tongue, *quatenus jura regni patiuntur!* The licence granted to Morison therefore seems not to serve in the smallest degree the cause for which it is produced; and at all events the deed conferring it, should have been fully and fairly quoted as Dr. Aubrey's and not as Archbishop Grindal's. The cases of Whittingham and Travers are, if possible, still less to our author's purpose.

Strype's account of the former extends through four folio pages, which our limits will not allow us to transcribe. The reader, however, who will take the trouble to consult the annalist himself, may soon be satisfied whether or not our author has stated the case fairly. After a great deal of discussion on the subject, the Queen granted a commission, in 1576; to the Lord Archbishop of York (Sandys); the Earl of Huntingdon—Lord President of the Council in the North; the Bishops of Durham and Carlisle; Lord Evers; Sir William Malling; Sir Robert Stapleton; Sir Robert Lougher; Dr. Hutton, Dean of York, and John Gibson, L.L.D. to enquire into the validity of Whittingham's orders; and of these ten Commissioners, Dr. Hutton alone, from enmity (as it appears) to the Archbishop, contended for sustaining them! The Lord President of the Council, who was puritanically inclined, and afraid of commotions in the then troubled state of the kingdom, was indeed, averse from deprivation; and before they could come to any decision what was to be done, Dean Whittingham died! But for these circumstances he would unquestionably have been ejected from the Deanery. At any rate, the following extract of a letter, from the Archbishop (Sandys) to the Lord Treasurer, will show how far the governors of the church were, at that period, from possessing the species of *liberality* which our author attributes to them.

"This Durham matter breedeth a great broil. The Dean (Whittingham) hath gotten more friends than the matter deserveth. The discredit of the Church of Geneva is hotly alledged. Verily, my Lord, that Church is not touched. For he hath not received his ministry in that Church, nor by any authority or order from that Church, so far as can yet appear. Neither, was there any English Church in Germany that attempted the like, neither needed they to have done; having among themselves sufficient ministers to supply *the Rowne* (their own?). But if his ministry, without authority of God or man; without law, order or example of any Church, may be current, take heed to the sequel. Who seeth not what is intended! God deliver his Church from it. I will

will never be guilty of it. And yet I trust that I shall never swerve from the truth of God, nor shrink in matters of religion. But I shall ever dislike of confusion *."

The case of TRAVERS was as follows. After studying at Cambridge, he went to Geneva, where he became intimate with Beza, and strongly attached to the constitution and discipline of that Church. From Geneva he went to Antwerp, where he was made a minister by the Presbytery, and coming over to London, he was recommended to Lord Burleigh, who procured for him the afternoon lectureship in the Temple; and having a good figure, good address, and musical voice, he might have succeeded to the mastership, if he had not felt scruples in his own mind against wearing the surplice, reading the liturgy, and subscribing the articles, which prevented him from asking it. During this time, it doth not appear that his patrons Lord Burleigh and the Templars had any suspicion that he had been ordained any where else than in the Church of England †. This, however, was soon brought to light after Hooker had succeeded to the mastership; for that eminent divine feeling it to be his duty to enforce conformity to the doctrine, worship, and constitution of the Church of England, Travers, regularly endeavoured to confute in the afternoon what the master had preached in the forenoon! These pulpit-combats continuing for sometime, Hooker complained to the Archbishop; and Travers, after some inquiry, was SILENCED. The order, says Collier ‡, is expressed upon these suggestions;

"That he was *no lawfully ordained Minister* according to the Church of England; That he *preached without being licensed*; That he had openly presumed to confute such doctrine as had been publicly delivered by another preacher, without giving notice of those controversial *fallies* to the lawful *Ordinary*; And that this liberty was contrary to a provision made in the seventh year

* Strype's Annals, Appendix to Vol. p. ii. 116.

† It is not likely that those men would be more vigilant, than many excellent Bishops, who conscious of no deceit in themselves and suspecting none in others, have suffered men to officiate as Clergymen in their Dioceses, who never were ordained at all. We could state some very extraordinary cases of this species of imposture, which have been detected within these thirty years; but it could serve no purpose to do so, as the fact is well-known, and our Bishops now admit no man to serve cures under them, without previously ascertaining the validity of his orders.

‡ "Ecclesiast. History of G. Britain, Vol. ii. pp. 633—4 of

of this reign (Q. Elizabeth's) for avoiding disturbances in the Church."

Travers then went to Ireland, where, through the interest of the Archbishop of Dublin, he obtained the provostship of Trinity College—an office, which, as it may be held by a layman, occasioned no further enquiry into the validity of his orders. In Ireland, however, he did not remain long; but how he was employed on his return to this country we know not. Collier says, that "his zeal was somewhat abated; and that, though with a slender fortune, he passed the remainder of his days more comfortably."

The reader will now judge for himself whether these cases of Morrison, Whittingham, and Travers have been fairly stated, and how far they tend to establish the author's assertion, that the fathers of the English reformation entertained sentiments different from those which he first attributes to the hierarchical writers of the present age, and then pronounces *absurd* and *illiberal*! But Cranmer, and all the Bishops in the beginning of Elizabeth's reign, corresponded with the foreign reformed divines, and cheerfully owned them as brethren, &c.! True; and so did the Archbishops Wake and Potter; as, we doubt not, our author has often subscribed himself the *humble servant* of many whose shoes he would have refused to clean! No man was ever more ready to promote the interests of the foreign reformed Churches than were the two learned prelates last mentioned, unless perhaps their predecessor Archbishop Laud; but who that knows any thing of the principles of Potter, and Wake, and Laud will from this infer that they favoured what was called Puritanism, or sustained the validity of orders not conferred by a Bishop? The truth is, that, except the Roman Catholic prelates in Ireland, we are not aware that the clergy of any Church hesitate to address their clerical correspondents by the titles which those correspondents bear in the Churches, whatever they be, to which they respectively belong. The case, for ought we know, may be different in Scotland, especially among those who now lay claim to *liberality*; but we are persuaded, that the more learned and respectable Clergy of the established Church correspond like gentlemen and Christians, with the pastors of all other Churches, whether Bishops or Presbyters.

(To be continued.)

ART. V. *The Life of Nelson, By Robert Southey. 2 Vols. 10s. Murray. 1813.*

MR. SOUTHEY'S idea of a life of Nelson so exactly corresponds with our own, that we subjoin his concise, but satisfactory description of the impression under which he compiled it, adding as our opinion, that all that was undertaken has been successfully accomplished.

"Many lives of Nelson have been written: one is yet wanting, clear and concise enough to become a manual for the young sailor, which he may carry about with him, till he has treasured up the example in his memory and in his heart. In attempting such a work, I shall write the eulogy of our great naval Hero; for the best eulogy of NELSON is the faithful history of his actions: the best history, that which shall relate them most perspicuously." P. ix.

The reader therefore is here presented with a plain narrative of events and actions which, though familiar to us all, we are all delighted to peruse again. The history is, beyond all question, faithful. The great and splendid achievements of the Hero are detailed with vigour, accompanied with a circumstantial attention to the incidents and anecdotes which they involve. His defects and follies, for alas the greatest, the wisest, and the best, have their proportion of these, are neither overlooked nor descanted upon with unbecoming severity. The great error of all, the unfortunate and unjustifiable infatuation in favour of Lady Hamilton, to the prejudice of the natural and legitimate claim on his affection and his honour, is introduced with much feeling and delicacy. That other momentous deviation also from the path of rectitude which took place in the Bay of Naples, equally discreditable to Nelson's prudence, honour, and humanity, is introduced with some, though not quite its due share of animadversion. But let us no longer detain our readers from the work itself. We are regularly conducted from the birth and boyhood of the hero, to the glorious circumstance of his death at the victory of Trafalgar. We should not discharge our office with fidelity, were we not to introduce some extracts from this pleasing performance, but here the choice becomes difficult. Perhaps the battle of Cape St. Vincent, as it was in a particular manner honourable to Nelson, and as it is related with an extraordinary degree of vivacity and vigour, will fitly answer the purpose.

"Before

" Before the enemy could form a regular order of battle, Sir J. Jervis, by carrying a press of sail, came up with them, passed through their fleet, then tacked, and thus cut off nine of their ships from the main body. These ships attempted to form on the larboard tack, either with a design of passing through the British line, or to leeward of it, and thus rejoining their friends. Only one of them succeeded in this attempt; and that only because she was so covered with smoke, that her intention was not discovered till she had reached the rear: the others were so warmly received, that they put about, took to flight, and did not appear again in the action till its close. The admiral was now able to direct his attention to the enemy's main body, which was still superior in number to his whole fleet, and more so in weight of metal. He made signal to tack in succession. Nelson, whose station was in the rear of the British line, perceived that the Spaniards were bearing up before the wind, with an intention of forming their line, going large, and joining their separated ships; or else, of getting off without an engagement. To prevent either of these schemes, he disobeyed the signal without a moment's hesitation, and ordered his ship to be wore. This at once brought him into action with the Santissima Trinidad, 136, the San Joseph, 112, the Salvador del Mundo, 112, the St. Nicolas, 80, the San Ilidro, 74, another 74, and another first rate. Trowbridge, in the Culloden, immediately joined, and most nobly supported him; and for nearly an hour did the Culloden and Captain maintain what Nelson called 'this apparently, but not really, unequal contest;—such was the advantage of skill and discipline, and the confidence which brave men derive from them. The Blenheim then passing between them and the enemy, gave them a respite, and poured in her fire upon the Spaniards. The Salvador del Mundo and S. Ilidro dropped astern, and were fired into, in a masterly style, by the Excellent, Captain Collingwood. The S. Ilidro struck; and Nelson thought that the Salvador struck also: 'But Collingwood,' says he, 'disdaining the parade of taking possession of beaten enemies, most gallantly pushed up, with every sail set, to save his old friend and messmate, who was, to appearance, in a critical situation;' for the Captain was at this time actually fired upon by three first-rates, by the S. Nicolas, and by a 74, within about pistol-shot of that vessel. The Blenheim was a-head, the Culloden crippled and a-stern. Collingwood ranged up, and hauling up his mainsail just a-stern, passed within ten feet of the S. Nicolas, giving her a most tremendous fire, then passed on for the Santissima Trinidad. The S. Nicolas luffing up, the S. Joseph fell on board her, and Nelson resumed his station a-breast of them, and close along-side. The Captain was now incapable of farther service, either in the line or in chase: she had lost her fore-top-mast, not a sail, shroud, or rope, was left, and her wheel was shot away. Nelson, therefore, directed Captain Miller to put

put the helm a-starboard, and, calling for the boarders, ordered them to board.

" Captain Berry, who had lately been Nelson's first lieutenant, was the first man who leaped into the enemy's mizen chains. Miller, when in the very act of going, was ordered by Nelson to remain. Berry was supported from the spirit-sail-yard, which locked in the S. Nicolas's main rigging. A soldier of the 69th broke the upper quarter-gallery window, and jumped in, followed by the commodore himself, and by others as fast as possible. The cabin doors were fastened, and the Spanish officers fired their pistols at them through the window; the doors were soon forced, and the Spanish brigadier fell while retreating to the quarter-deck. Nelson pushed on, and found Berry in possession of the poop, and the Spanish ensign hauling down. He passed on to the fore-castle, where he met two or three Spanish officers, and received their swords. The English were now in full possession of every part of the ship; and a fire of pistols and musquetry opened upon them from the admiral's stern gallery of the San Joseph. Nelson having placed sentinels at the different ladders, and ordered Captain Miller to send more men into the prize, gave orders for boarding that ship from the San Nicolas. It was done in an instant, he himself leading the way, and exclaiming—'Westminster Abbey, or victory!' Berry assisted him into the main-chains; and at that moment a Spanish officer looked over the quarter-deck-rail, and said they surrendered. It was not long before he was on the quarter-deck, where the Spanish captain presented to him his sword, and told him the admiral was below, dying of his wounds. There, on the quarter-deck of an enemy's first-rate, he received the swords of the officers; giving them, as they were delivered, one by one, to William Fearney, one of his old Agamemnon's, who, with the utmost coolness, put them under his arm. One of his sailors came up, and, with an Englishman's feeling, took him by the hand, saying, he might not soon have such another place to do it in, and he was heartily glad to see him there. Twenty-four of the Captain's men were killed, and fifty-six wounded; a fourth part of the loss sustained by the whole squadron falling upon this ship. Nelson received only a few bruises.

" The Spaniards had still eighteen or nineteen ships, which had suffered little or no injury; that part of the fleet which had been separated from the main body in the morning, was now coming up, and Sir John Jervis made signal to bring to. His ships could not have formed without abandoning those which they had captured, and running to leeward: the Captain was lying a perfect wreck on board her two prizes; and many of the other vessels were so shattered in their masts and rigging, as to be wholly unmanageable. The Spanish admiral meantime, according to his official account, being altogether undecided in his own opinion respecting the state of the fleet, inquired of his captains whether it was proper to renew the action; nine of them answered explicitly, that it was not;

others replied, that it was expedient to delay the business. The *Pelayo*, and the *Principe Conquistador*, were the only ships that were for fighting.

"As soon as the action was discontinued, Nelson went on board the admiral's ship. Sir John Jervis received him on the quarter-deck, took him in his arms, and said he could not sufficiently thank him. For this victory the commander-in-chief was rewarded with the title of Earl St. Vincent. Nelson, who, before the action was known in England, had been advanced to the rank of rear-admiral, had the Order of the Bath given him. The sword of the Spanish rear-admiral, which Sir John Jervis insisted upon his keeping, he presented to the mayor and corporation of Norwich, saying, that he knew no place where it could give him or his family more pleasure to have it kept, than in the capital city of the country where he was born. The freedom of that city was voted him on this occasion. But of all the numerous congratulations which he received, none could have affected him with deeper delight than that which came from his venerable father. 'I thank my God,' said this excellent man, 'with all the power of a grateful soul, for the mercies he has most graciously bestowed on me in preserving you. Not only my few acquaintance here, but the people in general, met me at every corner with such handsome words, that I was obliged to retire from the public eye. The height of glory to which your professional judgment, united with a proper degree of bravery, guarded by Providence, has raised you, few sons, my dear child, attain to, and fewer fathers live to see. Tears of joy have involuntarily trickled down my furrowed cheeks: Who could stand the force of such general congratulation? The name and services of Nelson have sounded throughout this city of Bath—from the common ballad singer to the public theatre.' The good old man concluded by telling him, that the field of glory, in which he had so long been conspicuous, was still open; and by giving him his blessing." Vol. i. p. 169.

There are a few facts also attending the great catastrophe of the battle of Trafalgar, which as they are new to us may be the same to many of our readers. For this reason we insert the following.

"Within a quarter of an hour after Nelson was wounded, above fifty of the *Victory's* men fell by the enemy's musketry. They, however, on their part, were not idle; and it was not long before there were only two Frenchmen left alive in the tizen-top of the *Redoubtable*. One of them was the man who had given the fatal wound: he did not live to boast of what he had done. An old quarter-master had seen him fire; and easily recognised him, because he wore a glazed cocked hat and a white frock. This quarter-master, and two midshipmen, Mr. Collingwood

Cottingwood and Mr. Pollard, were the only persons left on the *Victory's* poop;—the two midshipmen kept firing at the top, and he supplied them with cartridges. One of the Frenchmen, attempting to make his escape down the rigging, was shot by Mr. Pollard, and fell on the poop. But the old quarter-master, as he cried out 'That's he, that's he,' and pointed at the other, who was coming forward to fire again, received a shot in his mouth, and fell dead. Both the midshipmen then fired at the same time, and the fellow dropped in the top. When they took possession of the prize, they went into the main-top, and found him dead; with one ball through his head, and another through his breast.

"The *Redoutable* struck within twenty minutes after the fatal shot had been fired from her. During that time she had been twice on fire,—in her fore-chains and in her fore-castle. The French, as they had done in other battles, made use, in this, of fire-balls, and other combustibles;—implements of destruction, which other nations, from a sense of honour and humanity, have laid aside; which add to the sufferings of the wounded, without determining the issue of the combat:—which none but the cruel would employ, and which never can be successful against the brave. Once they succeeded in setting fire, from the *Redoutable*, to some ropes and canvas on the *Victory's* booms. The cry ran through the ship, and reached the cockpit: but even this dreadful cry produced no confusion: the men displayed that perfect self-possession in danger by which English seamen are characterized; they extinguished the flames on board their own ship, and then hastened to extinguish them in the enemy, by throwing buckets of water from the gangway. When the *Redoutable* had struck, it was not practicable to board her from the *Victory*; for, though the two ships touched, the upper works of both fell in so much, that there was a great space between their gangways; and she could not be boarded from the lower or middle decks, because her ports were down. Some of our men went to Lieutenant Quilliam, and offered to swim under her bows and get up there; but it was thought unfit to hazard brave lives in this manner.

"What our men would have done from gallantry, some of the crew of the *Santissima Trinidad* did to save themselves. Unable to stand the tremendous fire of the *Victory*, whose larboard guns played against this great four decker, and not knowing how else to escape them, nor where else to betake themselves for protection, many of them leapt overboard, and swam to the *Victory*; and were actually helped up her sides by the English during the action. The Spaniards began the battle with less vivacity than their unworthy allies, but they continued it with greater firmness. The *Argonauta* and *Bahama* were defended till they had each lost about four hundred men: the *St. Juan Nepomuceno* lost three hundred and fifty. Often as the superiority of British courage has been proved against France upon the seas, it was never more conspicuous than in this decisive con-

dict. Five of our ships were engaged muzzle to muzzle with five of the French: In all five the Frenchmen lowered their lower-deck ports, and deserted their guns; while our men continued deliberately to load and fire, till they had made the victory secure.

“ Once, amidst his sufferings, Nelson had expressed a wish that he were dead; but immediately the spirit subdued the pains of death, and he wished to live a little longer;—doubtless that he might hear the completion of the victory which he had seen so gloriously begun. That consolation—that joy—that triumph, was afforded him. He lived to know that the victory was decisive; and the last guns which were fired at the flying enemy, were heard a minute or two before he expired. The ships which were thus flying were four of the enemy’s van, all French, under Rear-Admiral Dumanoir. They had borne no part in the action; and now, when they were seeking safety in flight, they fired not only into the *Victory* and *Royal Sovereign* as they passed, but poured their broadsides into the Spanish captured ships; and they were seen to back their top-sails, for the purpose of firing with more precision. The indignation of the Spaniards at this detestable cruelty from their allies, for whom they had fought so bravely, and so profusely bled, may well be conceived. It was such, that when, two days after the action, seven of the ships which had escaped into Cadiz came out, in hopes of retaking some of the disabled prizes, the prisoners in the *Argonauta*, in a body, offered their services to the British prize-master, to man the guns against any of the French ships: saying, that if a Spanish ship came alongside, they would quietly go below; but they requested that they might be allowed to fight the French, in resentment for the murderous usage which they had suffered at their hands. Such was their earnestness, and such the implicit confidence which could be placed in Spanish honour, that the offer was accepted, and they were actually stationed at the lower deck guns. Dumanoir and his squadron were not more fortunate than the fleet from whose destruction they fled;—they fell in with Sir Richard Strachan, who was cruising for the *Redoubt* squadron, and were all taken. In the better days of France, if such a crime could then have been committed, it would have received an exemplary punishment from the French government: under Buonaparte, it was sure of impunity, and, perhaps, might be thought deserving of reward. But, if the Spanish court had been independent, it would have become us to have delivered Dumanoir and his captains up to Spain, that they might have been brought to trial, and hanged in sight of the remains of the Spanish fleet.

“ The total British loss in the battle of Trafalgar amounted to 1587. Twenty of the enemy struck;—unhappily the fleet did not anchor, as Nelson, almost with his dying breath, had enjoined;—a gale came on from the south-west; some of the prizes

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prizes went down, some went on shore; one effected its escape into Cadiz; others were destroyed; four only were saved, and those by the greatest exertions. The wounded Spaniards were sent ashore, an assurance being given that they should not serve till regularly exchanged; and the Spaniards, with a generous feeling, which would not, perhaps, have been found in any other people, offered the use of their hospitals for our wounded, pledging the honour of Spain that they should be carefully attended there. When the storm, after the action, drove some of the prizes upon the coast, they declared that the English, who were thus thrown into their hands, should not be considered as prisoners of war; and the Spanish soldiers gave up their own beds to their shipwrecked enemies. The Spanish vice-admiral, Alava, died of his wounds. Villeneuve was sent to England, and permitted to return to France. The French government say that he destroyed himself on the way to Paris, dreading the consequences of a court-martial: but there is every reason to believe that the tyrant, who never acknowledged the loss of the battle of Trafalgar, added Villeneuve to the numerous victims of his murderous policy.

"It is almost superfluous to add, that all the honours which a grateful country could bestow, were heaped upon the memory of Nelson. His brother was made an earl, with a grant of 6000*l.* per year; 10,000*l.* were voted to each of his sisters; and 100,000*l.* for the purchase of an estate. A public funeral was decreed, and a public monument. Statues and monuments also were voted by most of our principal cities. The leaden coffin, in which he was brought home, was cut in pieces, which were distributed as relics of Saint Nelson,—so the gunner of the *Victory* called them:—and when, at his interment, his flag was about to be lowered into the grave, the sailors, who assisted at the ceremony, with one accord rent it in pieces, that each might preserve a fragment while he lived." Vol. ii. p. 263.

If we have not protracted this article by animadverting upon many of the compiler's private and political opinions, Mr. Southey must not think that they were either unobserved, or approved. In the first place, they do not often obtrude themselves, and whether the part which the English government took at the commencement of the French revolution, was as this writer thinks, "a miserable error," or whether, as many politicians, as sound and as wise as Mr. Southey, believe it to have been, not only judicious, but unavoidable; it can hardly, at this period, be worth while to argue. We are, on the whole, exceedingly well pleased with the performance, and think it admirably adapted to answer the purpose for which it was intended. A strong likeness of Nelson is prefixed to the first volume, and fac-similes of his handwriting at different periods of his life, introduce the second.

ART.

ART. VI. *A Discourse on Parochial Communion, in which the respective Duties of Minister and People are deduced from Scripture, from the acknowledged Principles of Episcopacy, from the Practice and Discipline of the Church, and from the Law of England. By the Rev. Thomas Sikes, A.M. Vicar of Guilsborough. 8vo. 424 pp. 10s. Rivingtons. 1812.*

ALMOST every Englishman, who has enjoyed the benefit of a liberal education, has been early taught to admire and to venerate our Civil Constitution: his attention has been directed to the mildness of the laws, by which property is secured and vice restrained, and to the wisdom of the government, by which our liberties are protected against foreign aggression and domestic anarchy: and the consequences are visible in that general attachment to the constitution of their country, which, notwithstanding a diversity of shades in political sentiment, for the most part characterizes an enlightened, a free, and a happy people. Closely connected, however, with our political is our religious establishment; of which the merits appear to be less generally understood, though to the accurate observer it presents a fabric by no means inferior in beauty, and not less essential to our national welfare. Without morals, it is admitted by every smatterer in the science of government, that laws are of little avail; and experience has shown, that the only sure foundation of morals is religious conviction: but beyond these elementary principles, there are thousands, who never advance. The system, by which religious knowledge can be most effectually disseminated;—its accordance with the discipline prescribed by our Saviour and his Apostles;—its tendency to promote order and peace among mankind;—its agreement with that scheme of civil government, which they readily applaud;—the origin, nature and extent of ecclesiastical jurisdiction;—the obligation to maintain its integrity against the rude assaults of fanaticism and infidelity;—and the inevitable destruction, in which the downfall of our Church Establishment would involve the State;—these are points, which appear not to engage any considerable degree of the public attention, but which it is only necessary to examine impartially, in order to apprehend the excellence and importance of the ecclesiastical part of our mixed constitution.

It is not true, as this lamentable indifference seems to suppose, that religion may be propagated and preserved, without the aid of some national provision. No fallacy is more weak, than to argue from the effects produced by the zeal of secta-

ries and enthusiasts: their energy is often nothing more than a species of reaction, occasioned by the existence of an establishment. But admitting that it were otherwise: can any sober and reflecting mind reconcile itself to such a state of things, as the absence of an Establishment supposes? If there were no settled provision for the teachers of religion, they could subsist only on the precarious bounty of their hearers: but many persons would not contribute to the support of a religion, about which they were indifferent, or which probably they might regard as an unwelcome and burthensome restraint. The teachers thus supported, could in general be taken only from the lowest class of society; and what would be the doctrines taught? evidently, they would be as various and discordant as the reveries and aberrations of the human intellect; and the higher classes, for whose moral and religious improvement, the advocates of innovation usually express the tenderest concern, would be left without resource; unless we can suppose that teachers of informed minds and polished manners could be induced to submit to be pensioners at will on the bounty of the great; or else that the educated classes could be brought to listen without disgust to the harangues of men not merely unlearned, but who set every thing like learning at defiance. But we are unwilling to insist more particularly on the consequences, which would follow the subversion of our Establishment: they do not rest upon theory alone, but have been fully and fearfully exemplified. We wish only, that the thinking part of the community, which in this country constitutes so large a proportion of it, would consider the subject with the attention, which it merits; and if their inquiries should lead them to the conclusion, that some public provision for the support of Christianity is indispensable, we would then offer a plea for that, which is actually established. We would remind them, that it has set apart an order of men expressly for the purpose of inculcating religious truth; that the education, by which they are trained to their future employment, is the most judicious, which human wisdom has been able to devise; that they are taken from the different orders of society, so that many among them are not too refined to converse with the illiterate and lowly, while others from their birth and connexions need not scruple to reprove the most exalted; that they are not, by a wretched dependence upon the people, subjected to the temptation of preaching what is acceptable to the majority of their hearers, but are at liberty to comply with the dictates of their consciences; that to prevent the mischiefs of an erroneous conscience, and discordant opinions in the teachers of the gospel,

they are required at their admission to the sacred office, to signify their assent to an approved formulary of faith and discipline; that to avoid confusion, a convenient district is exclusively assigned to every pastor, as the scene of his duties and responsibility; and that the maintenance of unity, however desirable and congenial with the spirit of Christianity, is not, in this country, used as a pretext for persecution, but is made subordinate to the paramount claims of toleration and religious freedom.

We are willing to believe that truths thus conclusive, want their proper effect, merely from their being but rarely presented to the minds of our countrymen; and that to this cause chiefly we are to ascribe that alarming indifference to the interests of the Establishment, which marks the present times. We cannot persuade ourselves, that practices, which have a manifest tendency to impair its strength, and opinions, which under the semblance of liberality, are levelling all distinctions, could otherwise be countenanced by persons, who consider themselves as members of the National Church. With those, who on mature deliberation, have seceded from it, and who think it their duty to educate their children in other principles, our present argument has no concern: they will, of course, insist on their objections to our doctrine or discipline, and will instil into their offspring the tenets of their sect, whatever it may be; but to those, who profess not any scruples of conscience in adhering to the Establishment, and who perhaps would deeply regret any injury, by which it may be assailed, we earnestly recommend that consistency of conduct, by which alone their sincerity can be demonstrated, and be rendered effectual to the maintenance of order and religion. Let the principles of our Ecclesiastical Constitution be inculcated with the rudiments of liberal knowledge; let it be seen how intimately they are interwoven with our civil polity; let it be shown how admirably they are adapted to the preservation of moral and religious truth; let the expediency and necessity of an Establishment be fully understood; let the Clergy be treated with respect for their work's sake; let the Laity consider preaching as a religious exercise, and not as a species of entertainment; let them prefer their Parish-Church to all other places of public worship; and let them be enabled to detect the sophistry, by which they are so often decoyed away from it.—From a general diffusion of such principles we should augur the happiest results: we would not restrain the liberty of dissent, but we would exterminate indifference, by removing the ignorance, which is usually its parent; we would not throw any impediment in the way of conscientious

non-conformity, but we would make conformity more rational, and more conducive to the advancement of piety and peace.

Into these reflexions we have naturally been led on sitting down to the perusal of a Discourse on Parochial Communion. We are decided in our opinion, that the neglect of this duty, and a prevailing inattention to the principles, on which it rests, are the chief causes of the confusion and distraction, which at present prevail in the religion of our country. Much may be conceded to the zeal of sectaries; we admit that their doctrines are often calculated to soothe the pride, while they accommodate themselves to the corruption of man; we know that proselytes are made among the vulgar by impassioned rhapsodies and coarse expostulation; and we are aware that the preacher, who convinces his auditory, that he owes nothing to education or learning, easily induces a belief, especially in minds predisposed to impute ordinary effects to extraordinary causes, that he enjoys a peculiar illumination and support. Still, however, the true source of the mischief is more remote. If they, who nominally belong to the Establishment, felt its claims to their undivided attachment, and regarded its discipline no less than its doctrines as essential to its integrity, they would not so frequently be placed in situations in which the arguments and attractions of secession exert their influence. The misfortune is, that so many persons have not any idea of any other criterion of the Church, than the identity of doctrine; and even of the doctrine, which they hear, they are often but incompetent judges: still worse is it, that they consider themselves as perfectly at liberty to *choose* a religion, and to run after novelties, till they have found out something, which is suited to their devotional or critical taste; as if every member of the National Church had not his course plainly marked out to him, from which he cannot innocently deviate, but from a conviction, that it will not lead him to salvation. On no other ground, generally speaking, we are bold to affirm, are Churchmen justified in leaving their Parish-Church: that is the proper and appointed spot for their public devotions; it is there, if any where, that their example will be effectual; for only where men are known, can their private worth and Christian piety illustrate each other; there they are lending their aid to the interests of unity and peace: if their pastor be eminently meritorious, their presence will stimulate and reward his endeavours; or if he neither delight them by his eloquence nor warn them by his virtues, their forbearance in overlooking his defects will be a sacrifice probably as acceptable to the Almighty, as their

their utmost diligence and pains to discover a more highly gifted teacher.

We are reasoning, however, on the supposition, that every Churchman has it in his power to attend his Parish-Church, if he be so disposed : but unhappily this does not always happen. In the more modern parts of our overgrown metropolis, the want of Churches is such, that not one person in one hundred can practise the duty of Parochial Communion ; and the consequences are such, as every friend to the religion of his country must contemplate with alarm. Two parishes, of which the joint population exceeds 120,000, still retain their ancient village churches, each of them capable of accommodating about 200 persons : and what is the remedy for the enormous deficiency ? The inhabitants, those at least who reflect on the subject, are to provide themselves with the means of public worship in the best manner they can. The usual resource is in Proprietary Chapels, that is to say, in buildings erected by speculating architects, of whom they are purchased by adventurers, who hope to gain large profits by letting the seats. A Clergyman is to be provided to officiate in the Chapel ; but though of the Establishment, he is by the nature of his engagement required to abandon the independence, which is one of the greatest advantages, which the Establishment affords to the Parochial Clergy. Even if he be the proprietor of the Chapel, he must accommodate himself to the taste of his audience, or the seats will not let : but probably he holds his appointment at the will of a Layman, of whom, however, it cannot be expected, that he should, to his own injury, retain an unfashionable preacher. On the same principle, every thing must be done, which can attract and allure : the chaste simplicity of parochial worship must give way to foppery and finery : and if, notwithstanding the utmost care to divest the addresses delivered from the pulpit of theological matter and scriptural phraseology, they should still breathe that spirit of dulness, from which even flowery moral disquisitions are not always free ; the renters must be conciliated by the sprightliness of fantastic airs and the warblings of professional singers. But in the mean time what becomes of the regular parish-priest ; of him, who alone is invested with the cure of souls ? The pastoral relation, which ought to subsist between himself and his parishioners, is nearly, if not utterly, destroyed : he is an alien to his own people ; he is unknown, or disregarded, because he is not their preacher : he may, indeed, occasionally make his appearance in the chapel pulpits ; but even if he be approved, still his services, being necessarily limited to a few Sundays in the year, will not

stand in competition with those of the chapel preacher ; and he will be fortunate, if the preacher's popularity do not sometimes interfere with him in the discharge of his parochial duties. We have heard that the sacrament of baptism is sometimes administered by Clergymen, who have obtained footing in a parish by means of proprietary chapels.

It is manifest that such a system, as that, which we have described, and which is gaining ground with the increase of the metropolis, is inconsistent with the very idea of parochial communion : in truth, it is no other than the unauthorized division of a parish into so many independent congregations of Churchmen. But this is not the whole of the evil ; the worst is still behind ; this system makes no provision whatever for the poor, nor even for a class of persons above them : the valuable space in a proprietary chapel is dedicated to gain ; and the rich alone may enter : others must either live without the public profession of Christianity, or must enlist under the banners of secession : it is not that they are undutiful children of the Church ; the Church renounces and repels them. To this cause, it is well known ; the sectaries are indebted for a large proportion of their numerical strength ; and it cannot be otherwise ; it were unjust even to expect it ; whatever be the consequences, the blame cannot attach to those, who have no alternative. The evil, however, we scruple not to declare, does appear to us to be worthy not merely of Parliamentary discussion (for that it has received) but of legislative interference : and we wish that it may not come too late. From the parishes themselves, from those at least, where the mischief is most prevalent, little can be hoped ; in one of them, where the parochial assessments are unusually low, the experiment has been recently tried ; a rate of only sixpence in the pound was required to erect a spacious church ; but other interests were suffered to prevail over those of religion ; and the parish still remains in a state, which is discreditably to a Christian country.

While such is the depressed and degraded condition of the national religion, in great part of the metropolis, it will readily be believed that the influence of the evil extends through a wider field ;

“ Hoc fonte derivata clades

“ In patriam populumque fluxit : ”

in the present facility of intercourse between the capital and the provinces, a laxity of principle is rapidly diffused throughout the kingdom ; the roaming from one place of worship to another, which, in the metropolis, is the natural consequence of want of Churches, has greatly abated the horror of this

this practice, even where it is without excuse. Wherever the people have it in their power, to choose between the Church and the Meeting (and there are few districts where the choice is not offered them) they no longer feel the pain of apostacy in deserting their pastor, but think it perfectly allowable, occasionally at least, to indulge their curiosity under the pretext of seeking after the truth. Indeed, every thing is done, which can shake their old attachments, and embarrass their judgments in questions of this kind: the meetings in the metropolis are for the most part denominated Chapels: in many of them the Liturgy is used, wholly or in part: and the persons, who frequent such places, are not backward to represent to the scrupulous, that it is the same thing as going to Church: but they forget to state that the service is performed by laymen: nor should it be forgotten, that however warmly the preacher may insist on the doctrines of a few of our articles, by his assumption of the sacred office he virtually disclaims all those, which maintain the authority of the Church, and that in proportion as he assimilates himself to a Churchman is he adverse to the Establishment. But these things are not immediately obvious to the simple and illiterate; and we cannot wonder, in the present ignorance of our ecclesiastical constitution, that persons otherwise not destitute of information, are not always able to detect such fallacies. We believe, indeed, that few Churchmen, coming from remote parts of the country for the first time to visit the capital, return to their homes, without having their attachment to the national religion imperceptibly impaired, or having their ideas on that subject embarrassed in a manner, which they had not before experienced.

At such a crisis we cannot but welcome the appearance of the present volume; from the publication of which, if indeed the public really wishes to understand the constitution of our venerable Church, we anticipate beneficial consequences. It is evidently the production of one, who has considered his subject in all its bearings, and he has compressed into a moderate compass the result of a great deal of reading as well as of much reflexion. Hardly any topic connected with our Establishment, or the dangers which menace it, has wholly escaped his notice.

The eight Chapters, into which the work is divided, are introduced by a preliminary chapter, in which the author establishes the divine origin of episcopal jurisdiction, very properly distinguishing between the authority *inherent* in the Church, and the power and immunities *adventitious* to it, where it is patronized by the State.

The first chapter treats "of Episcopacy," with reference first to its spiritual, and then to its temporal power. Under the former of these heads the author deduces, that the Church is

"A visible society collected out of the world, totally independent on it, and calculated to continue to the end, under a proper government of its own. And being of a purely spiritual nature, it never ought, indeed it never can, if it be properly administered, interfere with the governments of this world." P. 19.

And in the enquiry What is the government provided by our Lord for such a society, Mr. Sikes has recourse,

"First to the authority of our Lord himself, then to that of his Apostles, and lastly to that of their successors in the first ages of the church." P. 20.

From the connected account derived from these sources, we cannot make any extract without injury to the whole: we doubt, however, Mr. S.'s interpretation (at p. 28.) of Acts i. 25. according to which, we should have expected a copulative before *προσυνήκατο*: and we are convinced that St. Peter, contrary to what is supposed at p. 43, never presided over the See of Rome. Whoever hesitates on this point, may consult the satisfactory Tract of Dean Kipling, published about five years since, in controversy with the titular Archbishop Troy. These objections, however, do not affect Mr. Sikes's argument. In the other part of this chapter, which relates to the temporal power of Episcopacy, it is clearly shown, that the connexion subsisting between Church and State is not an incorporation, but an alliance between parties otherwise independent and distinct; and the terms of the alliance are fully detailed. In a recently published volume of Mr. Burke's works this doctrine is called in question, but without the examination, which its importance merits. To us it appears to be of the utmost consequence, not only to a clear understanding of our Ecclesiastical Constitution, but also as it involves the character, and eventually, the very existence of religion; which, however, we should be sorry to risk upon the stability of any earthly kingdom. In this country, at least, the supposed incorporation, instead of being recognized, is distinctly disavowed by both the parties: Magna Charta, as Mr. S. well observes, has declared, that "The Church of England shall be free, and enjoy her whole rights and liberties inviolable:" and our xxxvith Article clearly

clearly distinguishes between the civil government and the spiritual establishment of the Gospel.

The second chapter has for its title, "Of Church Unity and Schism." Under this head, after deducing the guilt of Schism from the unequivocal language of Scripture, as well as from the declarations of wise and good men in the best ages of Christianity, Mr. S. observes,

"But it is unnecessary to enlarge with proofs and testimonies upon the guilt of Schism. Separatists themselves allow it, condemning others in the strongest terms, and too frequently, with little charity. They dispute not that the sin exists, and that it is obnoxious to the divine displeasure; but they differ with us upon the definition and nature of the offence. Who then is to be the judge in this case? The Separatists will certainly not permit us to decide, nor can we admit them. Their notions of the offence are various and opposite; a fact, which throws a deep shade of suspicion over their cause. If we leave the decision with them, is it not plain, that we must receive almost as many definitions of Schism, as there are parties engaged in that way? Each, to clear itself, must charge it upon another, whilst that other will retort it upon the first. We attempt not to reconcile their jarring doctrines; but it would be happy for them, would they well consider how strongly this discordance among themselves evinces much prevailing error." P. 91.

We fear, however, that this statement is now no longer correct. In the days of Thorndike, indeed, to whom Mr. S. refers, and even since that time, separatists, admitting the obligation to unity, laboured with all their ingenuity to prove, that the Schism was not on their side; and no advocate for Episcopacy, or even for Popery, has ever reprobated division in stronger language than is levelled against it in the writings of Richard Baxter. But we much mistake, if the tone and temper of secession are not altogether changed. At the present day it is the practice of separatists, when they are charged with Schism, to treat the accusation with levity, as if the notion of criminality, which its adversaries attach to it, were merely the remnant of some obsolete superstition. The writings of Baxter, though in doctrinal points he sufficiently harmonizes with the majority of our modern separatists, are in little repute with them: though he objected to Episcopacy, he was the zealous supporter of unity and order within his own pale: so far from favouring laxity and licentiousness, he wished to supersede the mild government of bishops by the rigours of a sterner discipline: but in the present day we are further advanced in the progress of

of separation. What sower ever thinks of descending on the mischiefs of "Church Divisions?" still less will he condescend to vindicate himself from the charge of promoting them. A Secession no longer recognizes the authority or the claims of any Church, but assumes the character of unlimited independence. Men are become "*seekers*," as Baxter describes them, "seeking for a Ministry, a Church, a Scripture, and consequently a Christ."

Notwithstanding the peculiarities of Calvin, it is judiciously remarked by our author, that he was not indifferent to the maintenance of order and unity; Church authority was never carried higher than under that reformer; and it was not without reason, that his contemporaries styled him the Pope of Geneva.

"Calvin was an extraordinary man, whose character is seldom fairly represented: one party seeing in him nothing but the fiery impetuous reformer; another extolling him, as the model of every thing good and great. The fact is, that like other men, he had his virtues, and his failings. With respect to the subject under consideration, it is to be observed, that his principles were very different (and, in all probability, his conduct would have been so too, had circumstances been favourable) from the principles of those, who consider themselves, and are by others considered, as his disciples. Calvin was *no enemy to Episcopacy*; but he was a *determined enemy to Schism*. The reverse of which is the case with most of his modern disciples. We will adduce a few passages from the writings of this eminent Theologian, to prove how much he reprobated those disorderly practices, which are now so general with his admirers." P. 116.

"The third chapter exhibits an interesting "parallel between Ecclesiastical and Civil Government."

"The fourth chapter, which treats "of the right of the people to choose their own pastor," is so important in itself, and bears so strongly upon the case of our present distraction, that we could wish to see the substance of it thrown together in a popular and cheap form for separate circulation. To the unreflecting, no plea is more specious, than that every Christian may exercise his judgment in the choice of a religious instructor. If his constituted pastor be at all deficient in any of those qualifications, which the individual annexes to the character of a Christian minister, the plea is considerably strengthened: and when it is seconded by the suggestions of vanity, it becomes in weak minds, irresistible; though when the practice is opposed to the theory, the members of a separate congregation, very few of them excepted, have little

little cause to pique themselves on their power and patronage. Against this pernicious fallacy the present author has opposed a body of argument, amounting to complete refutation. He shows that the fancied right has never been allowed in any sound part of the Christian Church; and that, in point of fact, the choice of their pastors seldom or never does descend to the people, even among those, who most warmly contend for the right; that it is contrary to the common usage in parallel cases; and that every approach towards it, is productive of many mischievous consequences. We wish that our limits would permit us to make from this chapter more than the following extracts.

“ In the early days of the Gospel, when it required every possible means of support, and every measure which might conciliate the multitude to the reception of it, none could have been devised more flattering to their natural feelings, or to the common taste, than the privilege of choosing and of rejecting their spiritual guides. But if such a privilege actually existed, it is marvellous that we perceive no traces of it at that time; that our Lord should adopt so arbitrary an ordination as he did; and that he should intimate his design, that the same independent commission should be perpetuated. ‘ As my Father has sent me, so send I you; and ‘ I will be with you, even to the end of the world,’ ”
P. 152.

And after answering objections, Mr. S. continues:

“ From the days of the Apostles till about the 16th century, we meet with no sanction of the doctrine in question, except among those, whom the Catholic Church hath always condemned; the sacred ministry having been regularly perpetuated by the sole power and authority of the heads of the different Churches in Christendom.” P. 158.

To the popular error founded on a supposed analogy our author replies:

“ We have asserted that to maintain the right of the people to appoint their own Pastor, is to contend for such a right as cannot be admitted in parallel cases; and therefore in all reason it ought not to be admitted in this. It is often argued, evidently rather to gain the multitude, than to convince competent opponents, that a man has as good a right to choose his spiritual guide, to whom he intrusts the care of his soul, as his physician, or his lawyer, to whom he intrusts his health or his estate. But these are by no means parallel cases, and therefore we cannot argue from the one to the other. If indeed, the Pastor of a congregation were no more than a spiritual adviser, or counsel in matters of salvation, whom
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we may hire to perform a particular service, pay his fee, and then dismiss, the argument would be good. But is this the case? does any Minister among the Separatists ever bring down his pretensions so low as this! On the contrary, does he not always claim the character of a minister of God, deriving his commission, and his authority to teach, from heaven?" P. 165.

Having next shown, at some length, that the claim to the right of electing ministers is wholly irreconcilable with every illustration of the pastoral office afforded us in Scripture, the author very sensibly remarks:

"When the chosen minister, therefore, comes to officiate, he comes not so much to teach, as to repeat such doctrines, as it is the *pleasure* of the people to hear. Hence originates that unmeaning sameness and tautology so remarkable in the discourses of those preachers, whether in the Church, or among the Separatists, whose appointment and subsistence are dependent upon the taste of their followers. These men are 'wise in their generation;' they know their business well; for whatever be the subject proposed, with whatever text from Holy Writ they head their discourse, they are sure to fall into a display of those points of doctrine, for which they are conscious they are followed; so that with respect to the edification and improvement of the people, such preaching will be 'vain repetition.' If there be any one who really teaches, it is the elector, the hearer of the chosen Pastor, for it is he who virtually *teaches the teacher*, what he is to *teach him*." P. 196.

And further on, acutely yet truly, it is observed,

"Indulgencies are bought and sold in the Church of Rome, a practice which the Protestant deems the very extreme of abomination; yet are they not in effect bought and sold at the conventicle? For he who follows and pays his guide, only so long as he pleases him, will surely expect to have what he pleases for his money." P. 211.

"By the right then of choosing what guide in Religion he pleases, and of remunerating him accordingly, a man may, in a certain sense, be said to purchase both his *credenda*, and his *agenda*. He will secure the liberty of believing and of doing what he pleases, because he will have the power of obliging his pastor to insist only upon such a faith and such a practice, as will be agreeable to his desire. P. 211.

Mr. Sikes has some just remarks at p. 219, on the kind of persons who would frequently be chosen, supposing every individual to have a voice in the election; and if he have not, the whole is a mere mockery and delusion. The lower orders would of course elect as their ministers those whom they

they follow and admire, without the power of patronizing them: And who are these? Daily experience convinces us, that any man who will harangue the populace, continually referring them to the lowness of his origin, exaggerating his past profligacy, and assuring them of the instantaneous change wrought in him by the interposition of the Almighty, will always attract a crowd; and if to fluency of speech and singularity of manner, he add a sufficient acquaintance with the phraseology of Scripture, to apply or misapply it at every turn, his fitness for the ministry will not be doubted, by those who delight in the marvellous, and prefer whatever is wild and irregular to sobriety and restraint.

This chapter concludes with reminding the laity, that though they have not the right of choosing their ministers, they have yet important privileges, and are admitted to an interference, which is calculated to secure the advantages of a pure priesthood. After detailing the nature of this interference, the author expresses a very reasonable regret, that it has nearly fallen into disuse.

"It is usual, indeed, to throw all blame upon Ecclesiastical superiors; and to speak of them, as if they were wholly responsible for the faults of the Clergy, but was it ever known, that a judge could discharge his duty without the aid of accusers and witnesses? were there none to bring the offender before the court, and none to give evidence of facts, the guilty must go unpunished. It is unreasonable, it is the querulous and impotent justification of an irreligious supineness, to expect the interference of the spiritual superior, till he has been duly acquainted with the offence, and evidence has been offered to substantiate the fact.

"The Clergy ought to be made amenable to such a discipline, as shall oblige them to a correct life, and to diligence in their sacred office. But a cold *indifference* pervades the body of Christians; and hence it is, that with the power of redress in their hands, the laity do little more than complain; idly suffering these evils, which it is their duty to remove; or vainly seeking to avoid them in a sinful desertion of the Church." P. 228.

The fifth chapter discusses "The Pastor's right to minister to the people;" and its object is to show, that the Christian Minister, however lawfully appointed, has no authority to exercise his ministrations beyond his prescribed limits. It was the boast of Whitefield (and his followers adopt the declaration.) "All the world is my parish!" "It is curious to observe," in the words of our author, "how these Protestant enthusiasts assume a sort of Papal authority: with respect to the Pope, said Barbatius, the whole world is but one parish." This chapter is the longest in the volume; and

and it is not inferior to any other in variety of matter, in copiousness of illustration, in the justness of its conclusions, or in its practical usefulness: whatever be the mischiefs which would arise from the popular election of pastors, they would scarce exceed those which are occasioned by the intrusion of lawfully constituted clergymen into parishes where they have not any jurisdiction. We have not room for extracts; but we recommend the whole chapter to those of the clergy, whoever they may be, who either from misguided zeal, or a desire of popularity, are promoting disorder and confusion, and under pretence of advancing the Gospel, invade another's provinces, or encourage wanderers from other folds.

Chapter the sixth treats "Of the Episcopal Licence, considered as defining the Nature and Extent of the ministerial Commission in the Church of England." This licence, as every clergyman must know, limits his ministrations to a particular cure; and without this licence his ordination confers no authority whatever; it is merely a call to the priesthood. In one passage of this chapter the author has, inadvertently, applied to Korah, the term "ordination," which would seem to suppose, contrary to the fact, that Korah was a priest.

The seventh chapter is entitled "Of Parochial Communion." It gives some account of the origin and expediency of the division into parishes; it shows also wherein Parochial Communion consists, and what are the mischiefs arising from its violation. The author's remarks on Occasional Communion, or that latitude which some persons allow themselves in occasionally frequenting places of worship, with which they have not properly any connexion, remind us of the manner of Paley:

"Communion is a *habit*; and that which breaks the habit, breaks Communion. Whatever is only occasional, is not communion; and whatever is communion, is not occasional. We should think it rather strange in a man professing his regard for humility or for chastity, to talk of occasional pride, or occasional whoredom; for those virtues are habits; and whatever destroys the habit (as occasional transgression does) destroys the virtue; occasional pride destroys humility; occasional whoredom destroys chastity; occasional schism destroys Communion,"
P. 379.

On the subject of division into parishes we would observe, that every end originally proposed by it, is defeated by the enormous extent of the suburban parishes of the capital. What is the superintendence, which a clergyman can exercise

over 20 or 30,000 persons? to say nothing of larger parishes. The obvious answer is, that he must engage a proportionate number of curates; but it is not considered, that the emoluments of such livings are usually in the inverse ratio of the duty: they have rarely any other revenue than Surplice Fees and Easter Offerings; and the latter are paid with murmuring and insults, to which a clergyman, with the habits and feelings of a gentleman, cannot always bring himself to submit: for the sake of tranquillity he will sometimes rather relinquish his rights. But admitting it to be otherwise, with the most rigid exaction, the revenues of such parishes would, in few instances, maintain six clergymen at the stipend fixed by the legislature, even though the incumbent should forego the claims of his station and responsibility, and share equally with his assistants. Yet six clergymen in a parish of 30,000 persons would find it impossible to discharge their duties with the attention which is usually paid to them in the country, especially in the important articles of catechizing children and visiting the sick; the Legislature has considered a parish of only 1000 persons as a laborious cure. In truth, an enormous parish has nothing parochial in its character: the minister has no influence, and the people are not connected by any feeling of common interest: we may apply to it, with little accommodation, the words of Tacitus: "*Sine rectore, sine affectibus mutuis, numerus potius quam colonia.*"

The eighth and concluding chapter contains "Hints for the Preservation of Parochial Communion," addressed both to the laity and the clergy.

The care with which we have analysed this work, sufficiently indicates our idea of its importance. The style, without any thing of ostentation, is correct, and remarkably perspicuous: the arrangement is that of a writer, who sees his way through his subject before he takes up his pen; and the author never presses an argument beyond its strength. In times like the present, such a volume ought to attract considerable notice; and we shall be glad to find its positions attacked by those whose practice it impugns: every thing like bitterness we deprecate, and would avert; we would desire only that an important question should be subjected to calm enquiry, and that the religious communication of our countrymen should be determined by their reason rather than by their passions: we are confident that the Church of England, and with her, the cause of order, peace, and genuine piety, would be gainers by the result. But

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we are not so sanguine as to expect, that the question will be committed to the hazard of such an experiment: it is known that nothing is more fatal to the interests of Prejudice and Error, than to be foiled in close combat; they must not think of attempts at refutation: their true policy is to treat their opponents with an appearance of neglect, or if that be impossible, to keep up a distant fire of assertion and invective: they have no chance with the bayonet. Mr. S. will, doubtless, receive the thanks of all who venerate the establishments of their country: but others will sneer at his antiquated notions, and perhaps will pronounce him a Papist.

ART. VII. *The Monastery of St. Columb; or, the Atone-ment. A Novel, in Five Volumes. By Regina Maria Roche, Author of the Children of the Abbey; Houses of Osma and Almeria, Discarded Son, &c.* 12mo. 1l. 7s. 6d. Newman and Co. 1813.

WE need hardly inform our readers, that a very small portion of our Journal is devoted to the review of *Novels*. The generality of these things is indeed so little worthy of notice, that we should not, probably, have thought of either reading or reviewing the *Monastery of St. Columb*, had not we been requested to do both by a friend, whom we could not refuse. We have therefore read it with some attention, without which indeed we could not have understood, on some occasions, what the author means to express; and we are now prepared to make our report.

To say that the *Monastery of St. Columb* has equal merit with the *Children of the Abbey*, would be to belie our own judgment; but we readily grant that some of the characters portrayed in it, are extremely interesting; that the plot, or rather plots, (for there are more than one) are well contrived to keep up the attention; that the occurrences on which these plots are founded, though not very probable, are striking; and that the moral lesson meant to be inculcated is unexceptionable; but why the fair author calls her work *The Atone-ment*, we are not able to conceive.

The hero and heroine of her story are, on the whole, amiable and respectable characters; but they are both far from perfection. The former, with the highest sense of honour, and a heart overflowing with benevolence, is hurried into many rash, and some cruel measures by the impetuosity of his

his temper; and the latter, with *almost* every feminine virtue under heaven, suffers herself repeatedly to do, from compassion for others, what her own correct sense of propriety condemns. She thus becomes the dupe of an artful and vindictive rival, by whom she is involved in difficulties, from which she might easily have been extricated, had she not, from a mistaken dread of giving pain to any one, concealed them from those who had a just claim to her fullest confidence. The failings of Lord Hexham and Angelina (for such are the names of the hero and heroine) involve them both in a series of the severest calamities, from which however they are at last delivered, and rendered happy in the usual manner. Of the other personages, who make a figure in this eventful story, some approach as near to perfection as human nature is perhaps capable of reaching; three or four appear rather as embodied fiends than as men and women; whilst one or two are so utterly insignificant as to render it difficult to conceive for what purpose they are brought on the stage.

The lesson meant to be inculcated by the whole, is the danger of dissimulation on any occasion, and the folly of concealing for a short time, what we are aware *cannot* be concealed long. These truths would have been enforced in the strongest manner, had the author bestowed a little more pains on her style, which is often obscure, and sometimes hardly intelligible. Of this the following paragraph (for such it is, though consisting of but one sentence) exhibits a striking instance; and many others might be extracted from the five volumes, at least as difficult to be understood.

“ The particulars he communicated were brief; the unhappy woman he had attached himself to accompanied him to the mansion of his kinsman, the father of Roseria, from which, at that time, all decorum was banished, and by happening to be in an apartment communicating with the one where he was surprised slumbering by the Count, became a witness of the subsequent scene with St. Ruth, and thus possessed of a secret that enabled her, from a dread of its being betrayed, to force him into any measure she chose to pursue—a terrible proof, he added, of the consequences of departing from integrity, that one deviation from it almost ever leads to another.”

Who, that reads this passage, could suppose that the person surprised was any other than the speaker, who was surprised either by the Count, whilst he was slumbering in his own apartment; or by St. Ruth, or some other person, whilst he was slumbering beside the Count?—The case, however, was far otherwise. By comparing this confused, though short,

detail, with what passed in a preceding volume, we know that the person here said to have been surprised, was not the speaker, but the father of Roselia; that he had been surprised and assassinated by the Count, while slumbering by himself; that this atrocious deed was perpetrated in an apartment with which that of the unhappy woman communicated; and that the scene with St. Ruth, of which she thus became a witness, took not place till some time, probably some hours, afterwards. St. Ruth's character is perhaps the most estimable that is exhibited in the whole work; as the Count's is the most ferocious and unrelenting, though not so despicable as that of the present speaker.

ART. VIII. *The Harleian Miscellany: a Collection of scarce, curious, and entertaining Pamphlets and Tracts, as well in Manuscript as in Print, selected from the Library of Edward Harley, Second Earl of Oxford, interspersed with historical, political, and critical Annotations. By the late William Oldys, Esq. and some additional Notes, by Thomas Park, Esq. F. S. A. 4to. 3ll. 10s. White and Co. 1808. 1813.*

THE extreme rarity, and very enormous price which the original volumes of this work had attained, for when it occurred, it sold for little less than a hundred pounds, was a natural inducement with publishers, high-spirited as those are of the present day, to undertake their republication on reasonable terms. A more proper individual, as an editor, than Mr. Park, whether for experience, sagacity, or familiar acquaintance with the earlier productions of our language, be considered, could not possibly be found; and under his auspices the work has proceeded successfully to its final conclusion, in ten quarto volumes. It appears to have been the original intention to have extended this new edition to eleven volumes, but motives occurred in its progress which induced the proprietors to confine it to its present limits. It is necessary to know this fact, because, in the additional notes to the first volumes, two or three tracts were specified, which subscribers were told to expect in the supplemental parts, but as the work was brought to an end sooner than was first intended, these tracts will not be found.

The eight first volumes exhibit the original work reprinted, with additional notes by Mr. Park. The ninth and tenth volumes consist of tracts selected by Mr. Park's judgment and industry. It was his first design to reprint a selection

lection from the remainder of such pamphlets as were contained in Lord Oxford's library, and could be traced in Osborne's sale catalogue of that collection. But a close adherence to this plan was found, for various reasons, to be unadvisable, and among others, that it left too confined a choice of subjects. Many of these pamphlets also had disappeared altogether: but Mr. Park has, in our opinion, no occasion to apologize for extending his plan. The tracts which are exhibited in these two volumes comprise a valuable assemblage of rare, curious, and ingenious articles. We deliberated for a time, whether it would be more expedient or more satisfactory to our readers, to point out to them the most singular and curious of these republished tracts, introducing some extracts from them, or whether we should place before them, in one view, a catalogue of all the new pieces which accompany the new edition. We have determined on the latter, as perhaps of more importance to the circulation of the work, and as making the editor's sagacity and diligence more immediately conspicuous.

In the two additional Volumes to this valuable work, the Reader will find the following assemblage of articles not printed in the Edition which precedes.

The First Tract is,

“ Rede me, and be not wrothe;

For I saye no thyng but trothe.

“ [A Satire upon Wolfey and the Romish Clergy by William Roy. *Sine anno vel loco.*]

“ The Art of Living in London; or a Caution how Gentlemen, Countrey-men, and Strangers, drawn by occasion of Businesse, should dispose of Themselves in the thriftiest Way; not onely in the Citie, but in all other populous Places. As also, a Direction to the poorer Sort, that come thither to seeke their Fortunes. By H. P[eacham,] Printed for John Gyles, and are to be sold by Samuel Rand, at his Shop at Barnard's Inne, in Holborne, 1642.

“ Plain English to our wilful Bearerers with Normanism; or some Queries propounded to and concerning the Neglectors of England's grand Grievance and Complaint, lately published under the Title of ‘Anti-Normanism.’ Whersin is undeniably demonstrated, that while this nation remains under the Title of the (pretended) Conquest; she, and every Member of her, are no other than Slaves properly so called; and moreover, that (while she retains the same Title) all her, and her Representatives, contending with their Prince for ungranted Privileges, upon any pretence whatsoever, is unwarrantable and seditious.

“ *Nam inimicus sum vobis, dum veritatem vobis enarro?* Gal. iv. 16.

“ London; Printed for George Whittington, at the Blue Anchor in Cornhill, near the Royal Exchange, 1647.

" A Discourse plainly proving the evident Utility and urgent Necessitie of the desired happie Union of the two famous Kingdomes of England and Scotland: by Way of Answer to certain Objections against the same. [By Bishop Thornborough.] London: Printed by Richard Field for Thomas Chard, 1604.

" A Discoverie of certaine English Wants, which are royally supplied in this Treatise. By H. Platt, of Lincolne's Inne, Esquire.

" *Nunc tuba, nunc lituus cecinit tarantara rancus,
Taurus et infesto, jam pede pulsat humum.* Ovid.

" Printed at London by P. S. for William Ponsonby, 1595.

" The Speech of the late Marquis of Argyll upon the Scaffold, May 27, 1661. Being a true and perfect Copy. Printed at Edinburgh, and reprinted at London, Anno Dom. 1661.

" The Standard of Equality, in subsidiary Taxes and Payments, or a just and strong Preserver of Publick Liberty. Conducing towards the most happy Government of Kingdoms and States. London, printed by D. H. 1647.

" A Commemoration of the most prosperous and peaceable Raigne of our gracious and deere Sovereigne Lady Elizabeth, by the grace of God of England, Fraunce, and Irelande, Queene, &c. now newly set forth this xvii day of November, beyng the first day of the xviii yeere of her Majesties sayd raigne. By Edw. Hake, gent. Imprinted at London, by William How, for Richard Johnes, dwellynge without Newgate, over agaynst S. Sepulchers church. [1575.]

" A compendious or brieve Examination of Certayne ordinary Complaints, of divers of our Country men in these our Dayes: which although they are in some part unjust and frivolous, yet are they all, by way of Dialogues, thoroughly debated and discussed. By W. S[tafford.] Gentleman. Imprinted at London in Fleet-streate, neere unto Sainte Dunstone's Church, by Thomas Marthe. 1581. *Cum privilegio.*

" The Father's Counsell; or certain usefull Directions, for all Young Persons, especially Elder Brothers, whose Portion it is or may be, in these perilous Daies, to be left in a fatherlesse or friendlesse Condition. By W. T[opping.] London, printed by G. M. for Christopher Meredith, at the signe of the Crane in Paul's Church-Yard, 1643.

" The Poets' Knavery Discovered, in all their lying Pamphlets, wittingly and very ingeniously composed; laying open the Names of every lying Libel that was printed last Year, and the Authors who made them; being above three hundred Lies. Shewing how impudently the Poets have not only presumed to make extreme and incredible Lies, but dare also feign false Orders and Proceedings from the Parliament, with many fictitious Speeches. Well worth the reading and knowing of every one, that they may

may learn how to distinguish betwixt the Lies and real Books.

Written by J. B. London, printed for T. H. [1641?]

" A Speech delivered in the Star-chamber, on Wednesday the 14th of June, 1637; at the Censure of John Bastwick, Henry Burton, and William Prinn; concerning pretended Innovations in the Church. By the most reverend Father in God, William, Lord Archbishop of Canterbury his Grace. London, printed by Richard Badger. 1637.

" A Banquet of daintie Conceits: furnished with verie delicate and choyse Inventions, to delight their Mindes who take Pleasure in Musique; and there-withall to sing sweete Ditties, either to the Lute, Bandora, Virginallies, or anie other Instrument. Published at the Desire of bothe honorable and worshipful Personages, who have had Copies of divers of the Ditties heerein contained. Written by A. M[unday.] Servaunt to the Queenes most excellent Majestie. *Honos alii Artes.* At London, printed by J. C. for Edward White, and are to be sold at the Signe of the Gunne, at the little North Doore of Paules. Anno 1588.

" The Greek Postscripts of the Epistles to Timothy and Titus cleared in Parliament. And an occasional Speech touching the Bill of Acapitation, or Poll-money. By Sir Simonds D'Ewes. Printed in the Year, 1641.

" *Lachrymæ Sacerdotis.* A Pindarick Poem, occasioned by the Death of that most excellent Princess, our late gracious Sovereign Lady, Mary the Second, of glorious Memory. By Henry Park, Curate of Wentworth in Yorkshire. London, printed for John Dunton; at the Raven in Jewen-street, and are also to be sold by Edm. Richardson in the upper Court in Scalding-alley, near the Poultry Church, 1695.

" The Lives of the Three Normans, Kings of England: K. William the First, K. William the Second, and K. Henry the First. Written by J. H[ayward.]

" *Improbe facit qui in alieno libro ingeniosus est.* MART.

" Imprinted at London by R. B. anno 1613.

" London and the Countrey carbonadoed and quartered into severall Characters. By D. Lupton.

" *Brevia esse laboro.* HOR. de Art. Poet.

" London. Printed by Nicholas Okes. 1632.

" A loving and loyal Speech, spoken unto the Excellency of our noble Prince Charles; by Sir Hugh Vaughan, the 2nd of October, at Ragland-Castle in Monmouthshire in Wales, at his happy access and coming thither. Also the manner of his brave entertainment, and a Relation of divers rich presents brought unto him by the gentry and commonalty of the Country, humbly tendering their true service to their Prince: with the Prince's Speech, giving them hearty thanks for the kind expressions of their love. Sent from a gentleman of that country, to one Mr. Francis Meredith, unto Mr. Henry Roberts, belonging to the custom-house, London. Printed for John Johnson. 1642.

" A Letter from the Marquis of Worcester to the Committee of Parliament sitting in the County of Monmouth, concerning his Son's landing with Irish forces: and the Committee's Answer thereto. Ordered by the Commons assembled in Parliament; that this Letter and Answer be forthwith printed and published, H. Elfyng, Cler. Parl. D. Com. London; printed for Edw. Husband, Printer to the honourable House of Commons, June 9, 1646.

" A learned Speech spoken to his Excellency the Earl of Essex, upon his Departure from Northampton to Worcester, concerning the present Expedition. By that learned and religious divine, and minister of God's word, Mr. Thomas Springham. Also a true Relation of the present proceedings of his Excellency and his army in their march from Northampton to Worcester, to meet with the King's Majesty. Printed for Tho. Cooke, Septemb. 27, 1642.

" The Flower of Fame. Containing the bright Renowne and most fortunate Raigne of King Henry the VIII. wherein is mentioned of Matters, by the rest of our Cronographers overpassed. Compyled by Ulpian Fulwell. Hereunto is annexed (by the Author) a short Treatise of a noble and vertuous Queen: and a Discourse of the worthie Service that was done at Hadington in Scotlande, the seconde Yere of the Raigne of King Edward the Sixt. *Vivit post funera virtus.* Imprinted at London in Fleetes Streete, at the Temple Gate, by William Hoskins, 1575.

" A Treatise of Human Reason. By Sir Matthew Clifford. Licensed July 24, 1674, Ro. L'Estrange. London; printed for Henry Brome, at the Gun, at the West End of Paul's, 1675.

" A Booke conteyning the Manner and Order of a Watche to be used in the Cittie of London, upon the even at Night of Saint John Baptiste and Saint Peeter, as in tyme past hath bene accustomed. MS.

" Two Centuries of Paul's Church Yard: *una cum indice ex-purgatorio in Bibliotheca Parliamenti, sive, librorum, qui prestant vendales in vico vulgo vocato Little-Brittain.* Done into English for the benefit of the assembly of Divines, and the two Universities.

" Twenty-four Queries touching the Parliament and Army; and the Interest of the Royal Party, and Others of this Nation; tending to Settlement, on the Basis of Justice and Honour. By several Friends to Publick Good. Printed in the Year 1659.

" Twenty-five Queries: modestly and humbly, and yet sadly and seriously propounded, to the People of England, and their Representatives; and likewise to the Army in this juncture of affairs. 'Ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.' 2 Cor. xi. 20.

*" Cui plus licet quam par est.
Plus vult quam licet.*

" London: Printed for L. Chapman, at the Crown, in Pope's-head-ally, 1659.

" The most royall and honourable Entertainment of the famous and renowned King Christiern the Fourth, King of Denmarke, &c. who with a Fleete of gallant Ships arrived on Thursday the 16th day of July, 1606, in Tilbury Hope, neere Gravesend. With a Relation of his Meeting, by our royall King, the Prince and Nobles of our realme; the Pleasures sundry times shewed, for his gracious Welcome, and most famous and admirable Entertainment at Theobald's. With the royall Passage on Thursday the 31 of July, thorough the Citie of London and honorable Shewes there presented them, and maner of their passing. By H. R[oberts.] At London, printed for H. R. and are to be sold by William Barley, dwelling in Gracious streete, neere Lenden Hall gate. 1606.

" England's Farewell to Christian the Fourth, famous King of Denmarke. With a Relation of such Shewes and severall Pastimes presented to his Majestie, as well at Court the first day of August last past, as in other Places, since his honourable Passage thorough the Citie of London: The most honourable Entertainment of his Highnesse aboard his Majestie's Ships in the Road of Gyltingame, neere the Citie of Rochester in Kent: with the King's Entertainment aboard the Denmarke Ships at Gravesend: as also their honorable Leave-taking and Farewell, setting sayle from Gravesend on Munday Night, the eleventh of August, 1606. By H. Roberts. Printed at London for William Welby, 1606.

" A very godly Letter made by the Right Honourable Sir Henry Sidney, Knight of the most noble Order of the Garter, Lord Deputie of Ireland, and Lord President of Wales; now xxv. yeeres past; unto Phillip Sidney his Sonne, then of tender yeeres, at Schoole in the Towne of Shrowesbury, with one M. Astone: Most necessarie for all yoong Gentlemen, to be carried into memorie: With an excellent Epitaph of the Life and Death of the said President. Both which being put in Print, at the humble Request of one William Gruffith Coredaney, in the Countie of Angles: sometime Clarke of his Kitchen. Printed at London by T. Dawson, 1591.

" A Supplication to our moste Sovereigne Lorde Kyng Henry the Eighth, King of England, of Franee, and of Ireland, and most earnest Defender of Christe's Gospell, sapreme Head under God here in Earthe, next and immediately of his Churches of England and Ireland. Nowe newly imprinted and set forth for the speciall use thertof, that may be made in our time. " The harvest is great, but the laborers are few: wherefore pray the Lorde of the Harveste to sende forth laborers into his harvest." Mathew, ix. Imprinted

Imprinted in the year of our Lord 1544, in the month of December.

"Memoirs of Sir John Berkley: containing an Account of his Negotiation with Lieutenant-General Cromwell, Commissary-General Ireton, and other Officers of the Army for restoring King Charles the First to the Exercise of the Government of England. London, printed by J. Darby, in Bartholomew Close, for A. Baldwin in Warwick-lane, 1699.

"Sonnets; written by Henry Constable; circa 1590. MS.

"All the several Ordinances and Orders, made by the Lords and Commons assembled in Parliament, concerning Sequestering the Estates of Delinquents, Papists, Spyes and Intelligencers. Together with Instructions for such Persons as are employed in Sequestering of such Delinquents Estates. Very useful for those whom it doth or may concern.

"Ordered by the Commons assembled in Parliament, that these Ordinances and Orders be printed and published. H. Elsyng, Cler. Parl. D. Com."

"London, printed for Edward Husband, Printer to the Honourable House of Commons, 1648.

"The Examinations, Arraignment, and Conviction of George Sprot, Notary, in Ayemouth, together with his constant and extraordinary Behaviour at his Death, in Edinburgh, Aug. 12, 1608. Written and set forth by Sir William Hart, knight, Lord Justice of Scotland. Whereby appeareth the Treasonable Device betwixt John late Earl of Gowry and Robert Logane of Restalrig (commonly called Lesterig) plotted by them for the cruel Murthering of our most gracious Sovereign. Before which Treatise is prefixed also a Preface, written by G. Abbot, Doctor of Divinity, and Dean of Winchester, who was present at the said Sprot's Execution. London: printed by Melch. Bradwood, for William Aspley. 1609.

"The Institution of a Gentleman. In three parts. By William Higford, Esq.

"*Virtus verus Honor.*

"London, printed by A. W. for William Lee at the Turkehead in Fleet street, 1660." Vol. ix. p. 7.

"Vertue's Encomium: or the Image of Honour. [By Michael Niccols.] London, 1614, 8vo.

"Monodia; or Waltham's Complaint, upon the Death of that most vertuous and noble Ladie, lately deceased, the Lady Honor Hay; sole Daughter and Heire to the right honorable Edward, Lord Dennie, Baron of Waltham, and Wife to the right honorable James, Lord Hay. By R[ichard] N[iccols], Oxon. London, 1615, 8vo.

"A Mirrour of Mercy and Judgment: or an exact true Narrative of the Life and Death of Freeman Sonds, Esquier, Sonne to Sir George Sonds of Lees Court in Shelwich in Kent. Who being about the Age of 19, for murdering his elder Brother on Tuesday the

the 7th of August, was arraigned and condemned at Maidstone, executed there on Tuesday the 21st of the same Month, 1655. [By R. Boreman, Clerk.] London, 1655, 4to.

" Sir George Soudes his plaine Narrative to the World of all Passages upon the Death of his two Sonnes. London, 1655, fol.

" *Descensus Astræ*: The Device of a Pageant, borne before M. William Webb, Lord Maior of the Citie of London, on the Day he took his Oath; being the 29 of October 1591. Whereunto is annexed a Speech delivered by one, clad like a Sea Nymph; who presented a Pineffe on the Water, bravely rigd and mand, to the Lord Maior, at the Time he took Barge to go to Westminster. Done by G. Peele, Maister of Arts in Oxford.

" A Chaine of Pearle: or a Memoriall of the peerles Graces and heroick Vertues of Queene Elizabeth, of glorious Memory. Composed by the noble Lady Diana Primrose. London, 1630, 4to.

" Three Diatribes or Discourses. First of Travel, or a Guide for Travellers into Foreign Parts. Secondly, of Money or Coyns. Thirdly, of Measuring of the Distance betwixt Place and Place. By Edward Leigh, Esq. and Mr. of Arts of Magdalene-Hall in Oxford, London, 1671, 8vo.

" *Quæstio Quoddlibetica*; or a Discourse whether it may be lawfull to take Use for Money. [By Sir Robert Filmer.] London, 1653. 12mo.

" *Londinium Heroico Carmine Perlestratum. Per Johannem Adamum Transylvanum. Dedicatumque Literarum, Peregrinorum, Virtutumque Patronis.* The renowned City of London; surveyed and illustrated in a Latine Poem by J. Adamus, a Transylvanian. And translated into English by W. F. of Gray's Inn, Js C. Dedicated to the Patrons of Strangers, Learning, and Ingenuity. London, 1675, 4to.

" True Copies of all the Latine Orations made and pronounced at Cambridge, on Tuesday and Thursday, the 25th and 27th of Februarie last past, 1622, by the Vice-Chancellor and others of that Univerſitie, in their Entertainment of the excellent Lord Don Charles de Colonna, Ambassador for his Catholike Majestie of Spaine to the King's most excellent Majestie; and of the most illustrious Lord, Ferdinand, Baron of Boyſcot, Ambassador from the most renowned Princeſſe, Isabella, Clara Eugenia, Arch Duchesse of Austria, &c. to the King's most excellent Majestie, As also of an Oration made and pronounced by the Vice-Chancellor the 19th of March last, to the King's most excellent Majestie, wherein mention is made of the said Ambassadors. With their Translations into English. London, 1623. 4to.

" The Legend of Humphrey, Duks of Gloſter. By Chr. Middleton. London, 1600. 4to.

" A Character of England; as it was lately presented in a Letter to a Nobleman of France. London, 1659.

" The

"The Plot of a Play; called England's Joy. To be played at the Swan this 6 of Nov. 1602. A Broadside.

"Worke for Cutlers: or a merry Dialogue betweene Sword, Rapier, and Dagger. Acted in a Shew in the famous Univerſitie of Cambridge. London, 1615. 4to.

"Exchange Ware at the Second Hand: viz. Band, Ruffe, and Caſſe, lately cut and now newly deazned up: or a Dialogue acted in a Shew in the famous Univerſitie of Cambridge. The ſecond Edition. London, 1615. 4to.

"A True Account of the late Bloody and Inhuman Conſpiracy againſt his Highneſſe the Lord Protector and this Commonwealth, for the Subverſion of the preſent Government thereof, and an involving this Nation in Blood. Manifeſted by the Examinations and Confeſſions upon Oath, of ſome of the principal Conſpirators themſelves; as alſo by the Depoſitions of ſeveral Witneſſes which were taken concerning the ſame. Published by ſpecial Command. London, 1654. 4to.

"An Epitaph upon the Deth of Kyng Edward [the Sixth.] Imprinted at London, &c.

"A newe Ballade of the Marigolde. By William Forreſt, Prieſt. Imprinted at London, &c.

"A Ballade ſpeciſſenge partly the Maner, partly the Matter, in the moſt excellent Meetyng and lyke Marriage betweene our Sovereigne Lord and our Sovereigne Lady, the Kynge's and Quene's Highneſſe. [William and Mary.] Pende by John Heywood. Imprinted at London, do.

"A Suppoſed Lament by Gardiner, Biſhop of Wincheſter, with a Retort upon, or Replication to the ſame.

"A breefe Balet, touching the traytorous takynge of Scarborow Caſtell. By J. Heywood. Imprinted at London, &c.

"The Epitaphe upon the Death of the moſt excellent and our late vertuous Quene Marie deceaſed. Augmented by the firſt Author. [1558.] Imprinted at London, &c.

"A Songe betweene the Quene's Maieſtie apd Englande. By William Birche. Imprinted at London, &c.

"A newe Ballade. By R. M.

"A Doleful Ditty, or Sorrowfull Sonet, of the Lord Darly, Newew to the noble and worthy king King Henry the Eyght; and is to be ſong to the Tune of 'Blacke and Yellow.' By H[ensy] C[hetle.] Imprinted at London, &c. [1567.]

"A new Ballad declaring the great Treason conſpired againſt the young King of Scots, and how one Andrew Browne, an Engliſhman, which was the Kinge's Chamberlaine, prevented the ſame. To the Tune of 'Milfield,' or els 'Greene Sleeves.' By W. Elderton. Imprinted at London, &c.

"Newes from Northumberland. By W. Elderton. Imprinted at London, &c.

"A Ballad

" A Ballad intituled the Dekaye of the Duke. By W. Elderton. Imprinted at London.

" A newe Ballade, declaring the dangerous shooting of the Gunne at the Courte. To the Tune, of 'Siche and Siche.' [1578.] Imprinted at London, &c.

" A moorning Dittie upon the Deceas of the high and might (most nobl) Prins Henry Earl of Arundel, the aunient and primer Counte of Englande, and right honorable. Baron Mautravers and Clun, one of our most gracious Queen Elizabeth's Majestiez most honorable Privy Counsell, and of the right noble Order of the Garter the eldest Knight: that departed in the Lord, at his Place by Tower-hill ny London, on Thurzday, Saint Marthiez Day, the latter xxiii of February in the xxii Yeer of her Highnes most prosperous Rein, 1579. By W. E. Imprinted at London, &c.

" A godlie Dittie to be song, for the Preservation of the Queene's most excellent Majestie's Raigne. By R. Thacker. Imprinted at London, &c. 1586.

" Information of Abuses in the Suppression of Abbeyes. Addressed to Queene Elizabeth. MS.

" *Memoriae Honoratissimi Domini Francisci, Baronis de Verulamii, Vice-Comitis Sancti Albani, Sacrumq Londini*, 1626, 4to.

" England's Elizabeth: Her Life and Troubles, during her Minoritie, from the Cradle to the Crown; historically laid open and interwoven with such eminent Passages of State, as happened under the Reigne of Henry VIII.; Edward VI.; Q. Mary; all of them aptly introducing to the present Relation. By T. Heywood. Cambridge, 1641. 12mo.

" *Elizabetha quasi vivens*. Eliza's Funerall. A fewe Aprill Drops, shewred on the Hearse of dead Eliza; or, the Funerall Tears of a true-hearted Subject. By H. P[etowe.] London, 1603, 4to.

" England's Caesar. His Majesty's most royall Coronation. Together with the Manner of a Solemn Shewes prepared for the honour of his Entry into the Cittie of London. Eliza, her Coronation in Heaven: and London's Sorrow for her Visitation. By Henry Petowe. London, 1609. 4to.

" The Device of the Pageant borne before Woodstone Dixi, Lord Maior of the Cittie of London. An. 1585. October 29. London, 1585."

The space occupied by the above catalogue, renders any apology for not further protracting our account of this article unnecessary.

The Tenth Volume concludes with a copious and exact Catalogue of Pamphlets in the Harleian Library, arranged by William Oldys, Esq. This of itself forms an interesting Tract, as a very entertaining account of each particular article is subjoined, and its title. This is followed by Addenda et Corrigena, to the whole work by Mr. Park himself, who has

has also given us a Classified Catalogue, chronologically arranged, of the various Treatises and Essays contained in all the Ten Volumes. A copious Index of the Principal Matters, concludes the whole work.

The Public may be congratulated on having before them this new edition of a most rare and most valuable work, improved by numerous annotations, and enlarged by the accession of so much important matter. Neither do we regret the seeing Mr. Park released from so laborious an undertaking, and at liberty to engage in other pursuits of a similar kind, for which he is so pre-eminently qualified.

ART. IX. *A Protestant Letter, addressed to the Right Honourable Lord Somers, Baron of Evesham. By George Isaac Huntingford, D. D. F. R. S. Bishop of Gloucester.* 8vo. 179 pp. 5s. Cadell and Co. 1813:

ART. X. *Reply to the Protestant Letter of the Right Reverend the Bishop of Gloucester. By the Right Honourable John Somers, Lord Somers.* 8vo. 148 pp. 5s. Ridgway. 1813.

AN excellent and truly argumentative charge, on the subject of the Roman Catholic Petition, gave us, long ago, a knowledge of the learned Bishop's sentiments on that important question*. His Lordship then argued against the general assumptions of the petitioners, and particularly against the claim of a *natural right* to political power. A printed parliamentary speech of Lord Somers (who is Recorder of Gloucester) has given occasion to this further declaration of the Bishop of Gloucester's opinions; in which, after the prodigious mass of pamphlets upon this topic, which we have perused, there appears to be much that is not only important, but original.

His Lordship first argues, with considerable force, that Statesmen of every other persuasion, ought to wish for the continuance of the laws respecting the Romanists, as they now stand. He next considers the promise or pledge reported, but only reported, to have been given to the Irish Catholics at the time of the Union. After showing that there remains no kind of evidence of the existence of such a promise;

* Published in 1810. See Brit. Crit. vol. xxxviii. p. 616. the

the bishop consents to allow, for Argument's sake, that the fact was so. On that supposition he thus proceeds :

“ But to grant you every advantage possible, it shall be admitted as certain, that as a condition of their acceding to the proposed union, there was given to the Catholics a promise of admission into the British Legislature. By whom could such promise be given? By none but the ministers of public affairs for the time being. My Lord; with every disposition to pay ministers the utmost respect, which personally and officially is due to them, an independent mind cannot acknowledge the word of ministers to be the law of the land, nor the promise of ministers to be binding on the nation. Until they have been submitted to the judgment and sanctioned by the approbation of Parliament, they are without force in the contemplation of the public. Produce to us, my Lord, any formal act of the legislature, by which, in consequence of a ministerial promise, and because the Catholics of Ireland had promoted the union of the two kingdoms, it was ordained that henceforth Catholics should be admitted into the Houses of Parliament equally as Protestants; then without a moment's hesitation we will say, ‘ For the honour of British faith, admit the Catholics into Parliament, according to the solemn covenant of the Legislature.’ But you can produce no such Act: no Act with any clause of similar import. On the nation therefore, the ministerial promise, even if made, could not be deemed obligatory, because not sanctioned by the nation through its Parliament.”
P. 29.

That no such promise was made by the act of Union is perfectly clear, and is proved by quoting several passages from it. But this is not all, the same act also furnishes evidence, that no such grant as the Catholics require was there contemplated as future, or even possible.

“ To the act itself let us again appeal; and transcribe from it an article, which deserves more close and serious attention, than what has commonly been given to it by the parliamentary advocates of Catholicism. It is this; ‘ that it be the Fifth Article of Union, that the Churches of England and Ireland, as now by law established, be united into one Protestant Episcopal Church, to be called, *The United Church of England and Ireland*; and that the doctrine, worship, discipline, and government of the said United Church shall be, and shall remain in full force *for ever*, as the same are now by law established for the Church of England; and that the continuance and preservation of the said United Church, as the established Church of England and Ireland, shall be deemed and taken to be an essential and fundamental part of the Union,

“ Mark

"Mark the expressions, 'shall remain in full force for ever'—the continuance and preservation of the said United Church shall be deemed and taken to be an essential and fundamental part of the union.' Can words be more plain, unequivocal, strong, direct, absolute? How then, so soon after passing an act thus explicit, guarded, circumspect, can the British Parliament consistently with public faith, encourage and sanction a measure, the obvious tendency of which is to impair the force, to shorten the continuance, to counteract the preservation, of all that is essentially conducive to the tranquillity and permanency of the United Church? 'The justice and right,' which you think demand fulfilment of a ministerial promise never proved to have been given, and even if given not binding on the nation, in reality support our claim to scrupulous observance of those conditions, which were solemnly ratified by law. If to the letter and to the spirit of those conditions the Legislature adheres not, the Protestants of Ireland may with reason accuse us of having practised on them the grossest deception. Can your Lordship forget that memorable and interesting debate of the Irish Parliament, which was protracted for nearly twenty hours? Can you forget that the proposal for admitting Catholics into the Irish Legislature was negatived? And what induced the Protestants of Ireland to blend themselves so entirely with the English Parliament, as that the summoning of an Irish Parliament should thenceforth be superseded? It was the hope, that the cause of Protestantism would thence receive a great and powerful accession of parliamentary strength, which might render ineffectual any future designs of admitting Catholics to legislate for Protestants. If that hope be frustrated, through concessions made by the very Legislature with which they coalesced for a contrary purpose, and on which they relied for protection against Catholics, how sadly will Irish Protestants be disappointed in their just and reasonable expectation!" P. 33.

But while Catholics ask for power and influence over Protestants, are they ready to grant any thing in return? Hear their zealous titular Bishop Milner.

"God knows there never was an instant in my life, since I came to the use of reason, in which I would not have lost my life, rather than be concerned in giving either power or influence over any part of the Catholic Church, to any uncatholic person or persons whomsoever." *Instructions to Catholics in 1811.*

Lord Somers had asked in his speech,

* In the year 1795.

— 10

"Is it no benefit to our country, to do away a just cause of dissatisfaction from upwards of four millions of our fellow-subjects, a great proportion of whom are now shedding their blood in *your* cause, and fighting *your* battles by land and sea?" P. 74.

To this the bishop replies, that though consideration is certainly due to four millions (allowing the Catholics to be so many) yet assuredly more consideration, in a large proportion, is due to the twelve millions of Protestants.

"Unhappily, the advocates of Catholicism reverse this principle of calculation, adjustment, and decision. They say in effect, 'gratify the *four millions*, to the full extent of their demands, at all adventures; and leave the present happiness and future security of the *twelve millions* to hazardous uncertainty.'" P. 79.

But further, the connection of the two countries is indissoluble; their welfare is inseparable, and on this principle they ought ever to co-operate against a foreign enemy. The Bishop therefore asks, with great propriety;

"Would it not have been more correct, because more consonant with the relation subsisting between Great Britain and Ireland, if your mode of expression had been, 'shedding their blood in the COMMON CAUSE, and fighting the battles of the BRITISH EMPIRE by land and by sea?' From the manner, in which you now mention them to the Parliament and people of England, as 'shedding their blood in *your* cause, fighting *your* battles by land and by sea,' a reader unacquainted with our close union might be led to suppose they were mercenary troops, and mercenary sailors, without concern, without interest, in the final issue of their military engagement. Whereas, in fact, there is not a single man indifferent; there are many thousands most deeply concerned, most deeply interested; ALL are anxious that the termination of the war should be successful conjointly to Ireland and Great Britain. Perhaps however the word *your* may have been designedly introduced, for the purpose of giving your sentence a rhetorical turn, calculated to excite emotion and to swell the measure of gratitude in your audience." P. 80.

In answer to a pointed question of Lord Somers's, "Is it not the nature of man to be dissatisfied and mortified with a disqualification?" The Bishop considers the nature and necessity of disqualifications in civil society, and contends that, abstractedly taken, they ought not to be a source of vexation. The example of France admitting Protestants to power, being alledged by Lord Somers, the Bishop replies in substance as others have replied, but with peculiar clearness.

E e

"If

" If the Government of France and the Government of England were similar, there would be more force in your analogical reasoning. But as they are very dissimilar your analogy fails; because the things compared are in their nature and in the consequences resulting from that nature, entirely unlike. The Government of France is despotic. Under a despotic Government, it is very immaterial what religious opinions a member may carry with him into a Conservative Senate, or deliberative council. He cannot, by debate corresponding with those opinions, produce any influence on public Measures. He is required, at the peril of losing his rank, and perhaps his liberty, to consult the will of the ruler; to speak as the ruler speaks; to act as the ruler dictates. In the ruler, a word is law: in the Subject, passive obedience is the duty. Thanks be to Divine Providence! not such is the case in England. The Government of England is free. Whoever shall go into the British Parliament, will claim for himself the ancient and allowed privilege of Parliament; and so long as he confines himself to decorous language, he will speak unreservedly on all topics whatever. If into Parliament he carries with him Catholic opinions, by arguments deduced from those opinions he will contend for measures partial to those of his own communion; he will endeavour to work on the public mind, by every legitimate effort which he can possibly exert, in favour of his own religious persuasion, and for the greater benefit of all who agree with him in that persuasion. On questions of religion, he will labour to promote an interest, separate from that of Protestants; he will be zealous for a cause, which, in many essential points, is at least unfavourable, if not decidedly adverse, to the cause of Protestants. In England therefore will be occasioned material difference, by the admission of Catholics into the British Protestant Legislature. In France, no difference can arise from the admission of Protestants into a Catholic Conservative Senate, or Deliberative Council. Hence the cases are not alike; and being not alike, they afford you no ground on which to argue from what is done in France, to what, as you conceive, ought to be done in England." P. 100.

Recurring to an actual example of such mixture as is here proposed, the Bishop of C. asks,

" What resulted from the mixture of Catholics and Protestants in the Diet of Poland? Did it ultimately promote the honour of the king, the dignity of the council, the peace of the community, the strength of the nation, that the Legislative Assembly should have been composed of members who, though alike Christians, were nevertheless opposite on many articles of the Christian Faith?" P. 114.

Afterwards he says to his noble opponent:

" You

" You caution us against ' continuing unnecessary disqualifications *.' The disqualification, which excludes Catholics from the Legislature, is continued as necessary. Necessary, for preserving uniformity in our Constitution, which in every feature and character, in every provision and appointment, is altogether Protestant. Necessary, for promoting unanimity in the Parliament, and in the councils of the Sovereign. Necessary, for removing solicitude from the minds of English Protestants. Necessary, for securing the exercise of religious worship, and the undisturbed enjoyment of their possessions, to the Protestants in Ireland. Necessary, for upholding a Protestant Government in Ireland. Necessary, for perpetuating the connexion and union between Ireland and Great Britain †." P. 125.

Towards the latter end, the learned Bishop speaks very strongly the language of a zealous Protestant and friend to the Constitution.

" If in adherence to the principles on which was founded the union between Great Britain and Ireland, to the principles of the revolution, to the principles of the reformation, to that which combines the principles of the union, revolution, and reformation, the British constitution; if in these things there is blame, if in these things there is crime; all to whom we have referred, and millions of others in the British empire are prepared to take their share with the members of administration, in such blame and crime; and with them stand responsible for whatever may be occasioned by a calm and serious denial, that the admission of Catholics as Legislators for Protestants can be a measure either wise or expedient. Such confession of our equal culpability, and such declaration of our readiness to participate in the result, have been rendered necessary by your telling us, ' the best of the Irish Roman Catholics look with animosity to the administration only ‡.' Why to them alone? There is a host of Protestants involved in the same guilt, supporters of ministers on the Catholic Question, and equally determined to abide the consequence. Valuable indeed and desirable would be the good-will of those Catholics. But if they are displeased because we choose not, for their accommodation, to alter the whole system of the empire civil and religious, we can but lament. ' To the Consti-

* " Obs. p. 35.

† To enliven political discussion, it may not be amiss to mention in a note, that the five books of *Æsopian Fables*, in Latin, quoted by the Bishop at p. 133, are fables by Desbillons, and probably reprinted at Oxford from the first Paris edition. They are included, with some variations in the later and larger collections of that author's fables.

‡ " Obs. p. 38.

tion we cling, with it we commit ourselves to stand or fall *." P. 140.

We have taken, thus, a summary view of the principal parts of the Bishop's Protestant Letter; but to that Letter an answer has since been printed by Lord Somers, of which also we must give some account.

Of this answer, by the noble Lord, we cannot but say, decidedly, that it is the best argued, and most ably written defence of that side of the question, that we have yet seen. Nor can it be denied that in some instances his Lordship has clearly proved the learned Bishop to have misapprehended his former arguments. But not to enter step by step into these parts of the controversy, it may be stated generally that the arguments of Lord Somers stand on these two fundamental points, first, that the claims of the Catholics are a matter of common right; and secondly, that the concession of them would immediately produce tranquillity, and attachment to the Government on their part; and consequently no danger, but rather security and evident advantage to the Protestants. Against the former position we should argue, if we undertook to argue, by showing the distinction between common rights and matters of State expediency; and by contending that no man should be admitted to certain offices of trust in a free state, whose invariable wish it must be, to change some of the fundamental laws of that State. The distinction between political trust in a free and in a despotic State (as urged by the Bishop in p. 100) his Lordship, indeed, candidly and fully admits. Against the second position we should argue by showing that, as every step towards the proposed concession has been followed by increased discontent, it is unreasonable to expect, that one step more, (and that step evidently not the last that might be in contemplation) should produce immediately the very contrary effect; and by stating, as we did on a former occasion †, our reasons for apprehending that increased violence of contention, instead of union, would be the result of such a measure.

Lord Somers appears to be intimately persuaded, that the circumstance of the King's being a Protestant ‡, together with

* "Resolutions at Sligo."

† Vol. xxxix. p. 610, &c.

‡ Suppose this main circumstance to fail, by the King's becoming a Papist; it will then be said, that by law he would forfeit his crown. But who can contemplate the dire necessity of a Revolution, as a pledge for public security?—And more, had there

with the numerical majority of the Protestants in the Legislature, and in the country, is abundant security for the ascendancy of that religion. On this topic also, we cannot but feel an opposite persuasion, though we allow to his Lordship all possible credit for ability, in supporting his side of the argument.

ART. XI. *Museum Criticum, or Cambridge Classical Researches, No. I. May, 1813. 8vo. 139 pp. Cambridge; Smith, Printer.*

FOR various reasons, which we shall not detail to our readers, we deem it right to take some notice of this new publication, which its editors, "with respect to its objects and intentions," profess to be "essentially different from any periodical work now in existence," though we cannot see that their plan does so "essentially differ" from the plan of the *Classical Journal*, as that any of the articles, which are inserted in this the first No. of the *Museum Criticum*, would have been rejected by the editors of the *Classical Journal*. If the editors of the *Museum Criticum* deemed the *Classical Journal* to be conducted with less ability, than they could wish (though we are glad to perceive a spirit of improvement in it), they had only to throw into it the weight of their own talents. We cannot, therefore, help suspecting that the *Museum Criticum* owes its origin to some pique, which they have taken against the *Classical Journal*.

But without further preface we shall proceed to the work itself.

The first article in this No. is *Sappho's Fragments*, which we assign to the Rev. O. J. Blomfield for these reasons; because in pages 9th and 29th, he refers in the first person to his edition of the *Seven against Thebes*. It is very well done; and Mr. Blomfield has been at great pains in restoring the *Eolic* dialect, wheresoever it has been neglected, and displays much learning in his own way, while he is endeavouring to determine his point. We cite the following emendation with great pleasure.

λεπτοῦ δ'

αὐτίκα πρὶν πῦρ ὑποδεδρέμακεν,

there been even a small proportion of Catholics in the Convention Parliament, would the Revolution of 1688 have taken place? Look at the actual votes and see.

“Υποδιδέσθαι omnes, sed cum hæc de *rubore* dici ex Plutarcho pateat, malim ἐπιδιδέσθαι: ap. Plutarch. *Sympos.* IV. 5. p. 1193. *lepra* dicitur ἐπιτρέχειν τοῖς σώμασι: sic Homerus, *Od.* Z. 45, de cælo luce suffuso, λευκὴ δ' ἐπιδίδρομιν αἶγλη, et de caligine ingruente, Ψ. 357. κακὴ δ' ἐπιδίδρομιν ἀχλὺς, Callimach. ap. Etym. Mag. p. 471. 36. ἐπιτρέχει λεπτὸς ὕλης: rem conficit, ut opinor, Aristænetus II. 21. καὶ φύσεις αὐτόθεντοι ἱερὸς ἐπιτρέχει ταῖς παρειαῖς, Id. I. 10, p. 58. καὶ φύσις ἱερὸς εὐανθὲς ἐπιτρέχον ταῖς παρειαῖς, Hermippus ap. Athen. I. p. 39. Ε. τῷ δὲ μήλων ἐπιδίδρομιν ὀδὴν, Nicander *Theriac.* 172. χροὴ ψαφαροῖς ἐπιδίδρομι νότοις: tum autem legendum foret χροὶ: Callim. *Laon. Pallad.* 27, τὸ δ' ἱερὸς ἀνέδραμι, πρῶτον οἶαν Ἡ ῥόδοι, ἢ σίδας περὶ οὐχὶν χροῖαν.” P. 9.

In page 10th *χλωροτέρα δὲ ποῖας*, Mr. Blomfield is silent about the excellent conjecture of H. C. A. Eichstaedt, which we therefore presume that he has never seen.

“Per hanc opportunitatem e Scholiis, quæ vulgata in hoc *Etyllium* [II. Theocr.] existant, Sapphus elegantissimum carmen insigni munda liberabo: videlicet ad v. 88.

καὶ μευ χρῶς μὲν ὁμοῖος ἐγίνετο πολλὰκι θάψῳ:

Schol. hæc annotavit, ὁμοῖος θάψῳ, χλωρὸς, ξανθὸς—ὡς φησὶ καὶ Σαπφῶ: J. C. Wolfius, quum sedem vocabuli in superscritis poetrix carminibus haud reperisset, locum ei non valde honestum concessit in Fragmentorum Farragine (p. 98.): quid vero, si in eo poemate, quod Longinus, c. X. p. 42. ed. Toup. nobis servavit, glossema lateat? expelle illud ope istius Scholii; exquisitam agnosces, ac genuinam poetrix scripturam: cecinerat Sappho,

καδ' δ' ἰδρῶς ψυχρὸς χέεται, τρόμος δὲ
πᾶσαν ἀγρεῖ, χλωροτέρα δὲ θάψῳ
ἐμμὶ· τεθγάκην δ' ἐλίγω ᾠδεῦσα,
φαίνομαι ἄπνυς:

in nostris libris male legitur *χλωροτέρα δὲ ποῖας*: languidum hoc interpretamentum quis diutius ferat? cæterum de θάψῳ, *ligno quodam*, quo puellæ *sanctum capillis colorem conciliare solebant*, præter Schreberum ad Theocr. locum diligenter exposuit Joh. Arntzen. de *Colore Comparum*, c. VII. p. 115.: *χλωρὸς* autem Græcis proprie dicitur de colore herbarum foliorumque, quæ, pristino vigore paulatim amisso, flaccescunt, et pallorem quendam induunt: hinc de *pallorē auri*: v. Mitscherlichii, *Lectt. in Catull.* p. 91. eleganti denique translatione usurpatur de *metus, ægritudinis, ærummæ, et mæroris indicii*, in *vultu expressis*: cf. Salmassi *Exercitatt. Plin.* T. I. p. 594. Gesnerus ad Quintilian, L. 2, 18. et quos præterea laudavit Matthæi ad *Glossaria Gr. Minora*, V. i. p. 29. n. 40.” H. C. A. Eichstaedt's *Quæstionum philologicarum Specimen*, Lipsiæ, 1796, p. 61, 2.

On the passage in p. 11.

ἀμφὶ δ' ὕδωρ

* * * πσυχρὸν κελαδεῖ δι' ὕδων

μαλίνων αἰθυσσομένων δὲ φύλλων

κῶμα καταρρεῖ,

Mr. Blomfield has the following Note:—

“ Hinc color accedit Marklandi opinioni, qui in *Explicit. vet. aliquot Auctor*, p. 254, corrigit Horat. *Exod.* [Epod.] II. 27. *Labuntur altis interim ripis aquæ; Queruntur in sylvis aves; Frondeſque lymphis obſtrepunt manantibus, Somnos quod inuſit leues;* ubi vulgo legitur *fontesque*, citans Propert. IV. 4. 4. *Multaque nativis obſtrepit arbor aquis:* ut ut hoc fit, Sapphonis locum Horatio hæc ſcribenti obſervatum fuiſſe, quam maxime probabile eſt; quin et hanc conjecturam firmat Theocriteum iſtud, ἀ πίτυς—

“ Ἄ ποτὶ ταῖς παλαιαῖς μελοδότηι.”

Markland's own words are theſe:—

“ Quemnam locum poſſunt hic habere *fontes*, cum ſupra verſa abhinc altero dixerat, *Labuntur alti interim ripis aquæ?* Horatius, opinor, non ſcripſit *fontesque*, ſed *frondeſque*: rem ipſam expreſſit Propertius IV. 4. 4. *Multaque nativis obſtrepit arbor aquis:* ſibilis foliorum, junctus murmuri labentis fluvii, ſomnos inuſitat.”

This paſſage is imperfectly cited in what is called Dr. Combe's *Variorum* Edition of Horace, and it is there erroneouſly aſſigned to Bowyer. Certainly *fontes lymphis manantibus* does not ſeem Horatian, and it is moreover worthy of remark, that *nemus, arbor, frondes obſtrepunt*, is proper and poetical Latin: thus in Propertius, whom Markland cites, *arbor obſtrepit*, and we add Ovid *Faſt.* vi. 10. *Eſt nemus arboribus denſum, ſecretus ab omni Voce locus, ſi non obſtreperetur aquis.*

The ſecond article in the *Museum Criticum* is *Tryphōnis Opuscula quedam*, from the Galean MS. preſerved in the Library at Trinity College, Cambridge. The writer of theſe remarks was informed by the amiable and learned Biſhop of St. David's, that there is in the *Britiſh Muſeum* a MS. of Trypho, of which, however, no mention is made here. This article has no ſignature, but we pronounce it to be Mr. Blomfield's, becauſe in page 55 he refers in the *fiſt* perſon to the Notes on the *Fragments of Sappho*, and in page 58 to the *Gloſſary* ſubjoined to the *Prometheus*.

In page 27, Mr. Blomfield ſays, “ Δὲ formula πολλὰ χαίρειν λέγειν vide Monk ad Eurip. *Hipp.* 112.” Neither Mr. Blomfield, nor Profeſſor Monk have there noticed the

similar phrase in Latin—*nullam salutem dicere*, and therefore we cite the following passage:—

“ Demosthenes ἐπὶ παραποροβίαις, ἰπποβοῖς πολλά φράσας τὸ σφῶ. Σοφοκλῆς, quod genus loquendi, in Græcos omittam, Cic. L. 8. harum *Epist.* usurpavit de Pompeio loquens, *At ille πολλὰ χαῖται τῷ καλῷ* dicens, *pergit Brundisium*, Idem, L. VII. *Famil.* extremo, *Ego vero nullam salutem ei fore dicam, et curiam.*”
C. Gevartii *Eklogarum*, L. i. c. 8. p. 37.

Mr. Blomfield concludes his preface thus:—

“ Quod si Sapphonem a nobis adornatam tibi haud displicuisse intellexero, prodibit etiam, deo volente, celeberrimus iste imbo-graphus, qui soles, præter Homerum, opus invenit idem, ac perfecte elaboravit.”

In the *Classical Journal*, Mr. Blomfield has collected the fragments of Sappho, though the article has never been completed.

The third Article is entitled, *Notes on the Electra of Sophocles*. They are to be concluded in the second Number. There is no signature to them, but from the spirit of the composition we could give a shrewd guess at the writer of them. Those, to which the letter B. is affixed, are from the pen of Mr. Blomfield, and they constitute the chief value of the article.

The fourth Article in the *Museum Criticum* is entitled, *On certain early Greek Historians mentioned by Dionysius of Halicarnassus*. It is to be concluded in the second Number, and is anonymous. The prefatory remarks are not ill-written, but we discover in the article a few vulgarisms, which should not have crept into the composition of a Scholar, as in p. 81, “They affected that stately, swelling, and elaborate style, which is continually on the look-out for extraneous embellishment.”—“The Ionic dialect, which was then most in vogue;” in p. 90, “In fact he bestowed less pains upon this part of his Work.” In page 84, we were surprised to find Diogenes called simply *Laertius*, though his claim to that distinction is no more than the claim of Diodorus to the appellation of *Siculus*: it is, however, a mistake, which has been frequently made. Let us listen to J. Alb. Fabricius.

“ Sunt, qui a patre Laerte vocatum contendunt, ut [Hermannus], H. Valerius ad *Excerpta Perierse*, p. 41. *Diogenes, Laertii filius, scribit*, etc. quo sensu Ulysses possit dici *Laertius*, (ab Ovid. *Trist.* V. 6. 3.) qui Homero, *Il. B. Λαερτιάδης, Laertia filius, Διογενὲς Λαερτιάδης πολυμήχανος* Ὀδυσσεύς, et ap. Pindarum de bello Trojano, *Laertes ipse, Ulyssis pater, Laertius appellatur*,
Bello

Belto Laertius pater: vicissim Diogenes noster Eustathio, ad II. p. 854. dicitur δ *Λαίρτιος*: alterius Q *Laertii* sub Augusto Imperatore clari, mentib in veteti Inscriptione ap. Gruterum, p. 299, sive legendum *Laertius*, ut p. 99 et 191, quod idem nomen, est: C *Laertius Sabinianns* in alia vet. inscriptione ap. Fabricium, p. 251.: porro *Λαίρτιος* pro patronymico a Laerta Ciceronis usurpatum (non minus quam *Λαίρτιος* ap. Galenum VII. de *Simplic. Medic.* T. II. Ed. Basil. p. 89. vel *Λαίρτιος*, ut in Eustathii loco jam laudato rescribebat, præter mentem Eustathii, ut existimo, Tan. Faber, vel *Λαίρτιος*), quin elegantius etiam dici quam *Λαίρτιος*, quod solum isto in loco memorat, testatur Stephanus Byz. in *Λαίρτιος*: eidem in *Καταλόγ.* laudatur Diogenes noster δ *Λαίρτιος* ἢ *Διογένης ὁ Πάριος ὁ Περσέας*, qui locus, ni sit corruptus, Laertium a patria sic dictum fuisse, cum viris doctissimis mihi persuadeo: {add. Heum. in *Actis Philos.* V. i. et Longolium in præfat. ad Edit. ipsius p. 4. sqq.} *Bibliotheca Græca*, curante G. Ch. Harles, V. v. p. 564. Hamburgi, 1796.

So satisfied as to the fact was Vossius, that, as Fabricius observes, he frequently calls Diogenes by the name *Lucretienfis*.

In p. 104, the Author says, "In 1806 was published at Heidelberg, a *Collection of the Fragments of the ancient Historians*, by *Erid. Creutzer*, but the writer of this article has not been able to procure a copy of the work." A copy of it was sold at the sale of Dr. Gessler's books for 18s. or 14s. and bought for the Bodleian Library.

In the 102d page we have an article, signed J. T. M. R. S. Y. which is, being interpreted, *James Tate, Master of Richmond School, Yorkshire*, with the following title, *A Sketch of the principal Usages of the middle Voice of the Greek Verb, when its Signification is strictly observed*. It extends through only two pages and a half. We do not mean to censure the rules, which Mr. Tate has here laid down, and we think that these rules are given with clearness and perspicuity. But we wish that Mr. Tate had taken a wider range, and had written an article, which, while it might be "found very useful in presenting to his pupils the doctrine of Kuster under a different arrangement," would have at the same time afforded some salutary hints to the ripe scholar. We beg leave to recommend to Mr. Tate the following work, which seems not to have met his eye, *De Verbis Græcorum mediis Commentationes L. Kusteri, J. Clerici, S. Clarkii, et E. Schmidii—reconsuit, auxil. suamque adjecit Chr. Wölle, Ed. 2d, correctior et locupletior, Lipsiæ, 1752. 12mo. pp. 374.* The first Edition bears a different Title, which runs thus, *Chr. Wöllii Collectio IV. de Verbis Græcorum*

rum mediis Dissertationum—Primam Lud. Kusteri ad Exemplar Lug. Bat. denuo Formis describendam curavit; alteram Jo. Clerici e Gallico Latine vertit; tertiam Erasmi Schmidii Notulis auctam iterum edidit; quartam denique Exemplis cum fueris, tum profanis illuminatam ipse adjecit, Lipsiæ, 1733. Mr. Tate would also have done well to consult *Dresigii De Verbis mediis Novi Testamenti*, which was, if we remember rightly, augmented and improved by J. Fr. Fischer.

We are now come to the sixth article in the *Museum Criticum*, which is entitled *Bibliographical Notice of the Editions of Æschylus*. There would be internal evidence to prove that this is the composition of Mr. Blomfield, if we were not told so by the signature of C. J. B. which is subjoined to it. We confess, that we should have expected from Mr. Blomfield a much more complete account than is here presented to us of the various editions of Æschylus. In speaking of Robertellus's edition, published at Venice in 1552, Mr. Blomfield says:—

"Mr. Dibdin, who calls this the edition of Robertellus, [it was scarcely worth the while to notice this error, but we perceive that Mr. Blomfield is often disposed to indulge in severe remarks upon Mr. Dibdin: thus in p. 110, "It is with great justice therefore, that Mr. Dibdin terms this, (i.e. Schutz's) a most excellent and valuable edition,"] describes it as being the first which contains the seven tragedies complete: he does not seem to have derived his information from an inspection of the book itself, which has the same chasms as the Aldine edition, but has the title of the *Choephori*, and is vastly superior to its predecessor in accuracy." P. 106.

Mr. Blomfield would have done well to consult Brunet's *Manuel du Libraire*, Paris, 1810. We shall cite the excellent account, which he gives of this edition.

"Quelques Bibliographes ont cru que cette édition était la première complète de ce tragique; ils ont été trompés, sans doute, d'abord par le titre, qui annonce sept tragédies, tandis que les deux précédentes n'en annonçaient que six; ensuite par Fabricius, qui dit, en parlant des *Choéphores*, *Hanc primus edidit Fr. Robertellus*: Cependant cette édition ne contient pas un vers de plus que celle d'Alde. On trouve seulement au haut des pages 149, et suivantes, le titre d'une nouvelle tragédie, qui porte celles d'Æschyle au nombre de sept. Voici l'explication de cette nouveauté: Robertelli, s'étant aperçu que la dernière partie de l'*Agamemnon*, depuis le vers 7 du folio 65 b, appartenait aux *Coéphores*, fit dans cet endroit une coupure, dont il avertit la lecteur, par cette note placée dans le blanc resté à la page 148, *Muta desunt in fine hujus tragediæ; nam quæ sequuntur sunt*

sunt ex tragedia *Χονφορ*, ut patet, cujus quoque initium desideratur. En reprenant donc à la page 149 la suite du texte d'Alde, il mit au haut le nouveau titre qui lui convenait, *Χονφορ*. Ce n'est donc pas, comme on voit, une addition, mais un dédoublement. La véritable première édition complète est celle que donne Pietro Vettori, chez H. Etienne, 1557 in-4. C'est là que paraît pour la première fois la fin de l'*Agamemnon*; elle commence à la 3e ligne de la page 212, et en remplit seize et demie. Nous eûmes alors l'*Agamemnon* complet, mais les *Coëphores* sont toujours restés imparfaits. On doit relever ici une autre erreur de Fabricius, répétée deux fois dans son article sur *Æschyle*; il prétend que c'est la fin, *postrema pars*, de l'*Agamemnon* qu'Alde et Turnèbe avaient accolée aux *Coëphores*; l'édition de 1557 devait pourtant lui prouver le contraire."

In speaking of Stanley's edition, which he assigns to 1663, Mr. Blomfield omits the important fact, which Brunet mentions,—“Les exemplaires sont datés de 1663 ou de 1664, quoique d'une même édition: le feuillet contenant l'Épître dédicatoire et le privilège manque quelquefois.” And in speaking of J. Cornelius De Pauw's Edition, he does not tell us that it contains not merely the whole of what is inserted in Stanley's edition, but also the notes of Fr. Robortellus, A. Turnebus, H. Stephanus, and G. Canter, and is in 2 vols. Mr. Blomfield says of the Glasgow editions of 1746, that they were published in “4to. et 12mo.,” but Brunet says of the one edition, “2 vol. pet. in-8.” and of the other edition, “pet. in 4, édition regardée comme plus correcte que la précédente.” Mr. Blomfield says of Schutz's edition, “Halæ, 1782-99, 8vo. this edition has never been completed.” But Brunet gives a much better notice of this edition.

“Eadem Græce recensuit et Comment: perpet. ornavit Chr. Gotefr. Schurz. Halæ, 1782—97 [Mr. Blomfield says, “1782—99.”] 3 Vol. in 8, Edition estimée des sùvans, mais à laquelle l'éditeur devait joindre les *Scholies* et un *Apparatus historicus*, qui n'ont pas encore été publiés. Il y a une seconde édition Halle, 1799—1807. [This fact accounts for the mistake of Mr. Blomfield mentioned above.] 3 vol. in 8. Eadem, denuo recens. et Versi-onem Lat. adiecit Chr. Got. Schutz. Halæ, 1800, 2 vol. in 8. On ne trouve dans cette édition, ni les notes, ni le comment. qui enrichissent la précédente, mais on y a mis la version latine.”

We now come to *Notices of new Classical Publications*, and the first article is *R. Porsoni Adversarius*. It is an interesting paper, and written with some elegance; but we object to the expression in p. 117. “To reduce to system and arrangement the contents of these numerous *wildernesses*.” Then comes

comes *Philemonis Lexicon Technologicum*, which we assign to Mr. Blomfield, and it bears the genuine stamp of this excellent Scholar. Next is *Gaisford's Account of Clarke's MSS.* After this *Bredow's Epistolæ Parisienses*, and then *Elmsley's Heraclida*, but this article contains no verbal criticism; and lastly *Valpy's Edition of Brotier's Tacitus*. The work concludes with *Literary Intelligence*. The list of *Errata* at the end is not very complete. We have noticed the following errors not included in the list:—Page 11, *Exod.* for *Epod*; p. 32, *Hæ lucinie digna sunt*, for *dignæ sunt*; p. 69, *Gesses*, for *Glosses*.

(To be concluded in our next.)

BRITISH CATALOGUE.

POETRY.

ART. 12. *Jokeby, a Burlesque on Rokeby. A Poem, in Six Cantos. By an Amateur of Faubian. To which are added, occasional Notes on popular Characters. The Sixth Edition, corrected and enlarged. 12mo. 216 pp. 5s. 6d. Togg, 1813.*

By dint of more advertising and puffing than are usually bestowed on a trifle, *Jokeby* has reached a sixth edition. We can not say much for the taste of those who have suffered themselves to be cajoled into the purchase. We are not of the number of those who think that a good poem is unfairly treated, by being made the subject of a witty burlesque or parody. The celebrity of the one gives currency to the other, and both are enjoyed in their different ways. But that such a low-lived, abortive attempt at wit, as is here noticed, should rise into any degree of fame on the disfigured name of *Rokeby*, is really to be lamented. We hasten to give a short specimen, and to have done with it. We take it from the second canto. Bernard, a thief, had supposed that he had seen the *Fetch*, or apparition, of Dick, another thief, imposed on his information, and he had told his supposition to William, another thief:

“ William, who did not care a pin
For idle tales, began to grin,
Much wondering that a man so brave
To such a story credence gave.
But yet of Bernard tried to pump,
The kind of form that made him jump.

That

That blush upon the guilty face,
 Oft hidden, never from its place,
 Which unawares is glowing hard,
 To put the villain off his guard,
 And make him, at a moment's call,
 Spite of himself discover all,
 That blush on Bernard's cheek still play'd,
 And thinking not of Will, he said—
 "It was the form, the foot of Dick,
 I felt behind his usual kick—
 His shoe, his toe—'twas Dick, by Hell,
 As when I peach'd him in Pall Mall."
 "Thou peach him?—thou?" his error found,
 He star'd and then resum'd the sound.
 I peach'd him!—I—But now I wot,
 Thou, youngster, of our scheme know'st not—
 But it is said, and word that's spoke,
 Or deed that's done, I ne'er revoke,
 I peach'd him! I—for reasons wise,
 Dick by my means in limbo lies." P. 57.

Now, with submission to the masters of *slang*, in *limbo* was what the speaker meant to say. We thought it an error of the press, but we see it stand the same in other parts of the book. If we are right, this curious parodist does not even know the language he attempts to write in. It is no matter! His want of wit and humour would condemn him, were his language ever so correct. Our specimen is a very fair one.

APP. 13. *A Sequel to the "Rejected Addresses," or the Theatrum Poetarum Minorum. By another Author. Second Edition, with Additions. 12mo. 100 pp. 4s. Sherwood and Co. 1813.*

Sequels are bad things. Nor is this an exception to the rule. It is in vain to imitate the form, the type, the paper, if the *vidua vis*, the soul and spirit of the original be wanting. It is not often that an author succeeds in writing a sequel to a successful work of his own: another author is still less likely to do it. The great advantage of the original *Rejected Addresses* was, that the authors imitated were in general well known, their style strongly marked, and the imitations touched with so chaste and judicious a hand, that they hardly appeared like burlesques. Here we have a set of initials, which if it puzzles us, in many instances, to fill up, will probably more perplex the multitudes who are less conversant than we are in the writings of the day. Those whom we can trace, are either not well imitated, or extravagantly caricatured.

We are really at a loss what part to cite. The prose is evidently the best; for example *Mr. G. L.'s Philosophical Disco-* very,

very, and Sir F. B.'s speech on Theatrical Reform. But as we have called it collectively poetry, from the poetical part we should take our specimen. The second imitation is that of W. B. "the Farmer's Boy." It does not strike us as particularly characteristic. But it is as well as any other here, so we take a part of it.

"Many years have now elaps'd, since last
A cobbler's boy Old Drury's door I pass'd :
In Colman's regions then, I plied my trade ;
There my first shoes, as well as verses made.
Since that, o'er Suffolk glebes I've drove the plough,
And ne'er, since that, breath'd London air till now.
Oft' has my timid muse, as you well know,
Essay'd to paint the ever-varied glow
Of Nature's charms, in rural scenes display'd,
Through the high beechen wood or watery glade,
Where coming Spring profusely spreads abroad,
Flow'rs of all hues, with every fragrance stor'd ;
When Summer's rip'ning heat imbrowns the grain,
Or tans the hay-cock on the grassy plain :
Where Autumn's busy scene calls all to come,
Each from his work, to join the harvest home !
Nor snow-clad Winter wants domestic charms,
When the pil'd hearth the glowing circle warms,
And Molly, smiling from the chimney nook,
Sips first the gladd'ning cup, with wishful look.
Mark how all Nature's gifts may be abus'd,
When with excess, or wrong intent they're us'd :
That self-same fire which cheers the wearied swain,
That self-same element burnt Drury-Lane !"

Not very well.

P. 8.

ART. 14. *Vagaries Vindicated: or, Hypocritical Hypercritick, a Poem, addressed to the Reviewers. By George Colman the Younger.*
4to. 10s. 6d. Longman and Co. 1813.

Mr. Colman is in a very great passion with some of our Critical Brethren, but we thought he had known the world better than thus to waste his sweetness on the desert air. Reviewers are very little affected by such efforts of spleen and disappointment; and as Mr. Colman certainly possesses much wit and humour, it were greatly to be wished that he had otherwise exercised it. The poem contains some highly spirited lines, but as far as Reviewers are concerned, betrays the most puerile ignorance. The following description of Parson Adams is admirable:

"Seek contrarieties in man combined,
Book knowledge with no knowledge of mankind ;

Good

Good parts, good nature, open to the shaft
Of worldly ill for want of worldly craft ;
Virtue so pure, it ne'er suspects deceit,
Tho' every hour it suffers by the cheat ;
Simplicity of soul that claims respect,
But leaves its owner thread-bare in neglect :
Grave character in situations thrown,
That playful comedy declares her own ;
Starved hospitality beneath a hut ;
And learning made rich ignorance's butt ;
Seek in one person mixed the traits that move
At once out pity, mirth, esteem, and love ;
Seek these and more, where wit displays them best,
And honest PARSON ADAMS stands confest :
As from Jove's head the mythologic dame
Full grown, and all mature, Minerva came ;
So Adams sprung to offer taste a treat,
From Fielding's brain, a character compleat."

We acknowledge a considerable portion of wit and humour in various parts of this poem, but very much doubt whether, taking it altogether, many will be found, who will not think half-a-guinea a monstrous price for a satire so inefficient as to its object.

ART. 15. *The Death of Prince Bagration, or the French defeated in Russia and Poland in 1812 and 1813, a Poem.* By the Rev. R. Patrick, A. M. Chaplain to the Dowager Marchioness of Townshend, and Vicar of Scul-Cotes. Author of a *Charity Sermon on the Vices and the Charities of a Sea Port, and of a Numeral Chart in two hundred Languages.* 4to. 1s. 6d. Longman and Co. 1813.

We entirely approve of the writer's patriotism, and strongly sympathize with him in the benevolent spirit which this Poem exhibits. As to his poetical talents we forbear saying any thing. Let the reader judge for himself.

" Not so with wasted France,
No longer tuned to mirth or dance,
Beneath their weight of general misery,
Each individual has lost all sensibility,
All fellow feeling, all humanity."

" Yet sure in a prolonged campaign,
A soldier's life so pressed by war's distressful train,
A wounded soldier's life requires
The nurse's care, the comrades' tear humane."

" How different was our warrior's lot from thine,
Thou scourge of France, and shame of good Paoli's line." &c.

ART. 16. *The Shannon and the Chesapeake, a Poem.* 8vo.
2s. 6d. Gladock and Joy. 1813.

A spirited effusion in honour of one of the most gallant actions at sea which have been fought during the continuance of the present long protracted war. We always hail such tributes to the prowess of our countrymen, and gladly insert the following specimen.

" Proud o'er the constellated field,
The Union floats sublime,
To Britons must Columbia yield,
As now, to latest time;
And as they bold their course resume
Along the humbled shore,
Her eagle cowers with ruffled plume,
Scared at the lion's roar.
While Nova-Scotia's joyful coast,
Salutes her darling pride and boast,
And echoes to the skies;
In acclamations far prolonged,
From all her points and headlands thronged,
The Shannon and her prize."

" Thus Britons, on the watery field,
Our matchless fathers fought,
Thus Blake his arms was wont to wield,
And thus his conquests bought.
Thus was the haughty Moor subdued,
Thus tamed the Belgian fierce and rude;
And thus we won Iberia's gold,
That braved our strength in days of old;
Such was the flame your Nelson breathed,
When Denmark hung her head,
And such his brows with laurels wreathed,
When his high spirit fled." &c. &c.

NOVELS.

ART. 17. *Tales of fashionable Life, by Miss Edgeworth, Author of Practical Education, &c. &c. In six Volumes. Vols. 4, 5, and 6.* pp. 1200. 1s. 1s. Johnson. 1812.

The first three volumes of these fashionable tales, were some time since, but slightly reviewed in the *British Critic*; and perhaps the three volumes now before us, deserve as arduous notice. We cannot deny that they are entertaining, with much of original character, and delineation of real life. This is a species

which will infallibly introduce them to all our circulating libraries, notwithstanding their false morality or deficient religion. But the total want of religion in the writings of the Edgeworths is so notorious, that their popularity, we think, will be of short duration; since they who have an immediate interest in the fate of the rising generation will soon, we trust, be awakened to a sense of the deleterious effects of such productions.

The entire omission of religion in the "Practical Education," has already been strongly censured in "the British Critic":[†] There, certainly, it ought more particularly to have appeared.

There are some, however, who concurring with us in this opinion, can perceive no defect or fault in a series of tales or novels, from which every religious sentiment is excluded with all possible care; and in which mere men of the world are held up to observation, as amiable, worthy, and imitable characters.

In the mean time, the tales under consideration tend only to confirm us, in our first sentiments. In the "Emilie de Coulanges," in particular there is much silly trifling: we suppose *a la mode de Paris*. But there is worse than this. What shall we say to the following paragraph? "Lady Littleton was an elderly lady, who besides possessing superior mental endowments which inspired admiration, and a character which commanded high respect, was blest with an uncommonly placid, benevolent temper. This, (with the Grace of God) enabled her to do, what no other human being had ever accomplished, &c. &c." vol. v. p. 80. Will they who maintain the perfect inoffensiveness of these tales, assert, that there is nothing sarcastic in this sentence? We, cannot read it, as serious. The works of Miss E. whether they extend to twelve hundred or twelve thousand pages, are as a creation without a God. And for "the Grace of God," it is surely in her eyes a doctrine involving every absurdity. It seems as if some oblique censure were here intended, a sneer, probably, at Mrs. H. More's piety and christianity.

The best of the Tales, is "the Absentee." It occupies half of the fifth, and the whole of the sixth volume, and under the revising hand of a More, might easily be rendered as useful as well as an interesting story. That patriotism, which attaching Lord Clonabre to Ireland, induced him to settle there, might have been wrought into a sense of duty. His good conduct should have been founded on principles, contrasted with the frivolous dissipation of his mother, and the vacillating mind of his father Lord Clonabry; and the beneficial effects of a country-gentleman's residence on an extensive manor, might have been illustrated in the improving morality of his tenants, under the influence of his religious example. We were glad, however, to hail something

[†] Vol. XV. p. 410, &c.

like a pious sentiment in Larry Brady's letter, at the close of the Tale. "My father was dropping down on his knees, but the master would not let him; and observed, "that posture should only be for his God." Vol. vi. p. 450. It must be remarked, that this lady's vulgar herd, are, for the most part, *religious*; though her highest, her most perfect characters, are but *virtuous*. The inference is unquestionable. In her mind (we fear) all religions, whether the Christian, the Mahometan, or the Pagan, stand upon an equal footing: and the religion of a country, is only the reigning superstition.

MEDICAL

ART. 18. *Particulars of the successful Treatment of a Case of Hydrophobia; with Observations, &c. By Rice Wynne, Apothecary, Sherbrobury. 8vo. pp. 32. Longman and Co. 1813.*

We have pleasure in making this pamphlet known, because it adds one more to the very few cases recorded in which any treatment proved successful in Hydrophobia.

The patient, a man aged thirty eight, was bitten by a pointer bitch supposed to be mad. Fourteen days after the accident, he became indisposed, and for the first time felt an uneasy sensation in the part that was bitten. The following day the pain increased. The third day, he had violent head-ache, vomitings, and pain at the pit of his stomach: his bowels were confined. When he drank some beer, it aggravated his sufferings. He suspected people were determined purposely to ride over him; and his wretchedness was greatly increased by the chilliness he experienced, as he passed over a river which it was necessary to cross over on his return home, for he had gone out to work as usual. "Afterwards, when he reached his home, he refused to take any liquid, as his pains and sufferings were so great after he had drank the beer. At last, by persuasion, he made the attempt, and the consequence was immediate convulsions. When he was put to bed, it was with difficulty he was detained there. His convulsions increased, his features became more distorted, his eyes were suffused with blood, and he appeared anxiously endeavouring to escape some ideal object." "He was again pressed to take some water, and although his sufferings did not at the moment appear to be increased, still, as far as he was able, he persisted in refusing, and it was evident he could not drink. From the symptoms, and from the rapid increase of the disease, it was considered necessary immediately to adopt some decisive measures; and the writer having read the successful treatment of hydrophobia, and the interesting communications related by Mr. Tymon and Dr. Schoolbred, in the East-India, he was determined without further loss of time to pursue to the utmost the means that had been attended with such unusual success.

Twenty ounces of blood were taken from the arm in six minutes : he fainted, and the pulse could scarcely be felt for one hour. His convulsions abated ; his countenance had nearly lost all expression of distress ; and when he recovered, his first request was to be allowed to indulge in that which the bare idea of, but one hour before, seemed to be a source of the greatest suffering. He drank some water, and was greatly refreshed by it. At this period, no medicine whatever had been taken, nor for the space of two hours afterwards, and, during the whole time, he was comfortable, and his bowels were relieved. He now commenced taking, every three hours, large doses of opium, &c. but, instead of his continuing to enjoy ease and comfort, or further relief from his bowels, his night was restless, and in the morning there appeared to be some reasons for apprehending a recurrence of the disease. Bleeding was again had recourse to, with similar success, excepting that the same effect was not produced upon the bowels, which possibly were rendered more difficult of action from the use of the opium, but which was afterwards effected by opening medicine. From this time no further symptom worthy of mention occurred, and the patient perfectly recovered."

We sincerely wish that this practice may prove successful in future instances, and on that account will not attempt to insinuate any doubts respecting its certainty. Hitherto all remedies have proved unavailing, and the plan pursued by Dr. Schoolbred in the East Indies, and subsequently by Mr. Wynne, deserves the attention of the profession, and its efficacy will no doubt be soon put to the test.

Art. 19. *A Practical Synopsis of Cutaneous Diseases according to the Arrangement of Dr. Willan, exhibiting a concise View of the Diagnostic Symptoms and Method of Treatment.* By Thomas Bateman, M.D. F.L.S. Physician to the Public Dispensary, and to the Fever Institution. (With a coloured Plate.) 8vo. pp. 342. Longman and Co. 1813.

Dr. Willan had made great progress in an extensive work upon this subject ; half of it was completed and published ; the remainder was in forwardness, the materials being collected and the arrangement nearly completed, when death terminated his career. From what he has left us, we are enabled to estimate the extent of our loss in being deprived of his eminent talents. Accurate discrimination, and sound judgment, assisted by considerable erudition, enabled him to pass far beyond any of his contemporaries, in his knowledge of diseases of the skin ; and from his steady unceasing labour in recording and systematically arranging all the various appearances he observed in this difficult line of practice, may be dated a new era in the classification, and history of cutaneous diseases.

The author of the present volume stands upon very advantageous ground; he was the confidential pupil and friend of Dr. Willan, instructed in the method of the master; a frequent, and latterly, a constant witness of his practice, he has been enabled from the outline sketched, to lay before the public a more perfect and finished performance. He does not however wish it to be considered as a continuation or a completion of Dr. Willan's work, but as an abstract of the classification proposed by that respected author, together with a concise view of all the genera and species, which he intended that it should comprehend. The materials for the description of the first four orders have been obtained principally from Dr. Willan's publication, of which the first part of this synopsis may be regarded as an abridgment; some additional facts, however, have been supplied from subsequent observation. "The remainder of the matter has been derived partly from personal experience and research, but principally from a constant intercourse with Dr. Willan, upon the subject of these diseases, during a period of ten years."

The diseases of the skin are divided by these two writers into eight orders, which again are subdivided into species. The arrangement and classification unquestionably surpass any that we have yet seen, and are as complete as the present state of our knowledge on the subject will admit. But the subject is too exclusively professional to allow us to enter upon a discussion of the terms adopted by the authors; some of which are sufficiently cacophonous, as, "*Impetigo erysipelatodes*," and the whole of them require the assistance of Professor Feinagle. As we have mentioned this hard name, not however from any objection to it, we will select the author's account of the disease to which it is attached, as a specimen of his performance.

"*Impetigo erysipelatodes*. This form of the disease, in its commencement, presents nearly the ordinary appearance of Erysipelas, namely, a redness and puffy swelling of the upper part of the face, with oedema of the eyelids; and it is accompanied with slight febrile symptoms for the space of two or three days. But on a minute examination, the surface, instead of the smooth polish of Erysipelas, is found to exhibit a slight inequality, as if it were obscurely papulated; and, in a day or two, the true character of the disease is manifested, by the eruption of numerous ptydraceous pustules, over the inflamed and tumid skin, instead of the large irregular bulbæ of Erysipelas. These pustules first appear below the eyes, but soon cover the greater part of the face, and sometimes extend to the neck and breast: they are accompanied with a distressing sense of heat, smarting, and itching. When they break, they discharge a hot and acrid fluid, which adds to the irritation and excoriation of the surface. In this painful condition the face remains for ten days or a fortnight, when the discharge begins to diminish, and to concrete into thin yellowish scabs.

But

But on the interstices between the scabs, fresh pustules arise at intervals, with renewed heat and pain, and subsequently discharge, ulcerate, and form scabs, like the former. The disease continues thus severe and troublesome for an uncertain period, from one to two or three months; and ultimately leaves the cuticle in the same dry, red, and brittle state, which remains after the other forms of Impetigo. The constitution is scarcely disturbed during the progress of this disease, and is much less disordered in the outlet, than in Erysipelas. Its affinity with Impetigo has been further evinced, in some cases which I have seen, by the occurrence of the other forms of the eruption on the extremities, during its course; occasionally indeed, extending over the whole surface; a capite ad calcem.

"In the commencement of the disease, purgative medicines, with the antiphlogistic regimen, afford great alleviation to the symptoms; but when the copious exudation and scabbing take place, the cinchona, in considerable doses, alone, or with the sarsaparilla, or mineral acids, is administered with the greatest benefit. The same local treatment is requisite as in the other forms of the eruption; viz. tepid ablution, with emollient liquids; the application of the mildest ointments; and the use of sea-bathing, or of the sulphureous waters, on its decline."

A very elegant colored plate presents the reader with a view of the appearances which the eight orders of cutaneous diseases exhibit. By comparing the author's account of these with the plate, the several affections specified, may be so completely identified, that whoever has committed them to memory, can hardly be at a loss to ascertain their character when he sees them on the human body. We have therefore no hesitation in strongly recommending this synopsis to all professional readers,

EDUCATION.

ART. 20. *The Elements of English Grammar; with numerous Exercises; Questions for Examinations; and Notes, for the Use of the advanced Student. By the Rev. W. Allen. 12mo. 457 pp. 4s. 6d. Longman and Co. 1813.*

Among English Grammars innumerable, there is this peculiarity in the present, that the questions for examination are placed in the margin, very conveniently for the master, and without interruption to the scholar. It has, therefore, all the advantages, without the disadvantages, of the form of question and answer. His verbs are arranged according to the plan of the Westminster Grammar, giving first the moods and tenses, and then the numbers and persons: an arrangement certainly well suited to assist the memory. The examples to the syntax are extremely copious:

ous:—and there seems to be no doubt that a complete knowledge of our language may be gained by means of this manual.

It was not perhaps necessary to give the Saxon alphabet, and still less the Greek. But, as the Saxon is the foundation of the English, care should have been taken to state it quite correctly, if at all. We observe, however, two errors in the Saxon alphabet of Mr. Allen. The mark þ which expresses the hard *th*, as *þ* does the soft, is not given; and for the capital *W*, we have a letter resembling the English-Italic form, instead of *V*, which is the true Saxon form. In defence of Mr. Allen's it may be alledged, that they are copied from Johnson's Grammar prefixed to his Dictionary, which is very true: but it is not sufficient.

ART. 21. *Reminiscentia Numeralis, or the Memory's Assistant, in Numbers and Dates, applied to and exemplified in Chronology, History, Biography, Geography, Astronomy, &c. &c. In three Parts. To which is prefixed a regular System of the Art, founded on Dr. Grey's Memoria Technica. Designed for and rendered applicable to the Purposes of School Education and private Students. By S. Needham, Master of Homer-House Seminary, for a select Number of young Gentlemen. 12mo. 345 pp. 7s. 6d. Law. 1813.*

As Mr. Needham has evidently taken much pains with his System, and has thrown into his Notes a considerable quantity of useful matter, we say with some regret, that he appears to us, in a great measure, to have failed in his design. Founding his System on that of Dr. Grey, he has very injudiciously abandoned one of the most useful and operative parts of it, the formation of the technical words into Latin Hexameters. We know, by long experience, that, when so arranged, they are not difficult to learn, and when learned indelible in the memory. But how a set of barbarous sounds, unconnected among themselves, are either to be learned at first, or afterwards retained, we cannot in the least conjecture. The tables of combinations of the numeral letters are certainly very clear, but appear to us to be entirely superfluous; because, when once the plan is known, every person of common sense can make the combinations when required.

The present Volume is only the first of three that are projected. The *second* is to contain History and Biography, the *third* Geography, Astronomy and Miscellanies.—To Geography the System never applied well, nor can it we conceive to History and Biography, except so far as Chronology is concerned.

The Latin title gives a very bad omen of the work. It consists only of two words, the first of which is of no good authority, and the second is clearly no more Latin than it is. *Atabic*. *Numeravit*, except as the second person singular of *numerare*, which cannot here be intended, has no existence in the Latin language:—
which

which the master of *Homer-House Seminary* ought to have known. At least if Homer could not help him in it *Virgil* would, or any of his countrymen and contemporaries, if the Author had happened to know them. *Gray's Memoria Technica* is certainly a much better book than Mr. Needham's *Reminiscences*. O these Seminaries! It is better to forget than remember them.

MINERALOGY.

ART. 22. *Observations on Mineralogical Systems.* By Richard Chenevix, Esq. F.R.S. &c. Translated from the French by a Member of the Geological Society. To which are now added, Remarks by Mr. Chenevix on the Reply of M. D'Aubuisson to the above Observations. 8vo. 138 pp. 5s. Johnson, 1811.

These Observations contain a vigorous attack on the Mineralogical System of the celebrated Werner; and a truly philosophical defence of the rival System of Hally. They were originally published in French, in the form of a Memoir, in the 65th Volume of the *Annales de Chimie*, during the residence of Mr. Chenevix at Paris, in 1808, and appeared about the same time in a separate publication. A translation of them, accompanied with notes, has some time back appeared in the numbers of a Magazine, and for a time suspended the present publication. But as the translation now given has been superintended by the author himself, and is accompanied by his remarks on M. D'Aubuisson, never before published; there is every reason to suppose that it will be acceptable to the philosophical world. Mr. Chenevix is very severe upon Werner and the Wernerians; and, in his "Remarks," still more so upon M. D'Aubuisson. What we collect from the perusal of the treatise, that in the present state of mineralogical knowledge, it is extremely difficult to give it the scientific form of a system; but that Hally's is clearly the most philosophical attempt, however subtle may be the distinctions on which it is founded. In taking Chemical Analysis as one basis of his system, that author is certainly on excellent grounds. Philosophers will undoubtedly read the work of Mr. Chenevix with real satisfaction.

NAVY.

ART. 23. *An Essay on the Preservation of Shipwrecked Persons.* With a descriptive Account of the Apparatus, and the Means of applying it, as adapted successfully by G. W. Manby, Esq. Honorary Member of the Royal Humane Society. Illustrated with Engravings.

Engravings on Wood, drawn by W. M. Craig, and executed by J. Berryman. 8vo. 10s. 6d. Longman and Co. 1812.

The invention here described has received the approbation and encouragement of Parliament, and is indeed deserving of public favour in every possible point of view. Even the publication itself, if recommended on the score of neatness and elegance of execution, would justify the highest commendation. The numerous wood-cuts are designed and finished in such a manner as not only to render every thing clear to the understanding, but also pleasing to the eye. But the true merits of the work are of a much higher kind; as it may be instrumental in preserving vast numbers of the most valuable lives; and in diminishing, very materially, the horrors of a shipwreck on our coasts.

The contrivance consists principally in finding means to project a rope in such a manner as to attach it to a vessel lying within a moderate distance from the shore: which is done by connecting it with a thor, and throwing it from a small mortar. Other contrivances of great moment, and improvements of this expedient, are also described in the book, which ought to be in the hands of every person living near any coast; with the proper apparatus within reach, to use on all emergencies.

Captain Manby states, in a very interesting manner, the occasion which gave rise to his invention. He was then stationed as Barrack-master at Yarmouth. "The dreadful events of the 18th of February, 1807, when his Majesty's gun-brig Snipe was driven on shore near the Haven's Mouth at Yarmouth, first made an impression upon my mind, which has never been effaced. At the close of that melancholy scene, after several hours of fruitless attempt to save the crew, upwards of sixty persons were lost, though not more than fifty yards from the shore, and this *wholly owing to the impossibility of conveying a rope to their assistance.* At that crisis, a ray of hope beamed upon me, and I resolved immediately to devote my mind to the discovery of some means for affording relief, in cases of similar distress and difficulty. It is matter of no small consolation, when I reflect that my efforts were soon crowned with the happiest success, and have been already instrumental to the preservation of ninety souls from a watery grave, of which 77 were my countrymen, and 13 unfortunate Hollanders." P. vi.

MANNERS.

ART. 24. Remarks on Modern Female Manners, as distinguished by indifference for Character and indecency of Dress. The Ninth Edition, Dedicated to her Royal Highness the Princess Charlotte

of Wales. 12mo. 24 pp. 6d. or Five Shillings per Dozen.
Rivingtons, &c. &c. 1813.

We see, with peculiar pleasure, that this small tract, which, for importance of subject, ranks much above many a bulky volume, has proceeded so far as to a ninth edition. Our favourable opinion of it was given long ago*. At present the chief thing we have to notice is the Dedication to the Princess Charlotte of Wales, which, we believe, appears for the first time in this edition. As it is drawn up with much judgment and propriety we shall give it entire.

“MADAM,

To inspire the female youth of this country with just notions of the female character, and of the qualities in which its true excellence consists; and more especially to lead them to cherish that purity of mind, which is the very quintessence of chastity; such are the objects of this little tract. To whom, Madam, can such a tract be so properly inscribed, as to a Lady, destined, by her birth, to be one day the Sovereign of these realms; and to influence, by her example, the sentiments and the manners of the female part of the community? That you, Madam, may prove, not only the firm and spirited defender of our matchless constitution in church and state, but also a pattern of every excellence that can adorn the female character, is the fervent wish of,

Madam, your faithful

And devoted servant,

THE AUTHOR.”

CATHOLIC QUESTION.

ART. 25. *An Appeal to the Protestants of Great Britain and Ireland, on the Subject of the Roman Catholic Question: First published in the Papers of the Protestant Union, in reply to a late Address, by Charles Butler, Esq.* 8vo. 95 pp. 2s. Hatchard, &c. 1813.

A part of the Papers of the Protestant Union we have seen, and noticed in our number for August, p. 200, but not the part in which this Appeal is contained. This is a distinct and full answer to the Address of Mr. Butler, divided into fifteen Sections. We cannot so frequently go over the same topics of argument, however ably they may be handled; but we strongly recommend a perusal of the present pamphlet, to all persons whose opinions may have been in any degree influenced by the manner in which the subject is represented by that able advocate Mr. Butler.

They will find, we think, that his arguments are not so unanswerable as they may have supposed.

At the end of the tract, in a note referred to at page 24, is given that curious instrument the last Concordat, dated Jan. 25, 1813, to which, it is true, the Pope's name has been affixed, not by himself, but by imperial forgery or violence. But there is no testimony that the refusal of the Pontiff was at all grounded on the article, in which it is proposed to establish Romish Bishops in Holland, and in the Hanseatic departments; that is, in countries where the inhabitants are principally Protestants. The refusal of the Pope, under the circumstances wherein he then stood, partook certainly of the courage of a Martyr; but we have no reason to suppose that any part of the effort was made to secure the rights of conscience to Protestants.

DIVINITY.

ART. 26. *A Father's Reasons for being a Christian. Dedicated with Permission to his Royal Highness the Prince Regent. By the Rev. Charles Powlett, Chaplain in Ordinary to his Royal Highness.* 8vo. 374 pp. 10s. 6d. Booth. 1812.

A strong commendation may be given in few words as effectually as in many, and such we would wish to be the effect of our notice of the present work. It is one of those which tend to make the chief evidences of the Christian religion accessible and familiar to the common reader; and therefore clearly belongs to a most valuable class. To the merit and respectability of the author, testimony is given of the strongest kind, by the high patronage under which he has been permitted to publish his book; and by a list of subscribers, such, for number and estimation, as can seldom be seen at the head of any publication. That the work is principally a compilation is no diminution of its merit; for, as the author modestly says, should his own observations at all fail in effect, "no small benefit will be conferred on the community," by calling the attention of his readers to the excellent works which he recommends.

The first part of the volume is employed in remarks of an introductory kind, and in recommending a small list of religious works of the highest value and excellence. The second part, commencing at page 101, contains a discourse or dissertation on Miracles and Prophecy, with a short summary of the Prophecies relating to the Messiah. In the latter part of this dissertation the author goes more particularly into the interpretations of Mr. Faber, which he very fully adopts; giving a recapitulation, at the end, "very nearly in his words" as the author himself declares. At page 251, commences "a dissertation on Socrates, but

but more especially an Appeal to Unitarians, and to those who style themselves Evangelical Ministers ;" in which many strong texts of Scripture are set in opposition to the avowed tenets of the Unitarians. The conclusion of the volume is occupied by an Analysis of the late Bishop Horne's Sermons.

Such is the work of Mr. Powlett ; which if not distinguished by profundity of learning, or great originality of remark, may yet prove a very useful manual to those whose theological studies are only beginning ; and is therefore very fitly addressed by a father to his children.

ART. 27. *A Charge delivered to the Clergy of his Archdiocese, at his Visitation in 1813, by the Rev. Charles Daubeny, LL.B. Archdeacon of Sarum.* 8vo. 32 pp. 1s. Rivingtons. 1813.

Mr. Archdeacon Daubeny, a zealous and experienced defender of the Church, here takes up the subject of the Catholic Claims, of which he is a strenuous opponent. The contest, according to his view of it, may be brought within the compass of these two questions : " Have the tenets of the Church of Rome actually undergone that necessary change, which may render them no longer obnoxious to a Protestant Establishment ?" Or, secondly, " has an effectual security against their fatal influence, in a protestant country, been actually provided ?" Both of these questions he answers strongly in the negative. He refers to the excellent Letters of Dr. O'Connor, published under the name of Columbanus (and noticed by us with high commendation, vol. 37, p. 613) for proof that the deposing doctrine of the Pope is still held in all its force. The passage is this.

" Notwithstanding the oath of allegiance, by which Roman Catholics swear that the Pope has no power over the temporalities of states, yet the Irish titular Bishops, assembled in Synod at Tullow, so lately as the 6th of June, 1809, extolled as *just, holy, and legitimate*, those Bulls of Pius VII. by which he has absolved all Frenchmen from their allegiance to the BOURBONS ; expressly alienating not only the Crown of France, but also the property of all French Loyalists, secular and ecclesiastical ; and hurling down from their sees above an hundred French Bishops, who were guilty of no other crime than that of a conscientious regard to their oaths and fidelity to their Prince." *Letters*, Part 2. p. 5.

On this passage Mr. Daubeny thus remarks.

" What, it may be asked, is this, but the old *deposing doctrine*, which the Romanists of the present day would be thought to renounce ; and for the actual renunciation of which their zealous advocates in this country are so ready to give them credit ? But when such a doctrine is thus publicly acknowledged, by the Irish Roman Catholic Clergy assembled in Synod, is it not an offence to common sense to suppose that there can be any security for Protestantism,

testantism, under the prevalence of Romish Power? What brings these injunctions of the present Pope to his Clergy home to immediate consideration is, that they have been lately promulgated and disseminated by a Roman Catholic Bishop in this country, with a view to the information of those for whom he has been the appointed agent." P, 15.

This fact speaks as strongly as twenty arguments.

ART. 28. *Sermons on the Duties of Children as set forth in the Catechism of the Church of England.* By a Lady. 12mo. 3s. 6d. Rivington. 1813.

These discourses are twelve in number. On the Love of God. Public Worship. The Sabbath. Duty to our Neighbour and to Parents. Brotherly Love. Charity. True Wisdom. Evil Speaking. The Love of Pleasure. Baptism and Confirmation. The language is plain and perspicuous, and the arguments properly adapted to the intellectual capacities of children who have previously received due instruction. The idea is original, and certainly executed with good sense and judgment. Sermons for Servants seems to be a subject hitherto overlooked, but it is one which we shall be glad to see undertaken by a writer properly qualified.

MISCELLANIES.

ART. 29. *The Savage.* By Pomingo, a Headman and Warrior of the Muscogulgee Nation. 12mo. 312 pp. 6s. Philadelphia, printed for Thomas S. Manning, Sold by Cadell and Davies, London.

This strange book, very original, very wild, and very American, came into our hands we know not how nor when. It is a periodical paper published at Philadelphia, of which the supposed writer is a native American Indian, resident in that city. "The good people of this republic," it is said, "have long derived amusement from the journals of polished travellers through barbarous nations: let us for once reverse the picture, and see what entertainment can be drawn from the observations of a savage upon the manners and customs, vices and virtues of those who boast the advantages of refinement and civilization." Such is the design of the book, similar in some respects to Goldsmith's "Citizen of the World," and other publications elsewhere. Whether it was ever issued in single numbers, we much doubt; and the present volume being marked on the last page "end of the first volume," we are to conclude apparently that more is intended. More will probably not be called for in this country; the chief attraction it can have here must be the light it throws upon the character of the Anglo-Americans, and their savage neighbours.

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The severe things which are said of the Calvinistic teacher in America, certainly mark the height of enthusiastic extravagance; but we fear that, in ridiculing them, the American Satirist does not show much respect for religion of any kind: and, unless he carries his irony to a very unusual degree, he certainly appears actually to prefer the savage to the civilized life.

ART. 30. *Tour through Ireland, particularly in the Interior and least known Parts, containing an accurate View of the Parts, Politics, and Improvements in the different Provinces, with Reflections and Observations on the Union of Britain and Ireland, the Practicability and Advantages of a Telegraphic Communication between the two Countries, and other Matters of Importance. By the Rev. James Hall, A. M.* 2 vols. 8vo. 11. 1s. Moore. 1813.

Mr. Hall, a few years since, published an account of his Travels in Scotland, which, if recollection does not fail, were received with complacency by the public. This work also seems entitled to respect and commendation from the fair and candid account which it exhibits of persons, places, and things worthy of observation. Many agreeable anecdotes are interspersed, and a map of Ireland, in which the traveller's particular route is delineated, is prefixed to the first volume. Mr. Hall seems to have qualified himself for his journey previously to undertaking it, as he throughout his pages, demonstrates a familiar acquaintance with the country, its people and manners. We should hope that the anecdote at Vol. I. p. 27, is given under some misapprehension. Can it be that in the libraries at Dublin for the improvement of the Clergy, and where the principal part of Dr. Stillingfleet's books are to be found, the Curators could not inform the enquirer whether Raginus's Hebrew Bible was in the collection or not. It is also to be hoped there may be some exaggeration with respect to what is said of the rapacity of Irish Priests, at p. 150. That when a priest marries a farmer's daughter he requires from two to three guineas; a guinea and a half from the poorest couple. That when a bishop sends a priest to a parish, he binds him over to pay him from fifty to a hundred pounds a year, that if two young people run away with one another the priests fine them five or six pounds. At weddings of a better sort the priest puts round his hat, and sometimes gets twenty or thirty pounds.

The reader will be very well pleased with these volumes, and more particularly if he should have it in contemplation to visit the places which are here described. Alas for the anecdote at p. 312—surely surely it cannot be accurate.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Sermon preached at the Meeting House, Salter's Hall, Cannon-street, Aug. 8, 1813, on the Death of the Rev. Hugh Worthington, in the fortieth Year of his Ministry in that Place, with explanatory Notes. By James Lindsay, D. D. 2s.

A Thanksgiving Sermon, preached Aug. 1, 1813, at the new Meeting-house in Birmingham, on Occasion of the Act exempting the Impugners of the Doctrine of the Trinity from certain Disabilities and Penalties. By John Ken- tish. 1s.

A Tribute to the Memory of the Rev. John Simpson, contained in a Sermon delivered at the Unitarian Chapel, Bath, Sunday, Aug. 29, 1813. By Joseph Hunter. 1s. 6d.

Letters to the Rev. J. Kinghorn, on the Doctrine of the Divinity of Christ. By J. Perry.

Christianity in India. Letters between Laicus and an East-India Proprietor, as they appeared in the Times Newspaper, in the Months of August, September, and October, 1813. 2s. 6d.

Sermons on various important Subjects, by the late Rev. B. Harrison, of Manchester, Author of Institutes of English Grammar, Sacred Harmony, &c. With a Memoir, by the Editor. 8vo. 10s.

A Compendium of the Holy Scriptures. 3 vols. crown 8vo. 1l. 1s.

HISTORY.

Memoirs of Margaret de Valois, Queen of Navarre, the first Wife of Henry IV. of France, containing the Secret History of the Court of France for seventeen Years, viz. from 1563 to 1582, during the Reigns of Charles IX. and Henry III. including a full Account of the Massacre of the Protestants on St. Bartholomew's Day. 2 vols. 12mo. 12s.

MEDICAL.

The Friendly Letters of a late eminent Physician to an English Countess, on Indigestion, Bilious Complaints, and Visceral Obstructions, &c. 2s. 6d.

A brief Description of the Plague, with Observations on its Prevention and Cure. By Richard Pearson, M. D. Member of the Royal College of Physicians. 8vo. 2s. 6d.

EAST-INDIA COMPANY.

Debates at the East-India House, at a general Court of Proprietors of East-India Stock, Wednesday, Sept. 1, on the Subject of procuring competent Authority to charge the Property Tax on the Dividends upon the Territorial Revenues of the Company, and for increasing the Salaries of the Directors. 8vo. 2s. 6d.

Substance of the Speeches of William Wilberforce, Esq. on the Clause in the East-India Bill for promoting the religious Instruction and moral Improvement of the Natives of the British Dominions in India, on the 22d of June, and the 1st and 12th of July, 1813. 3s.

The Fifth Report from the Select Committee of the House of Commons, on the Affairs of the East-India Company, as ordered by the House of Commons to be printed; July 28, 1813. 12s.

POETRY.

A Congratulatory Poem. Suggested by the Commemoration at Oxford, June 30, 1813. By Elijah Barwell Incey, Esq. A. M. Student at Christ Church. 1s.

Loyal Lamentations; or the Poetic Addresses of all the Paddies, presented to his Grace the Duke of R——d, on his being recalled from the Government of Ireland. 4s.

Poems, by Miss Prescott. 8vo. 2s. 6d.

The Battles of Talavera, Salamanca, Vittoria, and the Pyrenees, with other Poems. By Richard Pearson, Jun. 8vo. 3s.

Vanity, or Effusions of the Heart. By W. Freeman. 8vo. 6s.

Woburn

Woburn Abbey Georgics, or the last Gathering; a Poem, in Four Cantos. Canto One and Two. 4s. 6d.

The Wife and the Lover. By Miss Holcroft. 3 vols. 12s.
Trecothick Bower; or the Lady of the West Country. By Mrs. Roche. 3 vols. 12s.

Urbino; or the Vaults of Lepanto. 3 vols. 18s.
The Merchant's Widow and Family. 4s.
Adelaide; or the Counter Charm. By the Author of Santo Sebastiano. 3 vols. 12mo. 1s. 15s.

I Can't Afford It. By Mrs. Hamilton. 2 vols. 12mo. 10s. 6d.

POLITICAL.

Remarks on the Prosecution and Termination of the War with France. By Joseph Amos, Esq. 2s. 6d.

A short Treatise on Municipal Rights; containing various Statements relating to the Privileges of the Citizens of London, shewing the Importance of the Court of Common Council, as the complete Representative Body of the Freemen, Householders of the several Wards. Also, that the Right or Privilege to present Addresses and Petitions to the Throne and the Houses of Parliament, in a Corporate Capacity for the Redress of public Grievances, is legally and constitutionally in that Court, and not in the Livery in their Representative Character; and therefore, that the refusal of the Crown and its Ministers to receive the Addresses and Petitions of the Livery on the Throne, is not a denial of any Right which legally and constitutionally belongs to that respectable Body; with incidental Observations on the Exercise of the Right of Petitioning, and other Matters. By William Payne, Citizen and Liveryman. 8vo. 7s.

CHILDREN.

Good Aunt, a Story for Children. 1 vol. 12mo. 3s. 6d.

A New Geography, in Question and Answer. 18mo. 3s.

MISCELLANIES.

The Spirit of the Public Journals, or Modern Spectator for 1812. 7s.

Observations on the Barrenness of Fruit Trees, and the Means of Prevention and Cure. By P. Lyon. 8vo. 3s.

Beauties of Anna Seward. 1 vol. 12mo. 6s.

Æsculapian Secrets Revealed. By M'Floggin. 1 vol. 12mo. 6s.

ACKNOWLEDGEMENTS TO CORRESPONDENTS.

It would be a gratification to ourselves if we could undertake the work recommended by E. G. L. but we are apprehensive that it would by no means answer.

We are very glad to find Mr. Rigby, author of *Lectures on the Church Catechism*, strongly disavowing, what we did not mean to insinuate, but merely to express as an apprehension; being a thing which, in the present days of laxity, is but too often to be apprehended. Nor in the remainder of our remark, did we intend to express more than that things above reason are equally incapable of explanation to old and young. We still think him guilty of an error in judgment.

Amor Antiquus will find an account of the fate of early MSS. in many books: among others, in one so common as *D'Israeli's Curiosities of Literature*. Many perished from the scarcity of parchment, the older writing being erased, to make room for later, frequently of no value whatever. The invention

vention of printing, by being thought to render them useless, caused the destruction of multitudes. He was mistaken in supposing that the article, which occasioned his questions, was intended to be continued.

LITERARY INTELLIGENCE.

On the 23d of November, with the Almanacks, will be published, in one elegantly printed volume, a new work, entitled *Time's Telescope, for the Year 1814*. The work will be embellished with twelve interesting wood-cuts, by Mr. Clennell, descriptive of the different months.

Mr. Campbell, the translator of Bishop Jewell's *Apologia*, is preparing for publication a *Translation of Gratius on the Rights of War and Peace, and the Law of Nations*, with Notes and Illustrations from the best writers of ancient and modern times.

Mr. Semple is about to publish *Observations made on a Tour, during the Summer, from Hamburg through Berlin, Gorlitz and Breslaw, to Silverberg, and thence to Gottenburgh*, passing through the head quarters of the Allied Armies.

Mr. Wathen, of Hereford, is preparing a *Journal of a Voyage in the East India Ship Hope to Madeira, Madras, and China*, with a series of interesting Views in India and China.

Mr. Alexander Chalmers has completed thirteen volumes of the new edition of the *General Biographical Dictionary*. It is expected that this work will be extended to thirty volumes.

A Picturesque Survey of the Southern Coast of England is preparing for publication, in two quarto volumes, consisting of fifty quarto plates, and thirty vignettes, with appropriate letter press.

The following Works are in the Press, and shortly will be published,

Further Considerations on the State of the Currency, by the Earl of Lauderdale.

A Description of Leamington, and the principal Objects in its Neighbourhood, by Mr. J. Bissett.

Memoirs of Goldoni, the Italian Dramatist, written by himself. In two octavo volumes.

Musical Biography, or *Memoirs of the most eminent Musical Composers who have flourished during the three last centuries*.

A new *Italian Class Book*, consisting of Extracts from the best Italian Writers, in prose and verse, by M. San-
tagello.

THE
BRITISH CRITIC,
For NOVEMBER, 1818.

Hæc si, ut conquesti conscripsimus, ita tu diligenter fueris consequutus,—tu scientior eris præceptorum artificio, nos alacrior es ad reliquum perfolvendum.

AUCTOR AD HÆRENNUM.

If, what we have written with care, you shall read with diligence, the benefit of our observations will be yours, and we shall proceed in our task with greater spirit.

ART. I. *An Account of Ireland, Statistical and Political.* By Edward Wakefield. 2 vols. 4to. 1600 pp. 6s. 6d. Longman and Co. 1812.

IT is commonly observed, by those who speak or write on the subject of Ireland, that the people of Great Britain are better acquainted with the political and statistical condition of nations the most remote and indifferent, than they are with that of this beautiful, neighbouring sister island, which forms so valuable a portion of the empire. This want of information may be ascribed to many just causes, without including the want of curiosity. The internal state of Ireland affords no facilities for the attainment of exact local information. In England, the parson, the churchwardens, the overseers, and the vestry-clerk can be depended on, as able and ready to furnish proper returns to questions duly propounded. If they were inclined to deal falsely, they could not; for the constitution of parishes is so democratic, and the disposition to investigate and to censure so general, that immediate detection and complaint would render the attempt unavailing. In Ireland, the imperfection of the system is such, that those essential wheels in the machine of government which receive impulse and motion from those who manage the parochial institutions

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in England, are totally wanting. There are, it is true, corporations in Ireland, as in England, but the most exact knowledge that can be attained of the state and system of chartered cities and towns, contributes only a small part toward a general knowledge of the state of a country. But in Ireland, beside the defect already alluded to, other causes contribute to render inquiry difficult, and its results unsatisfactory. The country is divided between two great parties; the one possessing the greater portion of real property; the other acting upon a large majority of a people eminently distinguished by their warmth and impetuosity. Since the early part of the last century, but more particularly within the last forty years, infinite pains have been taken to inflame the pride and irritate the rage of the people of Ireland; to make them consider themselves more ill-used, and more completely enslaved than any other race of men, and to keep alive in them all the resentments arising out of ancient conflicts and contentions about government, religion, and property. Toward this end, historians; politicians and poets have zealously co-operated. The fables of the most uncertain periods are assiduously commemorated, every event of romantic heroism, desperate resistance, and protracted insurrection, is ostentatiously held up to view, for the purpose of exciting, not the animating glow of genuine patriotism, but the dangerous flame of malignant discontent. In verse, every modern lay, which celebrates in affected phrase, "the emerald isle of the ocean," whose daughters have "bosoms as white as the foam on the wave," contains also some allusion to injuries too great for human patience, wrongs which it is virtue to revenge, and denounces "Ierne's curses" on those who have caused "Ierne's tears." Political writers, with equal violence, run into strange and ridiculous contradictions. With them the Irish are the most gay, heart-broken, enslaved, independent, contented, agonized race in the world. Broken by oppression, their spirit has declined, and whole districts are fallen into depopulation; yet were certain points conceded, a band of Catholics sufficient in number and energy to decide the fate of Europe, would instantly rush to arms. Their mirth, wit, and unrivalled joyousness are beyond comparison with any other nation, but they are forlorn, squalid, miserable objects, and many of those who rival the foam on the wave, are absolutely green in the face by feeding on crude vegetables.

Since the Union, the desire to know more exactly the state of Ireland, has greatly extended itself in this country, and although the exaggerated and tumid statements above alluded to have not been discontinued, still some publications have

appeared in the sober spirit of rational inquiry, and the information derived from them is at once authentic and gratifying. They show that Ireland, although considerably behind England in the progress of commercial and agricultural improvement, has made greater advances toward perfection within the last fifty years, than were ever made by any country in the world, and that nothing can prevent or retard her attainment of the highest degree of social prosperity, but the agitations into which she must be thrown by listening to pernicious declamations, brooding over unreal injuries, and seeking by violence to obtain speculative amelioration, while she discards real, substantial, and experienced good.

The copious work before us contains a more clear and able view, than had before its publication been exhibited, of the political condition of Ireland. From the nature and extent of its details, it cannot be reviewed in a short compass, or described by any comprehensive or general observation. The author has evidently used great diligence, and brought to his subject an enlightened and intelligent mind. On particular topics, he feels and writes like a partizan, but if in these instances, he is in error, the pages might be suppressed without altering the value, or sensibly diminishing the bulk of his volumes.

He assigns his reasons for appearing before the public as an author, by stating that in 1808, he was called upon to deliver before a Committee of the House of Commons his opinion on a measure then proposed for substituting, in distillery, the produce of the West Indies for corn; in the course of that inquiry, he observed, that very useful information was derived from Sir William Young's West Indian common place book, and it occurred to him that a similar work on Ireland might be "highly acceptable to those who are interested in the prosperity and welfare of that country." The notion was encouraged by many men of rank and judgment, both in Great Britain and Ireland, and seems to have been executed with equal spirit and industry.

In his first Chapter, on the name, situation, extent, and divisions of Ireland, Mr. Wakefield discloses an extraordinary and not unimportant fact.

"Ireland has not yet been surveyed with sufficient care to determine exactly either its size or its situation. General Vallancey contructed a map of it, which is commonly called the 'Ordnance Map.' This map is supposed to be laid down from actual observation, and it has furnished the data for the recent one of Mr. Arrowsmith, which, notwithstanding its many errors and deficiencies, must be considered as by far the most accurate yet published.

I shall, however, point out a few of its errors: it makes the Grand canal complete no farther westward than Tullamore; and the Royal canal is marked out only in some places beyond Kilscock. It exhibits a canal from Kilkenny to the Barrow, which is a work in contemplation, but not yet begun. It is deficient in the orthography of places; for instance, Tanderagee, one of the first linen market towns, appears under the name Tanagerage-Laurentinum, a place of less note in the vale of Doneraile, is named Labastiman. Castle Mountgarret becomes Castle Margaret. The Twelve Pins Mountains are the Xiipins. Even Lompay has not been suffered to retain its proper name, and numberless instances of the same kind might be produced. The town lands are marked as villages, though they have no title whatever to that appellation. In Ireland, the places of this kind amount to several thousands; to insert them in a map would be impossible, and if practicable, it would be useless. Mr. Arrowsmith, I believe, received many assurances of being furnished with several of the County maps constructed for the use of the Grand Juries of Ireland, but he complains that, except in the case of a very young nobleman, the Earl of Desart, the performance of most of these offers has been forgotten."

The general observation on the face of the country, is this;

" Could Dr. Johnson have been prevailed on to make the tour of Ireland, it would no doubt, have drawn from him the same fantastic remark as that which he made in regard to Scotland. The whole Island is remarkably bare of trees, and exhibits a naked appearance; which is more striking to a traveller, whose eye has been familiarized to the woody counties of England. Yet the varied aspect arising from the frequency of sea-views, combined with the rude but grand scenery of the mountains, and the different tints they assume according to their distance, produce a number of beautiful and diversified prospects."

It also appears from a comparative statement, that the mountains in Ireland are much less lofty than those in England and Scotland.

Particular remarks on the face of the country are then made, applying to each county in every province.

Speaking of the soil, Mr. Wakefield says;

" The surface of Ireland affords no great diversity of soil. Sand is never seen except in places on the shore; chalk is unknown, and tenacious clays, such as those found in Oxfordshire, in some parts of Essex, and throughout High Suffolk, I could never meet with, though, in the opinion of many around me, I was standing on perfectly 'stiff clay,' an appellation given by the Irish to argillaceous soils. That clay may not exist in Ireland, I will

will not venture to assert; but it is not at the surface, as is often the case in various parts of England. Upon the whole," he proceeds, "Ireland may be considered as affording land of an excellent quality, though I am by no means prepared to go the length of many writers, who assert, that it is decidedly acre for acre richer than England. The finer lands of Cambridgeshire and Lincolnshire, the rich lands in the south of Yorkshire, and those in the north of Nottinghamshire, are so seldom visited, that they are less known than many other parts of England; it is thence concluded, that the latter, in comparison with Ireland, is a desert. But such an opinion can be formed only by those who judge merely from what they may observe in travelling from London to Holyhead, and who have overlooked some of the richest lands in the island. If in Ireland there be no such uncultivated wastes as the heaths between Barton Mills and Swaffham, the balance is at any rate made up by the hilly tracts I have passed over in the Rosses, in Donegal, and the Gowl mountains in the county of Cork; the comparison, could it be fairly made, would be of little importance; but it is as impossible as to ascertain the quantity of water in the German or Irish ocean."

The Chapter on Bogs is highly interesting. With respect to the probability of improving them, the author is sanguine as to the general result; but not one of those enthusiasts who fancy, that, by any arts or exertions conducted at a reasonable expence, a given number of acres of bog, may, with certainty, be converted into good arable or meadow land. With a laudable zeal for the advancement of the country, he mixes a due consideration of the practicability of schemes, trying them by the unfailing test of profit and loss.

"In England," he says, "a very mistaken notion prevails, that the bogs of Ireland are found only in low situations, and people in general have thence been led to compare them to the marshy fens of Norfolk, Cambridgeshire, Lincolnshire, and Yorkshire, in which so much has been done during the course of the last thirty years. A strong desire, therefore, has been manifested to see the same improvement introduced into the sister kingdom, and these immense tracts, at present of little use, converted into productive land, adding to the national wealth and resources. The change, indeed, effected in some of the fenny parts of England has been astonishing. Mr. Young, speaking of one of them, that of Holderneffe, says, 'he was assured that it would not be too high a calculation to estimate the general gross produce at 5*l.* an acre, amounting in the whole to 55,000*l.* a-year. It has been done,' continues he, 'in thirty years, that is, since I was at Beverley, in my northern tour. There has consequently been produced to the public, from a tract which was before the residence of little more than frogs and wild fowl, one million six hundred and fifty thousand pounds.

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pounds. A country is cultivated, built and peopled, and the people are healthy, so far as another tract of marsh on the other side of the river will permit them to be. What a vast improvement, and how many such have taken place in this kingdom in the same period? It is in these amazing exertions, which have added so immensely to the national territory, changing pestiferous marshes into well cultivated districts, that we are to seek the causes of that matchless superiority which renders this country the envy of the world. Imagined, undertaken, and executed, in that confidence which every rational man feels in the glorious constitution of this kingdom, by which property is safe, and equal protection given to all from the peasant to the prince. *Esse Perpetua!*

"Can any friend to his country, who reads with attention the impressive passage I have just quoted, and who believes that there are large tracts in Ireland similarly situated, abstain from wishing for the application in that country of the same means which have effected so much in the fens of Holderness? The bogs of Ireland, indeed, are widely different in many respects from the fens of England, as I shall shew hereafter, but they are capable of much improvement, were the system pursued there changed, and a little of the English spirit transfused into some of the Irish landholders. The active and inquisitive writer above mentioned, whose penetrating genius renders him a judge of human nature, as well as of land, has with true discernment pointed out the chief cause of the national improvement he has described. It is our happy constitution, which notwithstanding the severe shocks it has sustained from the unhallowed hands of internal enemies, still remains secure amidst the wreck of governments, rearing its venerable front above the storm—a monument of the wisdom of our forefathers, "Property is safe, and equal protection is given to all from the peasant to the prince." Establish the same equitable system in Ireland, and more will be effected in a few years towards cultivating the bogs by the spontaneous efforts of industry, than can be done in half a century by all the commissioners, engineers, and other hirings of government that may be employed. The most certain means of improving these wastes, is to raise the condition of the lower orders, and thereby the wealth of the country. Give a proper stimulus to the industry of the people; allow them to participate in equal rights; inspire them with confidence in their rulers; and convince them that they will be permitted to enjoy, like Englishmen, the fruit of their labour. By means such as these, the indolent and oppressed natives will be excited to exertions, which can be called forth only by this system of encouragement and mild treatment; and in the course of a little time, these dreary wilds will be converted into fertile fields, covered with luxuriant crops."

This extract is given at length, as the concluding part shows some portion of the spirit which animates Mr. Wakefield: but with this warmth of feeling on political subjects,

it is to his credit, to be observed, that he appears candid, and cautious in his statements of facts, and anxious never to mislead the reader. He who should imagine, from this somewhat glowing passage, that the author contemplates the cultivation of all the bog in Ireland, should pursue the subject to the end of the Chapter, and he will find that while he is amused and interested by the geological statements, he will be led to very safe conclusions, by sure and natural courses of deduction.

The chapter on minerals possesses great claims to attention, and the popularity of two of the subjects, the Giant's Causeway, and the Wicklow Gold Mine, would tempt us to make extracts; were we not fearful of carrying this article to a tiresome extent. In his usual spirit of prudence, the author makes the following observation.

“ Without admitting to its full extent every thing that has been said by some writers in regard to the mineralogical riches of Ireland, it may be safely allowed that it possesses an abundance of mineral and fossil bodies, sufficient to encourage hope, and to excite a greater spirit of enterprize than has hitherto been manifested. A mineralogical survey of the island, therefore, well executed, and accompanied with remarks on the best means of converting the different objects of it to advantage, besides affording much satisfaction to men of science, would, no doubt, be attended with great benefit to the country.”

In the chapter on climate, Mr. Wakefield treats us with thirty pages of prodigious erudition, on all the climates in all the world, ancient and modern, with remarks and dissertations on the effects of climate, in making people lively, dull, or ugly, crisping their hair, and many other particulars. Returning from his ramble, he imparts his knowledge respecting the climate of Ireland, and gives some tables, which seem to be curious, and are somewhat entertaining. He winds up this subject with the embodied wisdom of old women on weather and its prognostics, consisting of observations on fowls, fish, beasts, meteors, and other objects, from which changes of weather can be inferred. Thus,

“ When the bats remain longer than usual abroad from their holes, fly about in great numbers, and to a greater distance than common, it is a sign that the following day will be warm and serene; but if they enter the houses, and send forth loud and repeated cries, rain may be expected to follow.—When the raven croaks three or four times, extending his wings, and shaking the leaves, it is a sign of serene weather.—When fowls and chickens roll in the sand more than usual, it announces rain; the case is the

same when the cocks crow in the evening, or at uncommon hours. When the porpoises sport and take frequent leaps, the sea being tranquil and calm, it denotes that the wind will blow from that quarter from which they proceed. If the frogs croak more than usual; if the toads issue from their holes in the evening in great numbers; if the earth worms come forth from the earth; and if the ants remove their eggs from the small hills; if the moles throw up the earth more than common; if the asses frequently shake and agitate their ears; if the hogs shake, and spoil the stalks of corn; if the bats send forth cries, and fly into the houses; if the dogs roll on the ground, and scratch up the earth with their fore feet; if the cows look towards the heavens, and turn up their nostrils as if catching some smell; if the oxen lick their fore feet; and if oxen and dogs lie on their right side, all these are signs which announce rain. The case is the same when animals crowd together. When goats and sheep are more obstinate, and more desirous to crop their pastures, and seem to quit them with reluctance, and when the birds return slowly to their nests, rain may soon be expected. If the wind does not change, the weather will remain the same."

If the reader shall have been led to think, from the preceding observations and extract, that the chapter alluded to contains a large portion of pedantry, with no small addition of what is commonly called fiddle-faddle, he will be amply indemnified, and his favourable opinion of the author absolutely decided, by a perusal of the chapter which follows it, on landed property, and rental tenures. From the historical statement, with which it begins, to the practical deductions with which it concludes, every part is important, candid, just, lucid, and sensible. To those who are misled by popular declamations and inconsiderate outcries, a perusal of the part which treats on middle-men, agents, and absentees, will be of the highest value; nor will it be without its use to those who consider that all reform is unnecessary or impracticable, and that whatever has gone on for a long time, will continue progressive for ever. The passage is too long to be extracted, and an abridgement would fail in doing it justice.

The ensuing chapter, on rural economy, contains ample and most interesting details, and may be perused with pleasure and advantage by those who have no local or peculiar interest in Ireland. The circumstances of mismanagement which are disclosed, are useful lessons to all landlords and to farmers also, and the remedies to which he adverts, have their basis on sound axioms of general utility and importance. In his general observations on rural economy, resulting from a long series of previous statements, he says;

" True

" True philosophy aims at progressive improvement ; without that desire man becomes brutal, and loses the only good quality of a rational being. Can a worse plan be adopted in any country than that of the corn acre, the corn acre meadow, the corn acre potatoe ground, the bounden labourer, and the cottier paid by conveniences as much when he is idle as when he works ? If it be conducive to the good of the country, that ignorance, indolence, and poverty should waste the natural productions of the earth, I should not hesitate to say, introduce this plan, and the object will be gained ; adopt it, and you will see hay floating about the meadows at Christmas, land tilled almost without implements, by the protracted and wasteful labour of many clumsy hands ; seed put into ground unfit to receive it, and, therefore, incapable of producing a proper crop ; and the corn when ripe, if it ever ripens, harvested and threshed in such a way as to injure it full fifteen per cent. in its value. If we advance but one step beyond these minor cultivators, and examine the tillage farmers of Kilkenny, Carlow, Kildare, Meath, and Louth, shall we find in their mode of management any signs whatever of agricultural skill ? Do they study such a succession of crops as is calculated to ameliorate rather than to injure the soil ? If any one of a different description exists, he must be some solitary individual who did not fall under my observation. I made every inquiry to discover a farmer of this kind, but all my endeavours were fruitless ; no person I conversed with could tell where he was to be found. It is certain, that in Ireland there is abundance of exceedingly rich soil, capable of producing the heaviest crops ; and yet crops of this kind are seldom seen. This deficiency is to be ascribed to the wretched mode of cultivation, and not to the quality of the land. Bad fallows, vile implements, ragwort and thistles, banks without hedges, land saturated with water, meadows mown, and the grass carried off without any return, oats frequently the same, the whole manure of the farm absorbed by the crop of potatoes, are all striking defects, which will enable any one to judge of the state of agriculture in Ireland. Yet, I must admit, that a certain system is pursued, to which the farmers pertinaciously adhere, without the least exception. The first crop is potatoes ; the land is then limed to call forth its productive qualities ; and it is harassed in the most barbarous manner with one crop of white straw after another, till it becomes quite exhausted, and unproductive for many years after. Necessity then interferes, and the land, according to the expression used in some counties, is " turned to rest," or, as said in others, " to waste." This is the end and the result of all the exertions of an Irish farmer. For this system I cannot find sufficiently strong reasons for reprobation."

Then, having made some observations on the manner in which labour is conducted, the author proceeds ;

“ If we next look at that practice which universally prevails, of threshing on the bare ground, we shall have a still more unfavourable idea of the agricultural processes employed in Ireland, all of which seem to be calculated to produce the greatest possible waste. But, if we inquire into the causes of this wretched system, we must trace them back to the original source, that is, to the manner in which land in general is let. Where leases are granted without any restraining clauses to prevent practices hurtful to the property, the richest country on the face of the earth may be reduced to a state of devastation. But, perhaps, I shall be told that Ireland, under the present system, is improving, and that the rents of late years, have considerably risen. Rents will rise by an extension, as well as by an improvement of tillage; they will rise from increase in the price of produce, and it is well known that they have risen in consequence of an enlargement of circulating medium. To these causes I ascribe the latter circumstance, the truth of which I fully admit, though I absolutely deny the former. If any one will shew me farming buildings of a late erection, or point out a single plough on a proper construction, in the hands of an Irish farmer, whose only means of support is the cultivation of the soil, I will allow that some improvement has taken place. Is any competent judge prepared to say, that fewer acres, in proportion to the whole tillage land, are cultivated with the spade, than there were twenty years ago? Some, perhaps, may consider this system as beneficial, by affording employment to the people; but, it might be observed on the other hand, that to count the grains of wheat, in every barrel, would furnish them employment also. In every case of this kind we ought to look to the result; for employment is useful only as it becomes productive.

“ Many, I have no doubt, will be astonished at the high rent of land in Ireland, and will naturally inquire how such a wretched system of agriculture is able to pay for the hire of a farm at so exorbitant a rate. But it will be found on inquiry, that the case is always the same when cultivation is carried on without capital, and where the occupier, while he expects a return for his labour, has no claim to interest for money sunk in improvement. Mr. Young found the same thing in France. To a country in general, this must be a great evil, and I cannot allow myself to think that it will ever prove beneficial to the landlord. A total absence of poor's rates, if we speak of dearth of rent as compared with England, tythes paid only on tillage, no open field land (a system of tenure prevalent in England, and common from the shores of the Atlantic to Siberia) all contribute to account for the highness of rent in Ireland, notwithstanding the wretched manner in which the tillage of land is conducted. It must not, however, be here understood, that I by any means coincide with the generally received opinion of the dearth of land in Ireland. Irish acres, Irish money, and local situation, are seldom taken into account; but these

these are circumstances of great importance, which, in forming a comparative estimate, must not be neglected. Go only to the distance of a few miles from a town, and convert the rent into English money, and the acres into the measure of the same country, and it will be found that the rent does not much exceed the common level in other parts of the empire, especially as the land is inclosed, and not burdened by poor's rates, land tax, or very heavy tithes."

Speaking of the county of Mayo, he says,

"Wheat is little known throughout this county, and oats are never used by the inhabitants as food; a very small quantity of the latter are sold at Sligo, Westport, Galway, and Kilrush; but the greater part are employed, together with barley, for distilling whisky, without which, cultivation, in my opinion, would decline. Do not all these things furnish most convincing proofs that a wide field is open for improvement, or rather, that it is imperiously called for, and ought to be undertaken? But how is it to be effected? By introducing a different mode of tenure. Abolish all partnership leases, which are only compacts for promoting waste, and encouraging idleness;—establish a few more Scotch buyers of corn;—invite to the western shores of Ireland a few more Pattersons;*—create a demand for grain, which is every thing; and unless that part of the country be cursed with some interested being, some evil genius of Ireland, the new part will not, like Kilrush, be cramped in the commencement of its rise; and the country will be speedily covered with corn-fields, which certainly would present a more agreeable appearance to the eye than melancholy patches of potatoes."

These observations are much further extended, and merit deep consideration. The author next treats in a very satisfactory manner on fuel, an object of high importance in social life, in agriculture, and in manufactures. He then introduces the subject of Harbours, making this preliminary observation:—

"Nothing tends more to promote the flourishing state of a country than harbours; but it is not sufficient that they are numerous, they must be safe as well as convenient, and so connected with the interior, that a ready communication can be established between them, and the populous districts, where the national productions and manufactures are most abundant. Ireland, on account of its insular situation, enjoys in this respect a very great advantage. Every part almost of its coast contains spacious, well-

* * A Scotch gentleman who purchases corn, and ships it at Kilrush."

sheltered, and commodious bays and harbours: but this is the case in particular on the western side, from Waterford to Lough Foyle, where they are more numerous than in the same extent of coast, perhaps, in any other part of the world. On the eastern side, nature has been less favourable, as it exhibits no harbours entitled to the same commendation."

After describing the harbours, Mr. Wakefield mentions the Lighthouses, and then devotes a chapter to the subject of internal communication, under the heads,—navigable rivers, canals, roads, inns, posts, and the conveyance of heavy goods.

Adverting next to manufactures and national industry, the author gives ample and useful details and returns, particularly on the linen, cotton, woolen, iron, and other manufactures; tannery, distillation, breweries, salting provisions, making kelp, and various other undertakings. He adds some useful general reflections, and concludes with observations which, for their justice and utility, we think fit to submit to the reader.

"Since Ireland, therefore, is so deficient in regard to articles of the first necessity, without which, manufactures can never be carried on to any extent, is it not astonishing that there should be people in that country who wish to see it separated from England, as if it were capable of supporting itself by its own energy and productions, and of remaining in a state of independence? Those who entertain such ideas cannot be supposed to be deeply read in political arithmetic; and in all nations there are those who suffer their imagination to over-rule their judgment. Hence the most erroneous opinions are formed and promulgated with an air of importance, which gives them currency among the weak. Mankind, in general, are apt to receive assertions without duly examining their value; in this manner they pass current, and are received with as much confidence as were the decisions of the ancient oracles, till exposed by time, on the talents of some favoured genius. But, notwithstanding, there are persons in Ireland, who are so far infatuated with their own opinions, as to argue in favour of independence, and to lament that Ireland has become an integral part of the United Empire. Such, however, are the sentiments of many of the natives of a country which is destitute of fuel, which possesses neither ships, nor materials for building them;—a country where a great portion of the inhabitants are still in a state bordering on barbarism; and who, therefore, it may be supposed, would be benefited by being incorporated with a people, from whom they may acquire a superior knowledge of the arts, and all those valuable qualities conferred by civilization."

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The Chapter on Commerce contains information and details equally useful and satisfactory, and exhibits the cheering view of a country proceeding rapidly and steadily in the career of improvement.

“ That Ireland has made a wonderful progress in improvement, will not, I think, be denied by the gloomiest politician. Let those who look only to the dark side of the picture, turn their eyes to Belfast. This town, which about a century ago, scarcely deserved notice, is now in point of trade and consequence, the fifth in the island, and affords a proof how great a change may be effected in the course of a little time, by industry properly directed. But, without dwelling on individual instances, do not many, who inhabited formerly thatched cabins, sleep now under a slated roof? Do not hundreds, whose food was confined chiefly to potatoes, now use wheaten bread? Is not the number of those who wear shoes and stockings, much greater than at any period since Ireland became acquainted with civilization? and do not thousands sleep in blankets and sheets, who were formerly contented with a covering of straw? These facts, perceptible to every one, but to those who wilfully shut their eyes, furnish a convincing proof of a great influx of wealth. Having been frequently in Ireland during the last thirty years, my own observation has convinced me that a considerable change of habits has taken place, and that a taste for a more refined mode of life, is now diffusing itself among the people.”

The author acknowledges, indeed, that the Irish have still much to do and much to acquire, and in expatiating on the subject, launches out into some common-place declamation, in which all distinctness of thought is lost; but still, considering the prodigies which have been effected, there is abundant room for exultation, and making allowance for the tone too prevalent in treating on the affairs of Ireland, there is no ground for despair.

Another great source of employment, and, if properly conducted, of wealth to the Irish people, are the fisheries. These are classed under four heads;—1st. The inland fishery; 2d. The white fishery, comprehending chiefly cod, ling, &c.; 3d. The herring fishery; and 4th. The shell fishery, for lobsters, oysters, &c. Respecting each of these, the details are interesting and appear satisfactory.

Money and circulating medium, revenue and finance, form the subjects of two ensuing chapters, which, in course depend for their character on exactness of statement, and cannot be described by an abstract or abridgment. The account of the representation comprises a view of the peerage, as well as of the members of the lower house, and it presents

sents a picture of the patronage or influence exercised in each place which returns members to the House of Commons. In this Chapter, most unfortunately, the author begins to show his feelings on what is called the Catholic Question, and from this period, we frequently, and for very long periods lose sight of the moderate and patient invelligator of truth, and narrator of plain facts, to see the exasperated declaimer, the unwearied repeater of party assertions and party arguments, and not seldom the railing contemner of government, and the vindicator of rebellion.

With sentiments painfully changed, from those inspired by the early parts of the work, we perused the chapters on Government, on the Rebellion of 1798, on Parties, some parts of that on education, those on the Church Establishment, and religious sects and parties, including the Catholic claims. There are some other chapters partially tinged with the same colouring, although containing in other respects valuable and important matter; that on customs, manners, and habits, is peculiarly interesting. On the whole, however, from the moment the author begins to meddle with the Catholic claims, his candour and temper forsake him; his ill humour increases, and at last he feels irritated at having covered two hundred sheets with letter-press, and determines to bury a vast residue of matter in his *escritoir*.

His concluding paragraphs will show the state of exasperation to which he has worked himself up, and we extract them as a termination of this article, that no reader may be deceived by the general approbation which we feel it our duty to express of this copious and valuable work, into a supposition that we can acquiesce in, or pass without censure, such sentiments, and such childish declamation as these passages display.

“Where a few families arrogate to themselves, not only the power of governing, but a controul over the government itself; where a minority, in consequence of the peculiarity of their religious creed, are so unchristian and so evil minded as to keep their countrymen in bondage, the lower classes must deeply feel the injury arising from such events; they are naturally called to the aid of one or other faction, and the most rancorous passions are excited and the most bitter hatreds kept alive. The low state of the mechanical arts and agriculture, is a cause of the debasement of the humbler classes; their abject situation, their wretched situations, their unclothed bodies, their superstitious sink them into submissive slaves, and break down that frame, and that mind, which were given them for nobler purposes than to grovel at the feet of a being like themselves. How much more

to be desired is the erect posture of the free man, and the commendation of his free spirit, than the deceitful suppleness and debased acquiescence of him, who is but a remove, in all earthly enjoyments, from the brute, who is at once his domestic companion and his benefactor.

"It is an axiom in politics that the great majority of people never rise into insurrection, or become rebels, without sufficient reason; the disaffected few possess not the power to increase political hatred to such a degree, as to cause a general movement in opposition to the Government; this effect can only be produced by a government itself, and this circumstance is the best apology for the people, if not their justification. We, natives of England, ought to be very circumspect in our condemnation of the principle of resistance to oppression, for of all nations upon earth we have most benefited by the exercise of such a right.

"The reader will discover, throughout the preceding pages, such various gradations of misery as he could not have supposed possible to exist, even among the most barbarous nations. Man is exhibited to his view as oppressed and insulted; he will perceive the hand of tyranny pressing upon him heavily and unsparingly, and find an accumulation of human beings, without any other use than for the accumulation of human wretchedness. He will find him hunted from the vale to the mountain-top, to shelter in the rude caverns and rocks, from his brother christian, the politically orthodox believer in the humble author of their common faith. Yet amongst all these evils he will still recognize the genius of the people, like a bright star in a tempestuous and gloomy horizon. A nation never commits *felo de se*. A whole people cannot causelessly be impelled to brave the mouth of the cannon, or rush upon the bayonet against their rulers; and when such events do take place, and when the voice of complaint does arise from a whole people, let their governors attend to the awful warning, and remember, that it will not be necessary to seek a heavenly gifted interpreter to expound this hand WRITING UPON THE WALL!"

If ever there was extravagant, and dangerous declamation in the world, it is in this extraordinary passage.

ART. II. *Reports of the late John Smeaton, F.R.S. made on various Occasions, in the Course of his Employment as a Civil Engineer. In Three Volumes. 4to. 7l. 7s. Longman and Co. 1812.*

THE first of these volumes was published at Mr. Faden's in 1797; and was then noticed by us, with due respect for the

the author, and wishes for the completion of the work *. It was then calculated that the remaining Reports would make about a second volume equal to the first; but it has turned out, in the event, that two more such volumes have been produced: an increase which will be highly satisfactory to all who are capable of appreciating the contents. That the papers from which this publication is founded, were purchased from the author by Sir Joseph Banks, and by what respectable Committee the publication was conducted, are circumstances which we mentioned in our former account. Mr. Mylne, and we believe some others of the Committee, are since dead: but whether their places were supplied by others, or in what way the work has been finally completed, we are not told. In the first volume we do not perceive any alteration, except a new title-page. It does not, therefore, seem necessary that we should resume our account of it. But on looking again at the letter of Mrs. Dixon, a daughter of Mr. Smeaton, containing some account of her father, we find in it some features of delineation so singular and so pleasing, that an irresistible desire arises in our minds of giving some specimens from it. The letter does no less credit to the writer than to the subject of it.

“ THE COMMITTEE OF CIVIL-ENGINEERS.

“ *Fellfoot, near Kendal, 30th October, 1797.*

“ GENTLEMEN,

“ The advertisement relative to the publication of Mr. SNEATON'S works, recalls to my mind a request made from you, through Mr. BROOKE, ‘ that his daughters would assist in furnishing any anecdotes illustrative of his life and character.’ And this recollection calls upon me to apologize for the apparent neglect, as well as to account why an office so pleasant could be delayed for a moment. The fact is, Gentlemen, that, however immediate the impulse was to set about it, I soon found, in so doing, the task at once difficult and delicate.

“ The public ear, I am afraid, is fatiated and fastidious; and the plain anecdotes of a plain man, like him, though interesting to individuals, could awaken little public curiosity, or perhaps, give still less satisfaction when awakened. And, extraordinary as it may seem, his family, probably less than others, are in possession of anecdotes concerning him; for, though communicative on all subjects, and stored with ample, and liberal observations on others; of *Himself*, he never spoke. In nothing does he seem to

* See Brit. Cr.it. vol. xii. p. 476.

have stood more single, than in being devoid of that egotism, which, more or less, affects the world. It required some address, even in his family, to draw him into conversation directly relative to himself, his pursuits, or his success. Self-opinion, self-interest, and self-indulgence, steamed, alike, tempered in him; by a modesty inseparable from merit,—a moderation in pecuniary ambition,—a habit of intense application, and a temperance strict beyond the common standard. And, it is owing, perhaps, to this regulation, that, through a course of incessant fatigue, and incredible exertion, from *six years old to sixty*, the multiplicity of business, and pressure of cares, never had power to deaden his affections, or injure his temper.

“ I say, ‘*six years old to sixty*,’ because while in petticoats, he was continually dividing circles and squares; all his play-things were models of machines, which destroyed the fish in the ponds, by raising water out of one into another. At school;—his exercises, in the law, to him not an agreeable destination; his dry, though useful attainments, occupied him through the day;—but mechanics, and his favourite studies, engrossed the chief of every night. So that his mind appears to have endured an incessant exertion through that period.

“ It was his maxim, ‘ that the abilities of the individual, were a *debt* due to the common stock of public happiness, or accommodation!’ This appears to have governed his actions through life; for the claims of society (thus become sacred) his time was devoted to the cultivation of talents, by which he might benefit mankind; and thence after, to the unwearied application of them.—

“ Indefatigable in the pursuits they led to, the public are in possession of all which Nature intrusted to him, or the measure of life allowed.

“ His friends know well how to appreciate the honest man, who valued them! And what he was in his family, every member of it could speak, if called upon, with equal gratitude, pride, and pleasure!

“ The arrangement of his time was governed by a method, as invariable as inviolable: for professional studies were never broken in upon, by any one; and these, (with the exception of stated astronomical observations,) wholly ingrossed the forenoon: His meals were temperate, and for many years restricted on account of health, to *rigid* abstinence, from which he derived great benefit.

“ His afternoons were regularly occupied by practical experiments, or some other branch of mechanics. And not more entirely was his mind devoted to his profession in one division of his time, than abstracted from it in another. *Himself* devoted to his family with an affection so lively, a manner at once so cheerful and serene, that it is impossible to say, whether the charm of conversation, the simplicity of instructions, or the gentleness with

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which

which they were conveyed, most endeared his home. A home, in which from infancy we cannot recollect to have seen a trace of dissatisfaction or a word of asperity to any one. Yet with all this he was absolute ! And it is for casuistry in education, or rule, to explain his authority ; it was an authority, as impossible to dispute as to define." P. xxv.

The anecdote also of his acquaintance with the Duke and Duchess of Queensbury, (the friends of Gay) is too interesting to lie concealed in a volume, which in general will be consulted only by scientific men.

" Early in life he attracted the notice of the late DUKE and DUCHESS of QUEENSBURY, from a strong resemblance to their favourite GAY, the poet. The commencement of this acquaintance was singular, but the continuance of their esteem and partiality lasted through life.—Their first meeting was at *Ranelagh*, where, walking with Mrs. SMEATON, he observed an elderly lady and gentleman fix an evident and marked attention on him. After some turns they at last stopped him, and the DUCHESS (of eccentric memory) said, ' Sir, I don't know who you are, or what you are, but so strongly do you resemble my poor dear GAY, we *must* be acquainted ; you shall go home and sup with us ; and if the minds of the two men accord, as do the countenance, you will find two cheerful old folks, who can love you *well* ; and I think, (or you are an hypocrite,) you can *as well* deserve it.'—The invitation was accepted, and, as long as the DUKE and DUCHESS lived, the friendship was as cordial as uninterrupted ; indeed, their society had so much of the *play* which genuine wit and goodness know how to combine, it proved to be, among the most agreeable relaxations of his life.—A sort of amicable and pleasant hostility was renewed, whenever they met, of talent and good humour ; in the course of which, he effected the abolition of that inconsiderate indiscriminate play, amongst people of superior rank or fortune, which compels every one to join, and at their own stake too.—My father detested cards, and his attention never following the game, played like a boy. The game was *Pope Joan*, the general run of it was high, and the stake in "*Pope*" had accidentally accumulated to a sum *more* than serious. It was my father's turn by the deal to *double it*, when regardless of his cards, he busily made minutes on a scrap of paper, and put it on the board. The DUCHESS eagerly asked him what it was ? and he as coolly replied ; ' Your Grace will recollect the field in which my house stands may be about 5 acres, 3 roods and 7 perches, which, at thirty years purchase, will be just my stake, and if your Grace *will make a Duke of me*, I presume the winner will not dislike my mortgage.'—The joke and the lesson had alike their weight ; they never after played but for the merest trifle.

" The manly simplicity of deportment to his superiors, however,

ever, was alike free from pretension and servility ; and an invincible consideration and kindness to his inferiors, produced a singular sentiment of veneration, in those who served him."

P. xxviii.

Such portraits must be rare, for there are not many individuals in the world, who can sit as subjects for them.

The second and third volumes of this valuable and important work, comprise a vast number of reports on public works, and private designs. Among these, the most remarkable, in the second volume, are those which relate, 1. to the improvement of London Bridge, 2. to the Canal for joining the Forth and Clyde. 3. The Aire and Calder Canal. 4. The River Lea Navigation, and the New River Works. 5. The Navigation of the River Use. 6. The Dublin Grand Canal ; besides a vast variety of curious engines. These designs and contrivances are illustrated by no less than twenty-two quarto plates. The third volume is no less rich in plans for great national works, such as Aberdeen, Dundee, Dunbar, Port Patrick, Ramsgate, Sandwich, Dover, and other harbours ; besides piers and bridges in a vast variety of situations. This volume also is illustrated by engraved plans and sections, to the number of fifteen. The work is concluded by a general Index, which, where the matters are so various, is of indispensable necessity. Nothing will be found in these volumes on the subject of the Edystone Light-house, that masterpiece of this distinguished man, the complete account of that undertaking having been published by himself, in a separate volume, of the greatest curiosity and interest.

The public has undoubtedly no small obligation to the committee of gentlemen of science, who have persevered in conducting this great work to its conclusion. The public spirit of Sir Joseph Banks, in purchasing all the papers, with an express stipulation in favour of the representatives of Mr. Smeaton, with respect to the eventual profits of the work, cannot be too highly commended. A body of information has thus been preserved, which may give instruction and suggest hints to civil engineers for ever ; and a becoming monument is at the same time raised, in these volumes, to the memory of the most original genius, in this line, that has appeared among us.

ART. III. *The Life of John Knox, &c.*

(Continued from p. 359.)

TO return to Knox, whom we left with the assassins of Cardinal Beaton in the Castle of St. Andrew's, which was now invested both by sea and land. It seems that he might have made his escape, but "he could not prevail upon himself," says our author, "to desert his charge, and resolved to share with his *brethren* the hazard of the siege." What *brethren* are here meant? Not surely the assassins; and yet we know of none else in the castle, except those men and their retainers; for Rough, who once took shelter there, had left them and passed into England. Be this as it may, the besieged were under the necessity of capitulating on the last day of July, 1549; and Knox, being included in the capitulation, was carried a prisoner to France, and treated with extreme rigour, in contempt of the terms on which he and his *brethren* had surrendered to the French commander.

Among the prisoners was Henry Balnaves, of Halhill, who seems to have been treated with less rigour than some of the rest, and therefore found leisure to compose, in his prison, a treatise on *Justification*, and the *Works and Conversion of a justified Man*. This treatise was digested into form, and earnestly recommended by Knox to the protestants in Scotland. It is referred to and partly quoted by our author in proof of the surprising harmony, which subsisted among the reformers as to this doctrine; and he is pleased to call the doctrines of Arminianism "nothing else but the popish doctrines in a protestant dress!" The harmony, however, between Calvin and Knox seems not to have been quite so perfect at this period as to entitle Mr. M'Crie to say, that they "spoke the very same language." Knox and Balnaves say here,

"Notwithstanding, after the fall of man, remained with our first parents some rest, and footsteppes of this law, knowledge, and virtues, in the which he was created, and of him descended in us; by the which, of our free will and power, we may do the outward deeds of the law, as is before written." P. 421.

For proof that the *language* at least of Calvin is something very different from this, we must refer our readers to those volumes of the British Critic, in which the Overtonian controversy is reviewed, and proceed at present in our narrative.

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During Knox's confinement he uttered many sayings, which our author reports in such a manner as if he wished his readers to believe that the Scottish reformer spoke occasionally by inspiration! That he intended to convey such a meaning to the public we do not believe; but his language is sometimes such as must expose the great reformer and his pretensions to the scoffs of unbelievers, whilst it may give countenance to the prophetic pretensions of modern fanatics, who will be glad to shelter themselves under such high authority.

"The prisoners in Mont St. Michael consulted Knox as to the lawfulness of attempting to escape by breaking their prison, which was opposed by some of their number, lest their escape should subject their brethren who remained in confinement to more severe treatment. He returned for answer, that such fears were not a sufficient reason for relinquishing the design, and that they might, with a safe conscience, effect their escape, provided it could be done without the blood of any one being shed or spilt; but to shed any man's blood for their freedom he would never consent." P. 58.

This was certainly sound and Christian advice, though not proceeding from the same principles by which Knox apologized for the murder of Cardinal Beaton. It seems, however, to have been introduced into this work merely to furnish the author with an opportunity of saying, "this is the man whom a high church historian has represented as of the principles of the ancient *Zealots* or *Sicarii*, and one who taught that any person who met a papist might kill him." Collier is the historian against whom this charge is brought; but though he was a high churchman, in both senses of the phrase, and therefore not entitled to *favour* from modern *liberality*, truth and *justice*, we hope, are still due to all. Now we affirm, that in the place referred to (vol. ii. p. 545,) Collier does *not* represent Knox as teaching that any person who met a papist might kill him! Collier's words are, "The *Zealots* principle encouraged by Knox was not without precedent in England. For instance, *Peter Burchet*, a *Puritan* student of the *Middle-Temple*, entertained a persuasion that 'twas lawful to kill those who were enemies to the Gospel;" after which we have an account of Burchet's *acting* on this principle, but not one word more of Knox! Collier makes no mention whatever of the sect of the *Sicarii*, because, though much more learned than either Mr. M'Crie or his reviewer, he probably never heard of such a

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sect;

sect*; but he knew well that the Jewish *Zealots* took upon them to execute judgment upon such as they called notorious offenders, without staying for the ordinary formalities of law; and Knox's apology for the murder of Cardinal Beaton certainly entitled him to say, that the *Zealots'* principle was encouraged by the Scottish reformer. We have no hesitation to say, that it is likewise encouraged by the present author; though we are very far from thinking that he had any such intention, when he made his injudicious apology for Knox's doctrine; which he candidly acknowledges to be of dangerous application.

After nineteen months of close confinement, the greater part of it on board the galleys, Knox obtained his liberty; and this event is very properly marked as the commencement of the third *period* of the reformer's life. King Henry being now dead, and Edward VI., or rather his Council, being more disposed to perfect the work of reformation, Knox repaired to England, where he was made a King's Chaplain, offered first a benefice in London, and afterwards a bishopric, both which offers he declined. He was employed, however, to preach in different parts of England; was stationed some time at Berwick, and afterwards at Newcastle; married while at Berwick; and would probably have settled for life in England, had he not been obliged, with other protestants, to retire to the continent on the accession of Queen Mary to the throne. He could not, indeed, have remained long in England, though Queen Elizabeth had immediately succeeded to her brother, if the account which is here given of his sentiments be perfectly correct; for, according to our author and Beza, Knox refused first a benefice and afterwards a bishopric, because he disliked the English Book of Common Prayer, the constitution of the English Church, and the office of a Bishop, against which he protested, as destitute of divine authority! Knox himself, however, gives a very different reason for his conduct. In a letter to Mr. Bowes, whose daughter he married about this time, he says,

"How oft have I said to you, that I looked daily for trouble, and that I wondered at it, that so long I should escape it! What moved me to refuse (and that with displeasure of all men, even of those that best loved me) those high promotions that were

* *Sicarius* means not the member of any sect, but merely an assassin armed with a dagger. See *Dumefnil's Latin Synonyms*. Rev.

offered by him whom God hath taken from us for our offences? Assuredly the foresight of trouble to come. How oft have I said to you, that the time would not be long that England would give me bread! Advise with the last letter that I wrote unto your brother-in-law, and consider what is therein contained." P. 89.

Knox had, with many others, augured much evil from the elevation of Northumberland; and from the declining state of the King's health, he looked forward to the reign of his popish sister, with a well-grounded dread of what actually took place. Being no native of England, he could not feel himself called on by *duty* to accept of a fixed charge in the then state of the English Church and nation; but he accepted of the office of an itinerant preacher, with a salary of 40*l.* a year, which he was too honest a man to have done, had he been haunted with that *horror of Bishops and ceremonies*, which seems to disturb so much the quiet of his biographer! Here indeed he is represented as censuring with great severity the habits of the Clergy, and every rite and ceremony of human invention, more particularly the practice of kneeling at the Lord's table.

"The ecclesiastical supremacy, the various orders and dependencies of the hierarchy, crossing in baptism, and kneeling in the eucharist, with other ceremonies; the theatrical dress, the mimical gestures, the vain repetitions used in religious service, were all cashiered and repudiated by the cardinal principle to which he steadily adhered, that in the Church of Christ, and especially in the acts of worship, every thing ought to be arranged and conducted, not by the pleasure and appointment of men, but according to the dictates of inspired wisdom and authority." P. 81.

But if such was Knox's cardinal principle, he acted with singular inconsistency, if this author's narrative be correct; for he is here said to have co-operated with the English Divines in reviewing the very Liturgy which he condemned as in so many respects unchristian!

But we beg leave to ask Mr. McCrie, how public worship can possibly be conducted on such principles as he attributes to Knox? During prayer, the Clergyman, as well as the individuals of the congregation, *must* either *stand*, or *sit*, or *kneel*, or *lie along*, or *walk about* through the church! Not one of these attitudes of the body is expressly enjoined in Scripture to the exclusion of the others; and since none of them can be appointed, it seems, by *human* authority, it follows

that the Clergyman may adopt any of them that he pleases; that the individuals of the congregation may each use his own freedom; and that, by consequence, the worship of that congregation will approach nearest to perfection, in which, during prayer, *some are standing, others kneeling, some sitting, and others walking.* Again, we must either *kneel, or sit, or stand, or lie along* at the Lord's table. Knox says, that Christ's action was most perfect, and that it is most safe to follow his example; but what was Christ's action? Our author thinks *sitting*, which he considers as of such importance that he makes it (p. 150) the *distinguishing characteristic* of the reformed religion! But *sitting* was most certainly *not* the position of Christ and his disciples, at the celebration of the first Eucharist. Every one knows that the Jews did not *sit*, as we do, *at table*, but *leaned or lay each on his left side*; and in this position Christ and his apostles were leaning at the Paschal Feast when he instituted the holy Eucharist. It is not, however, probable that either he or they continued to lie along while he was giving thanks over the bread; and it is ~~as~~ little probable that they changed their position from that of *elevation* to that of *lying along*, during the very short period that must have been occupied by their eating of the consecrated bread; that then they resumed the posture of elevation while he was blessing the cup, and again laid themselves down to drink that cup!

Be this, however, as it may, *sitting*, as now practised, was certainly *not* the position of Christ and his apostles. Are the communicants then to be left to their own choice, some to *sit*, some to *stand*, and some to *lie along* on their left sides, at the very *same table* of the Lord? On this author's principles they are; and we frankly confess, however much the confession may militate against the boasted uniformity of our own Church, that such diversity of practice as this is not without countenance in Scripture. The Corinthians *, when they came together for public worship, asserted their Christian liberty, by having, "every one of them, a psalm, a doctrine, a tongue," &c. and in eating the Lord's Supper, "one took before another, and one was hungry and another was drunken!" Again, with respect to *vestments*, though no wise man ever attributed innate holiness to any particular colour or form of a garment, we think it will be admitted, that the officiating Clergyman should appear in Church, *not stark naked*, but in *some decent habit*! Would it then be de-

* See 1 Cor. xi. 20, 21; xiv. 26.

cent in the same national Church (if national Churches be admissible) to see *one* Clergyman dressed in a *black long cloak*, another in a *gown and cassock*, a third in a *surplice*, a fourth in a *scarlet jacket with boots and buckskin breeches*, a fifth in a *green coat and white vest and breeches*, and a sixth in a *tartan jacket and plaid*, the ancient dress of our author's countrymen? St. Paul hath commanded * all things to be done decently and in order in the Christian Church; but it seems impossible to obey this command, if some rites and ceremonies be not enjoined by human authority, and the Clergy, be not distinguished by some appropriate habit; *habitus*, say the popish writers, *non facit monachum, sed indicat*.

Our author's zeal against the ceremonies of the Church of England, and the vestments of her Clergy, has indeed carried him to the most extravagant lengths of *absurdity*, if we may presume to apply to his notions an epithet with which he honours our's; and had we room for long quotations from Strype, it would be easy to show that almost all those sentences which he has produced from the writings of foreign reformers on the subject, when read in connection with the context, and with the occasion on which the various authors wrote, prove the very *reverse* of what they seem to teach in their disjointed state; or at most are but mere compliments dictated by politeness to their several correspondents. But, as Warburton observes, "the devil has better merchandize for souls than this geer—pharisaical purity and spiritual pride;" and therefore, after requesting such of our readers as deem the opinions of the reformers, whether English or foreign, of peculiar importance, on the subject of *vestments* and *ceremonies*, to consult the original authors themselves, we pass on to a much more important subject.

"The English reformers," says our author, "would have laughed at the men who would have seriously asserted—that the imposition of the hands of a bishop, was essential to the validity of ordination; they would not have owned that person as a *protestant*, who would have ventured to insinuate, that, where this was wanting there was no christian ministry, no ordinances, no church, and perhaps *no salvation*! many things, which their successors have applauded, they barely tolerated, and they would have been happy if the circumstances of their time would have permitted them to introduce alterations, which have since been cried down as puritanical innovations. Strange as it may appear to some, I am not afraid of exceeding the truth when I say,

* 1 Cor. xiv. 40.

that if the first English reformers (including the protestant bishops) had been left to their own choice, if they had not been held back by the dead weight of a large mass of *popishly affected* clergy in the reign of Edward, and restrained by the supreme civil authority on the accession of Elizabeth, they would have brought the government and worship of the Church of England nearly to the pattern of the other reformed churches. If the reader doubts this, he may consult the evidence produced in the notes." P. 84.

We have consulted the evidence produced in the notes, and notwithstanding this extreme confidence of the author, respecting facts which can be known *with certainty* only by the Almighty searcher of hearts, we still doubt, and more than doubt, the truth of these assertions. We beg leave, however, before we state the *grounds* of any of our doubts, to put the reader in mind that *all* Clergymen who believe in the *apostolical institution of Episcopacy*, are, in our author's language, *Popishly affected Clergy*; that he hath not said to *which* of the reformed churches—Lutheran or Calvinistic; Germanic Lutheran, or Swedish Lutheran, those straitened reformers would have brought the government and worship of our church had they recovered their liberty; and that the high churchmen of the present age never pronounce on the *salvation* of other churches, but leave it to the pupils of Calvin to deal damnation round the land on all but the *chosen few*! We really think, and our reformers *evidently* thought, that it is the duty of all christians who have leisure and ability for the task, to "stand in the ways, to see, and ask for the old paths, where is the good way, and to walk therein, that they may find rest for their souls;" but we believe that Christ died for the whole race of Adam, and God forbid that we should ever pronounce damnation on any individual for whom he died, merely because that individual may have missed the *best* way. In the many mansions of our Father's house there are probably some prepared for those virtuous heathens, who may be saved through the blood of a Redeemer of whom they never heard; but had those heathens had the Gospel preached to them, it would have been their duty to inquire into its truth and embrace it as the charter of their Salvation; just as it is the duty of Christians to divest themselves of prejudice, and inquire who, among the many pretenders to the office of "ministers of Christ and Stewards of the mysteries of God," can produce the best title to that office,

As we are not writing a volume in answer to the exceptionable parts of our author's work, but merely exhibiting a view of that work to our readers, it will be sufficient for
our

our purpose to extract as specimens one or two of those proofs, for which he refers with such confidence to his notes; and, that we may not be charged with partiality, we shall quote the very *first* proofs which he has produced. To this he will surely make no objection, for they are by much the most plausible of the whole.

“Cranmer expressed his opinion formally in writing, that “the bishops and priests were at *one time*, and were no two things, but both *one office*, in the beginning of Christ's religion.”—“The bishop of St. David's, my Lord elect of Westminster, Dr. Cox, Dr. Redman, say that *at the beginning they were all one*.” (Collier, II: Records, No. 49. Burnet I: Append. 223—225.) Thirteen bishops, with a great number of other ecclesiastics subscribed this proposition, “That in the New Testament there is no mention made of any degrees or distinctions in orders, but only of Deacons or ministers, and of Priests or Bishops.” Cranmer says, “In the New Testament he that is appointed a bishop or a priest, needeth not consecration by the Scripture; for election or appointment thereto is sufficient. Of the same judgment was the Bishop of St. David's.” P. 427.

The reader who is not acquainted with the particulars of the case will naturally suppose—perhaps our author wishes him to suppose—that these opinions were debated and voluntarily subscribed by a Synod of Bishops and other Clergymen, who had met; after the reformation was considerably advanced, to deliberate on the constitution to be given to the Anglican Church! The case, however, was far otherwise. The words quoted here as expressing the opinion of Cranmer and others, of the identity of the offices of Bishops and priests, are indeed, to be found in the answers which were given by these divines to certain questions concerning the sacraments, which, in the year 1540, were put to them by the command of the King; but nothing, or next to nothing, was then done towards the reformation of the Church, except the rejecting of the supremacy of the Pope over the Church of England. The questions were in number seventeen; but before any inference can be drawn from the answers that were given to them, it is necessary to know what were the questions themselves, as well as the object with which they were put. Our author has neglected to furnish his readers with this necessary information; and therefore we shall supply the omission. The object of Henry was merely to absorb in himself all authority—sacred as well as civil. He had already assumed the *title* of supreme
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head of the Church; and he wished to obtain from the Clergy to whom his questions was stated, a declaration of his *right* to exercise every office in the Church which had at any time been exercised by the bishop of Rome;—to be in one word *Pontifex Maximus*! The Archbishop of York, had some years before resisted this claim, in which Cranmer was disposed to acquiesce; but Henry probably thought, that his claim, being now not *perfectly* novel, might find more favour than it did at a period, when his rupture with the court of Rome appeared not absolutely irreparable. With this view and this only he stated, to a committee of divines, a series of questions, artfully arranged, so as to draw those divines gradually into his own measures; and he commanded each divine to return his answer in writing. The eight first questions relate entirely to the number, nature and effect of the seven sacraments of the church of Rome; and the ninth is put in those words,

“ Whether the Apostles, *lacking a higher Power, as in not having a Christian king among them*, made Bishops by that necessity, or by authority given them by God? ”——Cranmer, who seems to have been either a *Trimmer* or a thorough *Erastian*, answered that——“ All Christian princes have committed unto them immediately of God, the whole cure of all their subjects, as well concerning the administration of God's Word for the cure of souls, as concerning the ministration of things political and civil government;—that officers and ministers, as well of the one sort as of the other, be appointed, assigned and elected in every place, by the laws and orders of kings and princes; that in the admission of many of those officers, the usual ceremonies and solemnities are not of necessity; for if such offices and ministrations were committed without such solemnity, they were nevertheless truly committed; and that in the Apostles time, when there were no Christian princes, by whose authority ministers of God's Word might be appointed;——the people were constrained of necessity to take such curates and priests, as either they knew themselves to be meet thereunto, or else as was commanded unto them by others, that were so replete with the Spirit of God, &c: that they ought even, of very conscience to give credit unto them, and to accept such as by them were presented.——And when any were appointed or sent by the Apostles or others, the people of their own voluntary will, with thanks did accept them: not for the supremacy, impery, or dominion that the Apostles had over them, to command, as their princes or masters, but as good people ready to obey the advice of good counsellors.”

This was an answer entirely to Henry's satisfaction; for
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it gave him higher authority in the Church, than the pope could consistently claim; the very object which the King had in view, when he stated his seventeen questions to a committee of his clergy. The Bishop of Rome claimed no authority, which had not (he said) descended to him from the Apostle St. Peter; but Cranmer places the authority of Christian Princes—even in things *purely spiritual*—far above that of the whole College of the Apostles. That Cranmer's opinion was, on this subject, of no value, our author knows as well as we; for according to that opinion Knox and the other Scottish reformers had *no authority whatever* to preach the word of God or administer his sacraments, as they acted not only without a commission from their Sovereign, who was a zealous papist, but even in open defiance of her authority. Cranmer, indeed, had no adherents to his opinion, on this occasion, except the Bishop of St. David's. The other members of the committee with the Archbishop of York at their head, were all decided in their judgment that the Apostles ordained bishops by their own authority derived to them from God; though four of the members were of opinion that the Apostles ought to have asked license of their Christian governors, if then there had been any.

The tenth question, was, "Whether Bishops or Priests were first (in the order of time?) and if the Priests were first then the Priest made the Bishop."—To this question Cranmer replies, in the words which our author attributes to him, "The Bishops and Priests, were at one time, &c.;" the Archbishop of York thought that the Apostles were Priests before they were Bishops; the Bishop of London, that the Bishops were first; and, as usual in matters of no importance, the members of the committee were more divided on this question, than on any other of the seventeen. None of them, however, except Cranmer, the Bishop of St. David's, the Bishop elect of Westminster, Dr. Cox, and Dr. Redmayn, thought that the offices of Bishops and Priests were at first *one and the same*. The others, though they differed among themselves as to the priority of the two offices, all agreed that they were *not one and the same* at any period of the Church.

The eleventh of Henry's questions was—"Whether a Bishop hath authority to make a Priest by the Scripture, or no? And whether any other but only a Bishop may make a priest?"—To which Cranmer replied—"A Bishop may make a Priest by the Scripture; and so may princes and governors also, and that by the authority of God committed to them, &c."—The Bishop of St. David's said "that Bishops have

no authority to make Priests without they be *authorized* by Christian Princes;”—an answer too absurd to deserve notice:—but the Archbishop of York, with all the other members of the committee, declared that “a bishop hath authority by Scripture to make a priest; and that any other ever made a priest since Christ’s time, they read not.”

To the twelfth question—“Whether in the New Testament be required any consecration of a Bishop or Priest, or only appointing to the office be sufficient?” Cranmer doth indeed reply, as our author reports him to have done, and the Bishop of St. David’s concurs with him; but all the other members of the committee agree that ordination or consecration is necessary. Dr. Cox, indeed says that, by Scripture, there is no consecration required, but only appointment to the office *cum impositione manuum*; which is all for which the highest churchman contends, and the Bishop of Rochester, after observing that the Scripture speaketh *de impositione manuum*, adds, “of other manner of consecration, I find no mention in the New Testament expressly; but the old authors make mention also of Inunctions.”

From these specimens the reader will form some estimate of our author’s proofs, that the Fathers of the English Reformation, were desirous of bringing the government of the Church of England nearly to the pattern of the other reformed Churches, and that they would have *laughed* at the men, who had seriously asserted, that the imposition of the hands of a bishop was essential to the validity of ordination! If it had been his object to prove that, in the year 1540, Cranmer was either an *Erasian* in his principles, or a *Time-server*, ready to humour Henry the Eighth in all his tyrannical caprices, he certainly could not have quoted any thing more to his purpose, than the Primate’s answers to Henry’s ensnaring questions; but he ought candidly to have acknowledged that above three-fourths of the committee, with the Archbishop of York at their head, gave very different answers to those questions. In justice, likewise, to the memory of a man, who afterwards laid down his life for what he believed to be the truth, he ought to have informed his readers that Cranmer, on mature consideration, abandoned those dangerous principles, which subject the validity of the sacraments of Christ’s Church to the caprice of every tyrant, who may choose to call himself a Christian! “In Cranmer’s paper,” (says Bishop Burnet *) “some singular opinions about the

* “Hist. of Reform. Book III. Anno 1540, p. 276, 4th Edit.

nature of ecclesiastical offices will be found; but as they were delivered by him with all possible modesty, so THEY WERE NOT ESTABLISHED AS THE DOCTRINE OF THE CHURCH, BUT LAID ASIDE AS PARTICULAR CONCEITS OF ONE: and it seems (there is in truth no doubt) that afterwards he changed his opinion, for he subscribed the Book that was soon after set out (*A necessary doctrine and erudition for any christened man*) WHICH IS DIRECTLY CONTRARY TO THOSE OPINIONS SET DOWN IN THIS PAPER." He was likewise one of the compilers of the Reformed *Ordinal*, in which those singular opinions are condemned, in the plainest terms possible, by the authority as well of the Church as of the Parliament of England.

But "thirteen bishops, with a great number of other ecclesiastics subscribed this proposition—*That in the New Testament, there is no mention made of any degrees or distinctions in orders, but only of Deacons or ministers, and of Priests or Bishops!*"—We will not say that the author here "panders with us in a double sense;" but we will say that it was prudent in him not to quote more of the Declaration from which he has taken this proposition, nor to tell his readers for what purpose it was made and subscribed. We will supply his omission, by informing our readers, from Burnet (Part I, Addenda,) that the declaration was an answer to certain calumnies of the Romanists, who represented Henry as having suppressed all ecclesiastical offices in England, because he had abolished the inferior orders in the Church of Rome, such as *Janitors, Lectors, &c.*: that it affirms the sacrament of orders to be a true sacrament,

"Because it is a holy rite or ceremony instituted by Christ and his *Apostles*, in the New Testament, and doth consist of two parts, like as the other sacraments of the Church do, that is to say of a spiritual and invisible grace, and also of an outward and visible sign; that the invisible gift or grace conferred in this sacrament is nothing else but the power, the office and the authority before mentioned (to preach the Word of God, &c.) and that the visible and outward sign is the prayer and imposition of the Bishop's hands upon the person which receiveth the said gift or grace. And to the intent the Church of Christ should never be destituted of such ministers, as should have and execute the said power of the keys, it was also ordained and commanded by the *Apostles*, that the same sacrament (of orders) should be applied and ministered by the Bishop from time to time, unto such other persons as had the qualities, which the Apostles very diligently describe; as it appeareth evidently in the third Chap. of the first Epistle of St. Paul to Timothy, and his Epistle unto Titus."

Then

Then giving an account of the origin of *Janitors, Lecters, Exorcists, Acolyths*; and *Sub-deacons*, whom they admit to have been introduced into the church with a good intention, the Declarants conclude thus,—

“ Yet the truth is, that in the New Testament there is no mention made of any degrees or distinctions in orders (i. e. of orders instituted by the Apostles) but only of Deacons or Ministers, and of Priests or Bishops: nor is there any word spoken of any other ceremony used in the conferring of this sacrament, but only of Prayer, and the imposition of the Bishops hands.”

As this declaration was drawn up and subscribed in the end of the year 1537, or beginning of 1538, it admits of all the seven sacraments of the Romish Church; but with respect to the number of the sacred orders, it is very nearly correct. The Apostles neither did nor could institute their *own* order; we read not in the New Testament of *Sub-deacons*, &c. instituted by them; they certainly instituted the order of *Deacons*, and of *Presbyters*, whom the highest churchmen on earth will acknowledge to be often called *Bishops* in the New Testament: but we read likewise of an order superior to these *Presbyters*, or *Bishops*, called the *Apostles* or *Angels* of the Churches, against which order the English prelates say not one word;—their sole object being to declare that the inferior orders are not to be found in Scripture!

Having praised the conduct of Edward VI. as head of the Church of England, our author is pleased to say;

“ Had his sister Elizabeth been of the same spirit with him, and prosecuted the plan which he laid down, she would have united all the friends of the reformation, the great support of her authority; she would have weakened the interest of the Roman Catholics, whom all her accommodating measures could not gain, nor prevent from repeatedly conspiring against her life and crown; she would have put an end to those dissensions among her Protestant subjects, which continued during the whole of her reign, which she bequeathed as a legacy to her successors, and which, being fomented and exasperated by the severities employed for their suppression, at length burst forth to the temporary overthrow of the hierarchy, and of the monarchy (which patronized its exorbitancies, and resisted a reform, which had been previously attempted upon sober and enlightened principles;) dissensions, which subsist to this day, and, though softened by the *partial lenitive of a toleration*, have gradually alienated from the communion of that church, a large proportion of the population of the nation, and which, if a *timorous* (timely?) and salutary remedy be not applied, may ultimately undermine the foundations of the English establishment.” P. 85.

But

But what is the *timeous** remedy, which would avert this evil? Mr. M'Crie calls a toleration only a *partial lenitive*! Shall we then abolish the present establishment and substitute nothing in its stead? This is the wish of many; but such conduct would not surely render the foundations of our establishment firmer than they are just now! Perhaps this author is of opinion that we should abolish the hierarchy, liturgy, and thirty-nine articles; and reform the Church, according to the Scottish model, or the Westminster confession of Faith, extemporary prayer, and a perfect equality among the ministers of religion. But has this reformation banished all dissensions from among the Protestants in Scotland? The Church, of which our author is so learned and zealous a minister, was, in 1689, established in Scotland on the ruins of the hierarchy. Have no schisms been generated in Scotland since that period? Are there no such sects there as *Burghers*, and *Anti-burghers*, *Old-light* and *New-light seceders*, *Bereans*, *Cameronians*, *Relief-men*, *Baptists*, and *Kalderites*, &c. &c.? We certainly have heard of all these sects, and of many others on the north-side of the Tweed, though we pretend not to know the distinguishing tenets of each; and since the kind of reformation, which this author recommends, has not prevented dissensions from springing up among the Protestants of Scotland, we can see no propriety of making the experiment in England, where the number of *genuine Presbyterians*—the only protestant sect of dissenters that seems capable of being incorporated with the state—is extremely limited. Our author does not write as if he were much *alarmed* at the prospect of the downfall of our establishment; but if an inference may be drawn from the past to the future, the Church of Scotland would not find her establishment strengthened by the fall of the Church of England. When our Unitarians, and Methodists shall have got quiet possession of our parish Churches, and have, as formerly, converted our cathedrals into prisons and stables, some old or new light Burgher or Anti-burgher will be ready to take possession of our author's church also; for, as *mere civil establishments*, both churches rest on the same foundation—the act of parliament, which united England and Scotland in one kingdom—and when one of the establishments shall be overthrown, no man will be under any *legal* obligation to support the other.

(To be continued.)

* In the second edition it is *timely*.

our: and there seems to be no doubt that a complete knowledge of our language may be gained by means of this manual.

It was not perhaps necessary to give the Saxon alphabet, and still less the Greek. But, as the Saxon is the foundation of the English, care should have been taken to state it quite correctly, if at all. We observe, however, two errors in the Saxon alphabet of Mr. Allen. The mark þ which expresses the hard *th*, as ð does the soft, is not given; and for the capital *W*, we have a letter resembling the English-Italic form, instead of *V*, which is the true Saxon form. In defence of Mr. Allen's it may be alledged, that they are copied from Johnson's Grammar prefixed to his Dictionary, which is very true: but it is not sufficient.

ART. 21. *Reminiscentia Numeralis, or the Memory's Assistant, in Numbers and Dates, applied to and exemplified in Chronology, History, Biography, Geography, Astronomy, &c. &c. In three Parts. To which is prefixed a regular System of the Art, founded on Dr. Grey's Memoria Technica. Designed for and rendered applicable to the Purposes of School Education and private Students. By S. Needham, Master of Homer-House Seminary, for a select Number of young Gentlemen. 12mo. 345 pp. 7s. 6d. Law. 1813.*

As Mr. Needham has evidently taken much pains with his System, and has thrown into his Notes a considerable quantity of useful matter, we say with some regret, that he appears to us, in a great measure, to have failed in his design. Founding his System on that of Dr. Grey, he has very injudiciously abandoned one of the most useful and operative parts of it, the formation of the technical words into Latin Hexameters. We know, by long experience, that, when so arranged, they are not difficult to learn, and when learned indelible in the memory. But how a set of barbarous sounds, unconnected among themselves, are either to be learned at first, or afterwards retained, we cannot in the least conjecture. The tables of combinations of the numeral letters are certainly very clear, but appear to us to be entirely superfluous; because, when once the plan is known, every person of common sense can make the combinations when required.

The present Volume is only the first of three that are projected. The *second* is to contain History and Biography, the *third* Geography, Astronomy and Miscellanies.—To Geography the System never applied well, nor can it be conceived to History and Biography, except so far as Chronology is concerned.

The Latin title gives a very bad omen of the work. It consists only of two words, the first of which is of no good authority, and the second is clearly no more Latin than it is Arabic. *Numeravis*, except as the second person singular of *numero*, which cannot here be intended, has no existence in the Latin language:—
which

marine, proposing to their deliberation the expediency of extending and improving the trade from European Russia to the East Indies and China. This he himself afterwards changed to the proposition of two ships being sent to the Aleutic islands and America. Government however thought proper to give his views a different determination; it was deemed expedient by the Russian government to send an embassy to the Emperor of Japan, and they selected the author of this performance to conduct it.

It seems a subject of no inconsiderable triumph to this country, that when the expedition was finally resolved upon, there was much difficulty in obtaining two vessels suitable to the purpose. To obtain these, Captain Krusenstern sent his second in command, first to Hamburgh, and finally to London. The narrative commences with a sensible and judicious introduction, with respect to which, and indeed to all that follows, the translator's apology for the meanness of the style, seems to us perfectly unnecessary. It would be absurd to expect, and not very agreeable to see, the polished style of an experienced writer, in the plain unstudied narrative of a navigator. Yet we may here observe once for all, that Mr. Hoppner the translator has performed his part admirably well, and is entitled to the highest commendation. After due preparation made, the *Nadeshta* commanded by Captain Krusenstern, and the *Neva* under the direction of Captain Lisianskoy, left Cronstadt to proceed on their voyage on the fourth of August, 1803.

Little occurred worthy of commemoration, till both the vessels passing round Cape Horn, continued their voyage to the Washington Islands. This portion of the work presents us with matter alike curious, interesting, and entertaining. The Washington Islands are so little known that they will not be found in a great number of maps of the southern ocean; the following is Captain K's. account of them.

" The group of Washington islands was discovered in the year 1791, by Captain Ingraham, of the American merchant-ship *Hope*, of Boston, in his voyage from the Mendoza islands to the north-west coast of America. A few weeks afterwards they were again seen by Marchand, in the French ship *Le Solide*, whose voyage has been so admirably related by that learned mariner Fleurieu. Marchand considered his as a new discovery, and landed upon one of the islands, which the officers of his ship called *Iles Marchand* after him, taking possession of it in the name of his government. He visited and determined the situation of the other islands; gave names to all of them, except to that of *Uahuga*, the easternmost one, which escaped his notice; and he

called the whole group *Îles de la Révolution*. In the course of the next year these islands were again visited by two persons of different nations; Lieutenant Hergest of the British navy, and commander of the transport *Dædalus*, who had been sent out with provisions and other necessaries to enable the celebrated Vancouver to pursue his voyage. He obtained sight of these islands in March 1792, surveyed them with great accuracy, gave them names, discovered two bays on the southern coast of Nukahiva, and landed in one of them which he distinguished as Port Anna Maria. Vancouver called the whole group Hergest's islands, in remembrance of his unfortunate friend,* whom he considered as the first discoverer. Some months after Hergest, an English merchant ship, the *Butterworth*, commanded by Captain Brown, sailed through these islands, but without giving them any new appellation, a favour conferred upon them four times in the space of two years. He landed on the island of Uahuga, and examined its western coast. The last discoverer of these islands was Josiah Roberts, captain of the American ship *Jefferson*. Roberts had been three months in Taowatte, from whence, in 1793, a native of the island Uahuga conducted him to this spot; he is, perhaps, the first who gave them the name of Washington islands, as appears by Rochefaucault's voyage in America, which contains a short account of Roberts's discovery †. Ingraham had also called Uahuga by the name of Washington island ‡; it is uncertain which of the two was the first to introduce the name. At all events the honour of the discovery of these islands belongs to the Americans; and whether Ingraham gave the name of Washington to one, or Roberts to all of them, it is but just that it should be preserved. Even Fleurieu rejects that of *Îles de la Révolution*, which Marchand, their second discoverer assigned to them, without however adopting that of Washington; for he combines them with the group to the S. E. of them, known by the title of the Marquis de Mendoza's islands. It is without doubt a great advantage to geography to reduce as much as possible the names upon charts, and to bring as many islands as may be under one appellation; but should not an exception be made in favor of that of Washington, which must prove an ornament to any chart? Is it not according to the strictest justice, that the first discovery of the Americans should be preserved in the annals

* "Hergest, as well as Gooch the astronomer, who was sent out to join Captain Vancouver, was murdered in Weahoo, one of the Sandwich islands."

† "Voyage dans les États Unis par La Rochefaucault Liancour, tom. 3, p. 23. The names of the islands are however very much distorted, Uahuga for example is called Onihava."

‡ "Zach's Monthly Correspondence, vol. 1, p. 348. Extract of the Memoirs of the Massachusetts Company, for the year 1795." of

of naval history by a name peculiar to themselves? and is it allowed to strike out of the charts, the immortal name of the founder and protector of a great state, by which one of its grateful citizens had dedicated a new group of islands to it; merely to unite this group with another that had been discovered and named 200 years before? I leave it however to the geographers, to admit or reject my proposition, and in the mean time have preserved to these islands the name of Washington upon our charts.

"They lie to the N.W. of the Mendoza islands, and consist of the following eight islands, stretching from the $9^{\circ} 30'$ to the $7^{\circ} 50'$ of S. latitude, and the $139^{\circ} 5' 30''$ to the $140^{\circ} 13' 00''$ of W. longitude. As some charts omit the proper names altogether, I shall mention them, with those assigned to each of them by their different discoverers.

"1. Nukahiwa*.—This island is the chief of the group: its greatest length from the south-east to the west point is about seventeen miles; but I cannot speak positively with regard to its circumference, as we did not examine the north side. Its direction from the south-east to the west extreme is E.N.E. and W.S.W.; from the south point it runs in a northerly line, and probably then N.E., as from the south-east point it trends due N. This, which Hergest called Cape Martin, is, by our observations, in latitude $8^{\circ} 57'$ and longitude $139^{\circ} 32' 30''$. The south extreme is $8^{\circ} 58' 40''$ S. and $139^{\circ} 44' 30''$ W. and the N.W. point $8^{\circ} 53' 30''$ S. and $139^{\circ} 49' 00''$ W. Ingraham called this Federal island, Marchand isle Beaux, Hergest Sir Henry Martin's island, and Roberts gave it the name of Adam's island.

"2. Uahuga lies the most to the eastward of this group: the west end by our observations lies in latitude $8^{\circ} 58' 15''$ S. and longitude $139^{\circ} 13' 00''$ W. 87° S.E. of point Martin in the island of Nukahiwa, from whence it is distant eighteen miles. Its direction is E.N.E. and W.S.W. and its extreme length nine miles. On its west side is a bay, but we did not examine it: Marchand was not aware of this island at all; Ingraham named it Washington island, Hergest Riou island, and by Roberts it was called Massachusetts island.

"3. Uapoa is the southernmost of the Washington islands. Its northern end bears directly S. of Port Anna Maria, distant about twenty-four miles: and is by our observations in $8^{\circ} 21' 30''$ S. and $139^{\circ} 39' 00''$ W. The officers of the Solide called this island isle Marchand, Ingraham named it Adams island, and Roberts

* "During our stay upon the island of Nukahiwa, I took great pains not only to learn the name of it correctly, but to ascertain, as nearly as possible, the particular properties of their language, to enable me to write the names with accuracy. In no instance have I met with the letter R, with which Wilson begins the names of several islands."

Jefferson island. As we did not sail round it we saw nothing of the rock shaped like a sugar loaf, called by Marchand *Le Pic*, and by Wilson six years later, the Church, and of which Hergest in his description of the island * says that it resembles a cathedral church in the Gothic taste; neither could we see the white rock that Marchand, on account of its shape, called *Obelisk*, and which is probably the same that Wilson, in his chart, has denominated *Stak* island.

"4. At the distance of about a mile and a half to the S.E. from the southern point of Uapoa, is a small flat island about two miles in circumference, which Marchand called *isle Platte*, Ingraham *Lincoln*, Wilson *Level*, and Roberts *Revolution* island. I could not learn the proper name of this island, which, according to Marchand's observation, lies in latitude $9^{\circ} 29' 30''$ S. The strait between this and Uapoa must be safe, Roberts having sailed through it.

"5; 6. *Mottuaity*.—Two small uninhabited islands, lying E. and W. of each other, and separated by a channel about a mile wide. They lie N.W. by W. of the south extreme of *Nukahiwa*, distant about thirty miles. The inhabitants of the adjoining islands visit them in their fishing excursions; but they never undertake this voyage but when driven to it by the greatest necessity; even this trifling navigation, owing to the indifferent construction of their canoes, being attended with considerable danger to them. The situation of these two islands, which we did not perceive, is given differently by Marchand and Hergest, though the latitude varies only a few minutes; but as we found Hergest's longitude of *Nukahiwa* to agree with ours, determined by a series of lunar observations, as mentioned in the sixth chapter, I shall give the preference to his description of the *Mottuaity* islands, namely $8^{\circ} 37' 30''$ S. and $140^{\circ} 26' 00''$ W. Ingraham called them *Franklin*, and Roberts *Blake* island, probably at a distance mistaking the two islands for one, nor, indeed, have the inhabitants of *Nukahiwa* but one name for them *.

"7, 8. *Hiau*, *Fattuuhu*.—Two uninhabited islands, the first of them eight miles long and two wide. The south point of *Hiau* lies, by Hergest's and Gooch's observations, who landed upon it and found a number of cocoa trees, in $7^{\circ} 59'$ S. and $140^{\circ} 13'$ W. The middle of *Fattuuhu*, a much smaller island, and of a similar form, is in $7^{\circ} 56'$ S. and $140^{\circ} 06'$ W. They lie about sixty miles N.N.W. of the west end of *Nukahiwa*; and the inhabitants of the neighbouring islands visit them for the sake of their cocoanuts. Ingraham called these two islands *Knox* and *Hancock*

* "Vancouver's Voyage, 2d vol. quarto edition."

+ "Roberts frequently asked me to land his enemy, Joseph Cabrit, the Frenchman upon one of these islands."

islands;

islands; Marchand named the first Massé, and the other Chanal; Hergest called them Roberts's islands, and Roberts gave to the first the name of Freemantle, and to the other that of Langdon island." P. 136.

Strange to say, that on one of these islands were met an Englishman and Frenchman, and the anecdote which introduces them is too curious to be omitted.

"At eleven o'clock we perceived to the westward a canoe rowing off to us: it had an outrigger, and was paddled along by eight Indians; and I was much struck by a white flag it had hoisted, a token of peace that led me to expect some European on board of it. My expectations were soon confirmed. There was an Englishman in the boat, who at first had quite the appearance of one of the islanders; his dress being entirely in their fashion, consisting merely of a girdle round the waist. He shewed me the certificates of two Americans, (to whom he had been of assistance during their stay here, particularly by procuring them wood and water,) in which it was attested that he had conducted himself well; and he offered me his service, which I readily accepted, being glad to procure so good an interpreter, by whose assistance I hoped to obtain some particular information upon this almost unknown island. In the short stay I proposed making here, it would have been well nigh impossible for us to acquire any positive knowledge of the manners and customs of the inhabitants. Without an acquaintance with their language, all our observations would have been reduced to conjecture, generally proving incorrect. This Englishman, whose name was Roberts, told us that he had been seven years upon the island, and two years previously in that of Santa Christina; that he had been put on shore on the latter, out of an English merchant ship, the crew of which had mutinied against their captain, and could not prevail upon him to join their party; and in Nukahiva he had lately married a relation of the king's, by which he acquired great consideration; so that it would be very easy for him to be of assistance to us. At the same time he warned us against a Frenchman who had deserted from an English merchant ship, and had likewise resided here for some years. This Frenchman he described as his bitterest enemy, who omitted nothing to blacken him in the eyes of the king and the islanders, and had often, he added, made attempts against his life. Here, too, the innate hatred between the French and English appeared. Not content to disturb the peace of the whole civilized world, even the inhabitants of the lately discovered islands of this ocean must feel the influence of their odious rivalry, without so much as knowing the origin of it. How unfortunate it is, that at such a distance, upon islands, the inhabitants of which are as yet rough in their manners, and whose mode of life is still horribly cruel, where alone the necessity of

self-preservation ought to have united two civilized men, though half the globe had been interposed between their native countries; that here, I say, two Europeans should hate, and strive after each other's life! During my stay at Nukahiwa I made every possible exertion to reconcile them, and pointed out the motives which ought to induce them both to live in unity and peace. As they had been placed by fate among a people, whom they themselves represented as false, cruel, and faithless; by friendship and harmony alone could they avail themselves of their superior knowledge to hold all the inhabitants at defiance; while, on the contrary, in the manner they were now living, they could only expect from day to day to fall a sacrifice to each other's hatred. They indeed promised me to be reconciled, and even shook hands in my presence as a proof of their reconciliation; but the Englishman told me in the presence of the Frenchman, that he could not calculate upon a real reconciliation, having frequently offered to live in peace and friendship with his opponent, who would never agree to it; and he added, with much emphasis, that it was easier to float the rocks, to which he pointed, than to inspire this Frenchman with friendly sentiments." P. 110.

The expedition remained at Nukahiwa, the chief of these islands, as long as was deemed expedient, and thence proceeded to Kamtschatka. The description of the natives, their peculiar ornaments, persons, manners and ceremonies, are related briefly but emphatically. We shall however defer descanting upon this subject, till we come to the description of Langsdorff's Travels, and rather prefer accompanying Captain Krusenstern to the termination of his voyage. From Kamtschatka the vessels departed for Japan, and in the parallel of the Kurile islands, encountered a storm far more tremendous than we ever remember to have seen described, and which must have overwhelmed with utter destruction, skill and courage less conspicuous, or vessels less qualified for resistance,

"About noon the weather assumed an appearance that left no doubt of what would soon follow. The waves ran mountain high from the south-east; the sun was of a dead pale colour, and was soon concealed behind the clouds which flew with rapidity from the same quarter; and the wind, which increased gradually, rose by one o'clock to such a height as to prevent our taking in the topsails and courses without the greatest difficulty and danger; the tackle, though almost all new, mostly giving way; but our men were animated by an undaunted courage and a noble contempt of danger, and would not yield, so that not a single seam in any one sail was split. About three o'clock in the afternoon the storm had increased to such a degree as to rend all our storm sails; the only

only ones we had set. Nothing could equal the violence of the gale. Much as I had heard of the typhons on the Chinese and Japanese coasts, this exceeded all my expectations. It would fall within the province of the poet to describe it properly, and I shall content myself with relating its effect upon our ship. It was absolutely impossible to set even a double reefed mizen storm stay sail, and she was left quite to the mercy of the waves, which ran extremely high. I expected every moment to see the masts go by the board; the state of the atmosphere was particularly evinced by the extraordinary depression of the barometer: the quicksilver falling so suddenly that about five o'clock it had not only quite disappeared from the tube, but the great motion of the barometer, for which we had before calculated at least four, and even sometimes five lines, not even bringing it in sight. As our barometer was divided into twenty-seven inches, six lines, if we deduct from this four lines, the height of the quicksilver could only be twenty seven inches, two lines; and it might be said, without extravagance, that it was only twenty-seven inches and indeed even less, as it was upwards of three hours before it again made its appearance. There may undoubtedly be more violent storms than this, and the dreadful hurricanes which rage in the Antilles every year, are most probably worse; but I never recollect the barometrical state of the atmosphere to have been noticed during one of these tremendous revolutions of nature. The Abbé Rochon * mentions a hurricane in the Isle of France in 1771, when the barometer fell to twenty-five inches French, which was therefore three and a half lines lower than with us, if it be admitted that ours had fallen to twenty-seven inches.

"I was not afraid of the ship so long as the masts would stand; but we were placed in another great danger, known indeed only to myself and to one or two persons on board: the wind that blew from E.S.E. drove us directly towards the land, from which we could not then be at any great distance. I fancied indeed we might still have room to drive until twelve o'clock, but if we had once touched the ground the ship must have gone to pieces, and, in so violent a storm, it would have been impossible to have saved the people. Nothing but a change of wind could remove our danger, and fortunately this took place, and it veered from E.S.E. to W.S.W. On the sudden shift of wind a sea struck the ship's stern, carried away the starboard quarter gallery, and flooded the cabin three feet deep with water, which occasioned me the loss of almost all my charts and books. This critical moment preceded a perfect calm, which fortunately lasted only a few minutes;

* "Voyage à Madagascar, à Maroc, et aux Indes Orientales, par Alexis Rochon. 3 vols. in 8vo. An X. de la République, 3 tom. page 418."

we, however, availed ourselves of it to set a reefed mizen-stay sail, that we might be able to lay the ship in some degree to the wind. It was scarcely hauled home when the storm began to rage with the same fury as before from its new quarter. About ten o'clock it at length appeared to abate a little, and we again, to our great joy, saw the quicksilver in the barometer." P. 228.

The arrival at Japan was followed by the severest mortifications and disappointment. Their meditated visit to the capital and the Emperor was refused, their presents, scornfully rejected, their residence was no better than an irksome captivity, they were ordered to expedite their departure and no more to return. On this occasion however for reasons above stated, we shall only introduce the following anecdote.

"The following anecdotes serve to characterize this nation, or rather the spirit of the Japanese government. I inquired of one of the interpreters in what manner it was proposed to convey this large mirror to Jeddo, who told me that it would be carried there; upon which I replied that this did not appear practicable, as the distance was so great, and every mirror would require at least sixty men to relieve one another every half mile. His answer was, that nothing was impossible to the Emperor of Japan; and as a proof of his assertion he related to me, that about two years before, the Emperor of China had presented the Emperor of Japan with a live elephant, which had been carried from Nangasaky to Jeddo. The following example, which I learnt upon another occasion from one of the interpreters, and which he did not mention to me in proof of the power of his sovereign, but merely as a fact which had recently occurred, will sufficiently demonstrate with what punctuality the emperor's orders are executed, without any consideration to even apparently the most insuperable obstacles. A Chinese junk was driven on shore in a gale of wind, upon the east coast of Japan, in the bay of Owary, on which occasion she lost her masts and rudder. As, according to an ancient regulation, every foreign ship which may touch upon the coast of Japan, either accidentally, or from being driven upon it in a gale, must immediately be brought to Nangasaky, this ship also, although in a very bad condition, was ordered to be carried round. In Japan such a thing cannot be effected except by means of towing boats, and several hundreds of these were immediately sent to tow the ship from the bay of Owary to that of Osaeca: a voyage during which it was not unlikely, that on the first high wind, which are very frequent upon this coast, both ship and boats would go to the bottom. From the bay of Osaeca the navigation was indeed not so dangerous, as the passage was not in the open sea, but between the islands of Nipon and Sikokf and Kiusiu. This towing voyage, which lasted fourteen months, must have been very expensive, one hundred boats, and consequently

ly six hundred men being kept in continual employment. The natural, as well as least expensive method would have been to have broken up the ship, or to have burnt and paid for her, sending the cargo to the Chinese at Nangasaky; but this was contrary to the laws of the land." P. 274.

After being compelled to submit to various indignities, they were finally allowed to leave Nangasaky and return to Kamtschatka. Concerning this place and the possessions and commerce of Russia, as far to the north as Tschuktschan, many interesting particulars are communicated, we have however only room for the following anecdote.

"Tschetschro-Tuma, the head of the whole Tschuktschan nation, was waiting for the governor in Kamennoi with about twenty chiefs under his control, and a considerable suite: he acted himself as speaker in all their conversations; and after a short preliminary speech, delivered with great dignity and an air of much importance, he represented to the governor all the hardships under which the Tschuktschan people laboured, and which had reduced him to have recourse to complaint. He then entreated him in the most earnest manner, not to deny them his protection, upon which all their hopes of the continuance of friendship between them and the Russians depended: this alone had induced them to come to Kamennoi to ask him personally to be their protector. "We have heard," said he, "of your severity, but likewise of your love of justice. It is your reputation which has brought us to you;—we have awaited you with great impatience during the last two years, and at length you are come amongst us;—we behold you, and are already persuaded that you will see that justice is done us." The complaints of the Tschuktschers were chiefly directed against some fur collectors of the American company, who had irritated them by all the means in their power, and particularly in their barter dealings had been guilty of every species of fraud; and they likewise complained against some of the magistrates of the district of Ishiga. "It would be no difficult matter for us," continued the ancient Tuma in this discourse, "to have slain all these Russians in a night; but we wish not to make enemies of them, and have rather chosen to refer our complaints to your justice, of which so much has been told us." After the governor had examined into the complaints of the Tschuktschers, and, upon finding them well grounded, had done them all due justice, the heads of the nation, with Tschetschro-Tuma at their head, again returned to thank him, and request he would accept some very valuable presents of furs: but great as was the pleasure with which he listened to their acknowledgments, he refused, with the most constant firmness, to accept their presents, with the exception of a few trifles, which he was forced to take, in order not to give offense to the venerable Tuma. In return, he divided amongst them

them some brandy, tobacco, knives, linen cloth, and other necessities, part of which he procured on the spot, and the rest he had purposely brought with him : but, natural as this trait was in the character of Koscheleff, it nevertheless surprised the Tschuktschess extremely. " Every Russian," said the brave Tuma, with astonishment, " and particularly such as have even the smallest authority, fancies himself justified in demanding presents from us, and, in case of the least hesitation on our parts, he insults and plunders us. But you, the greatest commander in the whole country, not only take nothing yourself, although we most heartily wish you to accept something, but even make us valuable presents. Such an action as this we have never witnessed nor hitherto heard of." Hereupon he drew forth a dagger with a broken point; " Behold, great general," continued he, " I promised my uncle, whom I succeeded as chief of this nation, never to sharpen the point of this dagger against the Russians, and I now solemnly renew my promise : never shall this broken point be sharpened against your countrymen. This you may state to your emperor." " Vol. ii. P. 118.

From Kamtschatka Captain Krusenstern sailed to China, and a very entertaining account of China occupies two entire chapters. The two concluding sections describe the passage across the Chinese sea, and the subsequent part of the voyage from the straits of Sunda, until the arrival of the *Nadesbda* at Cronstadt. We have already given our warm testimony of commendation to this performance and we have only to repeat that the perusal of it will well repay the reader's curiosity ; and that it will remain a permanent and honourable record of Captain Krusenstern's natural sagacity, courage, perseverance and ability.

Mr. Langsdorff attended the same embassy, in the quality of physician and naturalist. He proceeded with the expedition to Japan and returned with it to Kamtschatka, where he left it to take a different course. He afterwards visited the Aleutian islands on the North West coast of America, a description of which travels may hereafter be expected. In the present volume, the reader will find a lively and entertaining description of the manners and customs of the different people visited. The objects of natural history which presented themselves in the progress of this voyage are it seems to form a separate publication. The most curious however and interesting description in the work before us is undoubtedly that which represents the manners and customs of the people of Nukahiva, which we purposely reserved for this part of our account, making the nautical matters the principal feature of that which precedes. This distinction is not to be lost sight of, that, with respect to this singular nation, Captain Krusenstern

Krusenslern received his information from the Englishman, Roberts, whilst Mr. Langsdorff principally depended upon the intelligence and veracity of the Frenchman, Cabri. The following was the impression made by these two persons on the writer of this narrative.

“ Instead of arranging the occurrences during our stay at Nukahiwa under the form of a journal, I think it will be better to put together, in one point of view, the result of my observations upon the Archipelago of which this island forms a part, and upon the manners and customs of its inhabitants. In order to do this, it is necessary to premise the following remarks:

“ From the Englishman Roberts, who was our first acquaintance in these parts, we learnt that we should also find a Frenchman upon the island; he, however, represented him in very dark colours, and warned Captain Krusenslern, earnestly, not to entangle himself with such a man. If the Frenchman had been so fortunate as to have been the first who visited us probably he would have said the very same thing with regard to his arch-enemy Roberts. Be this as it may, notwithstanding the eagerness of the Englishman to prevent all intercourse between us and the Frenchman, the latter managed matters with so much dexterity, that almost immediately after our arrival he came to the ship in company with the king, as he was called. This man was a native of Bordeaux, by name Jean Baptiste Cabri. Through the friendly interposition of our worthy commander, who was above all things anxious to restore peace and harmony between these rivals, they appeared at least to be reconciled, and during our stay were both of great assistance to us in a variety of instances. Roberts, in particular, in whom we found reason, from his orderly behaviour, to place the greater degree of confidence, conducted himself uniformly in the most disinterested and irreproachable manner, and exerted his most strenuous efforts to promote our wishes in every respect.

“ These two Europeans had now lived for many years sometimes upon one, sometimes upon another of these islands, and both particularly the Frenchman, learnt so much of the language that they could serve as interpreters, and give us the best information relative to the manners and customs of the inhabitants, as far as their understandings could enter into them. It was much to be regretted that the shortness of our stay, which was extended only to ten days, did not permit of our making as ample use as we could have wished of the opportunity thus afforded us for becoming thoroughly acquainted with a description of people, and a country so entirely different from any to be seen on our own side of the globe.

“ The remarks I have to offer are not, therefore, mere suppositions formed upon taking a philosophical view of a group of islands hitherto very little known; they will contain a true representation

presentation of them, according to the assertions of two persons who have lived upon the spot many years, who had not the slightest motive in any way for misleading us, and who were not sufficiently refined to have thought of giving us fictions without any motive. I sought as much as possible to draw information separately from them, and only considered a fact as fully established, when I found it in this way confirmed by the testimony of two men who were in their hearts such decided enemies to each other.

"For the rest, I must confess that I placed more dependance upon the testimony of the Frenchman than of the Englishman; because the former had lived much longer in the country, and had so much lost the manners and habits of civilized life, that little difference was to be discerned between him and the natives, with regard to his habits and mode of living; I might also add, with regard to his modes of thinking. He had almost forgotten his mother-tongue, and, at first, a repetition of *parlez français* was the only proof he gave of his nationality. His whole figure, not excepting his face, was tattooed: he swam as well as any of the islanders, had married a daughter of one of the inferior chiefs of the island, and lived with the family of his wife, and the rest of the inhabitants, upon the most friendly and confidential footing. Roberts, on the contrary, lived much more separate from the islanders, and had not, as far as we could judge, any thing like the same readiness in speaking their language: he seemed much less acquainted with the manners and customs of the people; indeed, evinced a great indifference with regard to them. He had, however, a better natural understanding, with greater civilization in his manners, and appeared by his more reserved behaviour to have obtained a powerful influence over the people. Perhaps this might be only a temporary effect, proceeding from the more marked confidence which they saw placed in him by us; from perceiving that he was our principal agent in business, and interpreter, and that Cabri was only occasionally employed in our affairs.

"The influence which the latter had obtained by his marriage with a native was very trifling, because the woman was not of high descent, and he only lived under the protection of an inferior chief. With this man he claimed relationship, although he had only changed names with him; a ceremony, which here, and in many other of the South-Sea islands, creates a sort of relationship, or rather religious compact, somewhat resembling the tie created among us by standing as sponsor for any one at their baptism." P. 96.

Among other peculiarities which mark the people of Nukahiwa, these are worthy of notice. Instead of kissing, they rub their noses together. They rub themselves over with an oil from the cocoa nut, which they think fragrant;

but

but the European visitors thought otherwise. They think it a great beauty to have their bodies totally free from hair: but, above all, the art and pains they use in tattooing the body, by way of ornament, exceeds all examples of the kind ever noticed by any of our South-Sea voyagers. The women are superior in beauty to those of Otaheite; have great vivacity, large eyes, good teeth, and black curly hair. The men are all tall, robust, and well made. Their principal food is swine's flesh, fish, and poultry; but they are also cannibals. The men of Nukahiwa will, in times of scarcity, kill and eat their wives and children. They are also perfectly strangers to every idea of natural delicacy; for at their nuptials every guest, with the consent of the bride, has the privilege of the husband. They have great fears of enchantment, and of the influence of spirits. Their dexterity in swimming is astonishing: they will continue swimming for the greatest part of the day; and the women, with children on their shoulders. They are particularly fond of red feathers. They have many other peculiarities, which might afford serious matter for philosophical speculation; but the more considerable part of their institutions may be learned from the following objects of Taboo:

" *First.* The persons of the priests or *Tauias* *, and all their possessions, that is to say, their household utensils, implements, canoes, &c. &c. are tabooed. By this is meant, that they are to be considered as holy, and must not be touched or used by any body but the owner. At first, it was incomprehensible to us why some islanders, who seemed otherwise not in the least above the rest, would not, upon any account, give us their implements or ornaments in exchange for things we offered them, and which they seemed very desirous of possessing, till we afterwards fully understood the meaning of this word taboo.

" *Second.* The persons of the rich, and of people of distinction, are tabooed; that is to say, no one can strike or touch them in any way that would have the appearance of insult, without offending the invisible spirits, and exciting their utmost rage against the offender.

" *Third.* Every one, even the lowest person in the valley, who kills the highest person, or one of the highest among the enemy, for such a heroic deed is tabooed for ten days. During this time he can have no intercourse with his wife: he has hogs

* "As the name of priest or high-priest naturally presents a religious idea, I shall call these magicians or enchanters, in the language of the country, *Tauias*. It would hardly be giving a right idea of their office to apply the term priest to them."

brought him as presents, and fire is tabooed to him ; this means, that another must make fire and cook for him. Perhaps it is intended, by treating him with this distinction, to encourage others to perform like deeds of valour.

" *Fourth.* The *morai*, or cemetery, is tabooed to women. No woman, therefore, can visit this place ; and when she goes near it, she must have a very large piece of cloth thrown over her. If she be naked, she must keep at a great distance. Every islander has a *morai* near his house, near to which is the *popoi* taboo, or tabooed eating-house, where the men eat swine's flesh uninterrupted by the women. The *morai* of the Tauas is entirely remote from all other habitations ; and here, commonly, slaughtered enemies are eaten. Through this taboo the women are not only precluded from eating swine's flesh, but the still greater enjoyment of eating human flesh. No person can be present at one of these banquets who is not tabooed : they are confined to the Tauas, to persons of distinction, their relations by name, the hero of the fight, and others.

" *Fifth.* Human flesh is tabooed to women ; that is to say, they are not allowed to partake of this feast. Some instances, however, may occur in which the prohibition is relaxed ; but I could not get any accurate information what they were.

" *Sixth.* The wife of the chief is tabooed to her friends, and to all who bear her name ; that is to say, the friends and relations by name would on no account permit themselves to take any liberties with her.

" *Seventh.* The head of every islander is tabooed. No one, therefore, may step over the head of another as he lies asleep : a father even may not step over the head of his son ; nor may any one lay his hand upon the head of another. At our first arrival we were very desirous of stroking our hands over the heads of some of the handsomest men ; on which they betrayed symptoms of great uneasiness and distress, and informed us of the taboo. This ordinance appears to have its foundation in personal security. No one ventures, in consequence, to fall upon another in his sleep, or to seize another by the head.

" *Eighth.* Every child from the moment of its birth inherits from its parents at least one bread-fruit tree, and this tree is tabooed even to the father and mother. If the parents are so poor that they have not a tree to settle upon the child, one is planted for it immediately : by this means a provision is made for the maintenance of the child, since one or two bread-fruit trees is sufficient to support a man the whole year round.

" *Ninth.* The great calabashes, *crecentia-cujete*, which serve as vessels for holding water, are tabooed to each individual of either sex. The women therefore do not touch those that belong to the men, even to hang them up in the house.

" *Tenth.* If any thing be stolen from another, a hog for instance, and the person robbed has a suspicion by whom the act was committed,

dominated, in revenge he tabooe the hogs, or other possessions, of the supposed thief. He gives the swine or trees names, by which, according to the ideas of the people, they are bewitched or enchanted; and by this means the suspected person is sometimes compelled to leave the place and all his possessions, and settle elsewhere. The swine that have been thus bewitched, *natetu*, must never be killed. Every person, of either sex, can bewitch the finest of his *taca*, when they become tabooed: their property is thus rendered secure.

"*Eleventh.* The cloth that is wound round the waist of every body is tabooed. This means that it must not be used by another, or be hung up in the house with other things, but must lie upon the ground, or be put upon a stick in a corner of the room: an idea of cleanliness seems to be attached to this regulation.

"*Twelfth.* The habitation is tabooed to water, or rather water is tabooed to the habitation. Nobody, therefore, thinks of washing in the house; nor must a drop of water be thrown upon the stones, or upon the mats. The house is by this means always kept dry.

"*Thirteenth.* The best runners on stilts, who perform at the public dancing festivals, are tabooed for three days before; they do not, in consequence, go out, are well fed, and have no intercourse with their wives. This is probably with a view to increasing their strength.

"*Fourteenth.* That part of the dancing-place which is allotted for the music, that is for several drums, with a number of singers and screamers, is tabooed to the women, because these gay, restless creatures might by their vivacity disturb the music.

"*Fifteenth.* The husband's fire is tabooed to the wife; that is to say, the latter must not cook at a fire made by the former, or eat of the food cooked at it. The husband, on the contrary, may at his pleasure eat any thing cooked by the wife.

"*Sixteenth.* If a husband in the evening prepares a truss of bananas and cocoa-nuts, and leaves it to roast all night in the stone oven, he is tabooed, and must keep away from his wife, or the dish will be good for nothing.

"*Seventeenth.* If a swine happen to lie asleep across the foot-path he is tabooed, and nobody must step over him, or wake him, but must go round: this is probably because the rest of so important an animal must not be disturbed, and that he will be the fatter for sleeping.

"*Eighteenth.* Though swine's flesh is in general tabooed to the women, if a husband presents his wife with a hog, which happens very rarely, she cooks it herself, and may invite her female friends to partake of it. Or if a husband presents his wife with a sucking pig, and it is brought up by her entirely, when it is grown up so that she kills and cooks it, the feast is tabooed to the

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husband: she may then, without any farther consent from him, dispose of it solely according to her pleasure.

"*Nineteenth.* Almost all fish are at the time when the bread-fruit is not ripe tabooed, and must not be eaten. A superstitious idea prevails, that by transgressing this law all the young bread-fruit would fall from the trees, which must inevitably occasion a scarcity. This connexion of fish with the bread-fruit is wholly inexplicable. Perhaps fish may be considered as unwholesome at this time of the year, and therefore the inhabitants are by such a taboo restrained from eating them; or it may be that this is their spawning time, and it is intended by such an ordinance to prevent their natural increase being interrupted by their being taken at this period. It seems strange, however, that as soon as the bread-fruit is ripe, and there is great plenty of it, the taboo upon the fish ceases, and the people may catch whatever they please.

"*Twentieth.* If a woman be preparing cocoa-nut oil, during the time she is thus occupied, that is for five days, or perhaps more, she is tabooed, and must have no intercourse with her husband, otherwise no oil will be prepared. The cocoa-oil prepared by the wife is tabooed to the husband, and *vice-versa.*"
P. 133.

We now accompany the author from Nukaliwa to Owhyhee, and thence to Kamtschaka. He will be found throughout agreeable, intelligent, and observing. On arriving at Japan, Mr. Langsdorff, as far as he was permitted, was inquisitive as to the people and their customs; but the period passed at Nangasaki under locks and bolts. However, the following will best describe the reception and dismissal of the Embassy.

"After a short half-hour the ambassador was introduced into the Hall of Audience, whither he was accompanied by Major Von Friderici and Lieutenant Kotschelsk. The representative of the Japanese Emperor, and the governor, were kneeling nearly in the middle of the hall, and behind them were several persons holding their swords crossed, high over their heads. Thus it appeared that an untruth was told to the ambassador, when he was assured that no swords were allowed at the audience. The ambassador and the officers saluted the *Great Men* according to the European fashion, after which they retreated about six paces, and the interpreters knelt on each side of them. All round the hall were ranged some of the most distinguished persons of the country.

"The first questions asked by the governor of the ambassador were, Why, and for what purpose, he had come to Japan? Why the Emperor of Russia had written to the Emperor of Japan, since Lieutenant Laxmann had been explicitly informed that this was forbidden, as contrary to the customs and laws of the country,
and

and as absolutely inconsistent with propriety? Whether Lieutenant Laxmann had failed in making this known, and whether he was still alive? The governor then remarked, that though in the permission that had been produced leave was given for a trading vessel from Russia to come to Nangasaki for mercantile purposes, no mention whatever was made of an embassy. He concluded with asking the reason why no use had been made of this permission till after such a lapse of years? and why, having been so long neglected, it was at last brought forwards? The audience broke up about one o'clock, when we returned to Megasaki in the same order that we had come." P. 307.

And again:

" Scarcely had we arrived at the governor's house before the ambassador was invited to the audience, whither he went, accompanied by Counsellor Fosse and Captain Foederoff. He soon returned to us, bringing in his hand a large roll of paper, which had been given him with great ceremony, and with a request that he would have it explained by the interpreters. These latter held up the roll to their foreheads, bowing their heads with profound respect, and then opening it with a sort of awe, said: "This is an extraordinary instance of favour shewn by the Emperor of Japan to the Russian ambassador: the paper contains nothing but friendship; but since it is written in the Japanese language, we are commissioned to explain, orally, the principal articles of its contents. In the sequel all will be faithfully translated, and committed to writing, that it may be understood with the utmost accuracy. This will be no trifling or easy task; for the paper is full of deep thought, and written with much attention and profound learning."

" They then proceeded to make known to us the principal articles, which were as follows. " In former times, ships of all nations were allowed to come freely to Japan, and the Japanese were in the habit of visiting foreign countries with equal freedom. A hundred and fifty years ago, however, an emperor had strictly enjoined his successors never to let the Japanese quit the country, and only to permit the Chinese, the Dutch, and the inhabitants of the Island Riskiu, with the Coreans, to come to Japan. For many years the trade with the latter had been broken off, and only that with the Chinese and Dutch had been kept up. Since that epoch several foreign nations had, at various times, endeavoured to establish an intercourse of friendship and commerce with Japan; they were always, however, repulsed, in consequence of the long-established prohibition, and because it was held dangerous to form ties of friendship with an unknown foreign power, which could not be founded on any basis of equality."

" The interpreters here made a pause, and then proceeded. " Friendship," they said, " is like a chain, which, when destined

to some particular end, must consist of a determined number of links. If one member, however, be particularly strong, and the others disproportionately weak, the latter must of necessity, by use, be soon broken. The chain of friendship can never, therefore, be otherwise than disadvantageous to the weak members included in it.

"Thirteen years before," they continued, "a Russian ship, with Lieutenant Laxmann, came to Japan, and a second was now arrived with an ambassador from the great Russian Emperor. That the one should be received with forbearance, and the other with friendship, could be permitted, and the Emperor of Japan would gladly do whatever was in his power, consistently with adhering to the laws; he could and would, therefore, consider the arrival of the second Russian ship as a proof of the great friendship borne him by the Emperor of Russia.

"This powerful monarch had sent him an ambassador with a number of costly presents. If they were accepted, the Emperor of Japan must, according to the customs of the country, which are considered as laws, send an ambassador with presents of equal value to the Emperor of Russia. But as there is a strict prohibition against either the inhabitants or the ships quitting the country, and Japan is besides, so poor, that it is impossible to return presents to any thing like an equivalent, it is wholly out of the Emperor's power to receive either the ambassador or the presents.

"Japan has no *great* wants, and has therefore little occasion for foreign productions: her few *real* wants, as well as those that she has contracted by custom, are richly supplied by the Dutch and Chinese, and luxuries are things she does not wish to see introduced. It would besides be very difficult to establish an extensive trade, since that must, almost of necessity, occasion frequent intercourse between the common people and the foreign sailors; and this is a thing strictly prohibited." P. 310.

"The audience consisted in a reciprocal exchange of compliments and friendly adieus. We were then conducted into an adjoining apartment, where were the two thousand bundles of silk sent by the emperor. The interpreters assured us that it would have been an extraordinary piece of ill-fortune to them if the ambassador had not permitted the officers to accept this present, since they would have been supposed to have ill interpreted the emperor's orders, and this is a very heavy crime; they were therefore eloquent in their acknowledgments for the ambassador's condescension.

"Thus ended our extraordinary embassy to Japan. Nothing now remained for us but to repack the presents destined for the emperor as soon as possible, and return them on board the ship, and to proceed with the utmost dispatch in all other preparations for our departure. While we were proceeding in them, we once

more made an attempt to gain permission for visiting the Dutch at Desima, and one of the temples in or about Nangafaki, but we would not succeed in either.

"After very urgent and repeated solicitations, the ambassador did at length obtain leave to make seven of the principal interpreters a trifling present in acknowledgment of the trouble we had given them; and the governor at length consented to accept, as remembrances, the little pocket globe, with some maps and sketches of the different nations that compose the Russian empire.

The utmost exertions were now made to get the ship ready for sailing with all possible dispatch; and it was evident that the Japanese were not a little astonished, when on the sixteenth we announced that every thing was ready for our departure,"
P. 315.

Mr. Langsdorff returned with the Embassy to Kamtschatka, and there quitted it.

This pleasing volume concludes with a Vocabulary of the language of Nukahiva, and with a specimen of the different languages spoken among the different tribes who inhabit the southern parts of Kamtschatka, the Kurile Islands, the northern parts of Jesso, the southern parts of Tschoka.

The three volumes, which we have here noticed together, form interesting and agreeable companions. The attention of the different writers were necessarily directed to different objects; but both are the productions of individuals highly accomplished in their professions; both had the approbation of their sovereign; and both exhibit the narrative of an expedition, having the peculiar novelty of being the first undertaken, under the sanction of the government of Russia, to circumnavigate the globe. We shall be truly glad to see the continuation of Mr. Langsdorff's Travels, who seems in every respect qualified both to undertake expeditions of the kind, and to record the particulars attending them,

ART. VI. *Museum Criticum, &c.*

[Concluded from p. 408.]

WE have too much to say upon the rude language and the bitter sarcasm, which pervade the pages of the *Museum Criticum*. In the prefatory remarks prefixed to the *Sapphonis Fragmenta*, we have these words:—

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"Idem

“Idem dicendum est de Hen. Volgero, cujus sub auspiciis inperitissime prodiiit Sappho Lipsiæ, 1810, commentariis instructa, sed potius onerata, rerum vulgarium plenis, styloque longe putidissimo conscriptis.” Again in p. 12.:—“Contra tamen disputat Volgerus, ineptissimis argumentis fretus.”

In the *Bibliographical Notice of the Editions of Æschylus*, p. 108, occur the following words, when Mr. Blomfield, whose article it appears to be by the signature C. J. B., is speaking of Victorius's edition, published at Paris in 1557.

“The Remarks of Henri Etienne are at the end of the volume, in which he talks largely of the MSS. which he had consulted, but considerable allowance must be made by the reader for a certain latitude of speech, in which that eminent printer sometimes indulged, when speaking of his subsidia: he had probably looked into one, or at most two MSS.”

Again, of Pauw's Edition:—

“This Edition contains the whole of Stanley's, typographical errors not excepted, together with the animadversions of the editor, John Cornelius De Pauw, which are a useless farrago of absurd and illegitimate criticism, erroneous disquisitions on metre, false interpretations of his author, and false praise of himself.”

For our own parts, we candidly confess that we have often been led to the true interpretation of a disputed passage by reading a false interpretation of it. Again of Bothe's Edition, Mr. Blomfield says, “An Edition on remarkably good paper, which is the only good thing about it.” And yet we could name a certain periodical work, where this same person has remarked that there are two, or three “good things” in Bothe's edition of Æschylus. As to the attempt at wit, we cannot help remarking that it is quite of a piece with some other specimens, which we have seen in the same periodical publication, to which we have just referred, such as, “*Nec tamen placet*,” says Dr. Butler, which observation with regard to ourselves is strictly true;—“*Curiosam Apidis historiam*,” the curious history of Apis, this we conceive to be curious Latin at all events.” Of Schutz's edition, Mr. Blomfield says,—

“His Notes are occasionally instructive, but for the most part tedious and puerile beyond measure, as long-winded as those of Ezechiel Spanheim, without a 50th part of the Baron's learning;” and he adds in a Note, “It is well known that this commentator of brazen entrails threatened to edit Æschylus, a design, which some lucky combination of circumstances rendered abortive.”

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For our own parts, we greatly deplore the loss of this "threatened" edition of Æschylus; for, though Ezechiel Spanheim might not have removed many corruptions from the text, or have vindicated many passages of the text, which former editors had deemed to be corrupt, or have favoured us with elaborate "disquisitions on metre," yet we doubt not that we should have seen in his commentary many passages, involving deep and profound knowledge of manners customs, and opinions, explained with all that copious illustration, that great sense, that extensive reading, that accurate erudition, that acuteness, perspicuity, and force, which distinguish his commentary upon Callimachus. In these respects he might perhaps have borne away the palm from Stanley, a man of his own stamp. Both Stanley and Spanheim might have shone as mere verbal critics, if they had thought it worth their while to turn their attention exclusively to the subject, or had chance directed them to it; but they were employed upon higher and nobler things, and they have left behind them works, which we value far above the productions of mere verbal critics, and works too, which are not disgraced with rude language, illiberal reflections, uncandid criticism, and invidious remarks. But even in the way of verbal criticism Mr. Blomfield may sometimes find E. Spanheim laying claims to conjectures, which Mr. Blomfield has published as his own. Thus upon the *Proætheus*, v. 698, E. Spanheim had, as Mr. Barker has pointed out in the *Classical Recreations* p. 221, conjectured *ἀρνυ* for *ἀρνυ*, or *αρνυν*, a conjecture which Mr. Blomfield had himself made, ignorant as he was of its having been anticipated by the said "long-winded Baron of brazen entrails." We add the conclusion of the remarks upon Schutz's edition:—

"Mr. Schutz manifests *throughout*, a total ignorance of the dialect and metres of the Greek tragic writers, and a very superficial knowledge of the Greek language in general: in imitation of his prototype, Brunck, he pillages, without any acknowledgment, the works of preceding critics, and in his notes on the *Supplices*, he flitches, in the most audacious manner, the corrections of Porson, from the Glasgow edition of 1795; it is with great justice, therefore, that Mr. Dibdin terms this 'a most excellent and valuable edition,' that Mr. Harles speaks of the improved edition by the famous Mr. Schutz."

In speaking of Dr. Butler's edition of Æschylus, Mr. Blomfield goes out of his way (*ἐκ νεκροῦ καὶ κενῶν*) to make an attack upon the late Dr. Askew, "in imitation," as we suppose, "of his prototype," Professor Porson.

"Dr. Askew," says Mr. Blomfield, "who is characterized by Mr. Dibdin as 'having possessed not only a great knowledge of Grecian literature, but a peculiar felicity of intellect,' obtained by *various means* a considerable share of reputation amongst his contemporaries, but he was *undoubtedly* a man of *very little* learning and *less* literary honesty: of his *want* of the latter quality, one proof is given by Mr. Porson in his Appendix to Toup, p. 495."

In the preface to the *Stern against Thibes*, Mr. Blomfield had made an equally coarse and unnecessary attack upon the reputation and the integrity of Dr. Askew, which we shall lay before our readers:—

"Occurrunt quidem in margine libri Needhamiani, de quo in *Præfatione ad Prometheus* mentio facta est, literæ Col. i. e. editio Æschyli, Colonia in Corpore Poetarum Græcorum data: porro hæc editio textum Hénrici Stephani repræsentat, unde factum est, ut Needhamus sæpe varietates hunc in modum designarit Col. et St.; sed cum haud valde eleganter exaratum sit compendium illud et, sed magis ad formam literarum, Askewitis, Needhami *scrinia compilans*, has notas *scitè* interpretatus est, *Collationem per Stephanum factam*: paullo longius progressus est Butlerus, qui has ipsas varietates, *Collationes Æschyianas* vocat; quem errorem, haud sane gravem, a me obiter notasti, *quis* animo feret vir laboris sui laude minime fraudandus; quippe *non* exemplo monstrare volui, quali fuerit in hujusmodi rebus *pericia Askewitis*, de eruditionis fama, malis artibus comparata, *datum depelli ceptus*."

Upon referring to the preface of the *Prometheus*, to which Mr. Blomfield here sends us, we find another attack upon him in these words:—

"Septem codd. collationes, hinc illinc a Petro Needhamo conquisitas, adscripserat ille margini exemplaris editionis Stanleianæ, quod nunc in bibliotheca Academiæ Cantabrigiensiæ servatur: has omnes Askewius, *qua erat fide*, usque ad ipsa Needhami verba et symbolum, in suum Æschyli exemplar transtulit, quod Butlerus fraudi fuisse videtur; namque hæc codd. ab Askewio collatas esse ait, *cujus* exscriptum illud in eadem bibliotheca adservatur."

Now for our own parts, we are charitable enough to suppose that Dr. Askew might have transcribed these Needhamian collations into his own copy, without intending to pass them for his own; and that, deceived, as it appears from Mr. Blomfield's *own* words he might *easily* be, by the *compendium*, he might, without *any* fraudulent design what-
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ever, and very naturally, as we think, mistake the contractions for *Collatio per Stephanum facta*. As for what Mr. Blomfield calls one of the proofs of Dr. Askew's, "want of literary honesty," for which he refers us to Professor Porson's Appendix to Toup's *Emendationes in Suidam et alios Lexicographos Græcos*, the passage is as follows:—

"Dedicat. p. 5. *Memoria viri doctissimi et amicissimi.*—*Vix credo hujusmodi elogio Askewii memoriam ornaturum fuisse Toupium, si vidisset quæ ille in Epistola ad Reiskeum, nunc demum inter epistolas ad Reisk. p. 209, edita, scripserat.*—P. S. *If you have a mind to publish any thing against Toup without a name, I will get it printed for you here: vide etiam, p. 210.*"

We confess ourselves at a loss to see what "want of literary honesty" there is in this postscript. Suppose that Dr. Askew had heard either from Reiske himself, or by mere accident, that he had been preparing some work against Toup, which he wished to publish without a name, surely he might under certain circumstances, without any violation of friendship to Toup, or any violation of "literary honesty," offer to Reiske, who was also his friend, to get "any thing published against Toup,"—and will Mr. Blomfield undertake to say that there were no such circumstances at the time to justify this offer on the part of Dr. Askew? In these cases we have observed the unfortunate tendency of Mr. Blomfield's mind to raise apparent presumptions to the importance of real facts, and we are somewhat inclined to think that "his prototype," Professor Porson, who was not very remarkable for dislike of satire, felt some degree of pleasure in producing this passage. But at all events we suspect that the Professor did not estimate either the learning, or "the literary honesty" of Dr. Askew so low, as Mr. Blomfield does. Dr. Askew's contemporaries did not perceive his want of real learning, but it was reserved for Mr. Blomfield half a century after his death to make the discovery. Dr. Askew had the honour of ranking among his intimate friends, Dr. Sumner, (the Master of Harrow School,) Sir William Jones, Dr. Parr, John Toup, Dr. Taylor, (the editor of Demosthenes,) who at one time made a regular practice of spending with Dr. Askew one day in every week, and who at his death left to Dr. Askew all his Manuscripts. Dr. Askew passed a considerable part of his younger days under the roof of Dr. Mead, whose conversation alone must have tended to make any man learned. Dr. Askew also resided some years in Athens.

Athens. He was in habits of correspondence with Reiske, and the first continental scholars of his time. He left behind him no small proof of his erudition in the magnificent collection of learned books, which formed his library. We would therefore recommend to Mr. Blomfield, to hesitate before he again ventures to assert, that Dr. Askew "was undoubtedly a man of very little learning, and less literary honesty."

We next come to as unmerited and harsh an attack upon Burton, the editor of the *Pentalogia*, whom Mr. Blomfield sincerely calls "the prince of scholars."

"The critical merits of the editor," says Mr. Blomfield, "may be summed up in the words, which Styan Thirlby applied to the laborious Grabe:—*Criticus non fuit, neque esse potuit, utpote neque ingens, neque judicio, neque, si verum dicere licet, doctrina, satis ad tam rem instructus.*"

If Burton did not excel as a verbal critic, or a collator of MSS., he was nevertheless a scholar of no vulgar reading, or ordinary stamp, and his very useful *Pentalogia*, which Mr. Blomfield seems to hold in such contempt, sufficiently attests the truth of our remark. In a note in this page, Mr. Blomfield presents us with another sample of his wit precisely of the same nature with that, which we have noticed above.

"It may not be amiss to inform our younger readers that the name of this flourishing Christian was *Phyent Christen.*" Of G. Wakefield's edition of the *Eumenides*, Mr. Blomfield says, "This edition, like most of the productions of G. Wakefield, exhibits marks of acute but perverted genius, and extensive but misapplied learning;" and of Hermann's, he says, "The learned editor manifests his usual boldness in his critical operations on *Æschylus, At ferrum, et ignis super medicinas læso est.*"

Ill does it become this editor, at his time of life, to make these attacks upon such men. One would have thought that discretion at least, if not the sense of decorum, would have put some guard upon his pen. And yet this is the man, who, in his preface to the *Seven against Thebes*, writes thus:—

"Hoc in primis mihi providendum putavi, dum veterum auctoritatem suam restituere conor, ut inter recentiores, inanimatam a me dignitatem suam, nemo conquisi possit. hujus laudis exemplum semper mihi proposui Marklandum nostrum et Tyrwhittum,

in quibus nescias utrum magis admirabile eluceat, ingenii acumen, an pulchra humanitatis cum eruditione conjunctio."

Mr. Blomfield has clearly lost sight of his intention in his practice. What mercy can he expect to be shown to his errors and failings, when he is disposed to show none to others? He will be but justly treated, and therefore cannot complain, if, when scholars detect in his compositions the conjectures, which have been previously made by others, they should charge them to the account of plagiarism, and not to accidental coincidences. He will by these means be erecting his own scaffold. In the preface to the *Seven against Thebes*, when he is speaking of having corrected some errors in the second edition of the *Prometheus*, he adds,

"Hodie tamen video horum nonnullos, nescio quo casu, silentio prætermittos esse, quod ut non tam arrogantia, quam negligentia factum esse arbitrentur, viros humanissimos impense rogo."

Does Mr. Blomfield then mean this as an apology for having, in his second edition, passed in total silence the strictures which we published upon his first edition of the *Prometheus*, and having altogether neglected every thing which Mr. Barker has written upon this Play in the *Classical Journal*, and in the *Classical Recreations*? We are inclined to think that this total neglect of those remarks proceeded "non tam negligentia, quam arrogantia." It would have cost his dignity too much to have noticed the compositions of an undergraduate, younger than himself, and it was worthy of his policy to add the above apparent apology. The passages, which we have quoted, most incontestably prove, that he is not a little liable to that suspicion.

Before we conclude this Article, we must not forget that there are in the *Notes on the Electra of Sophocles*, many passages of a nature similar to those, which we have already produced from the papers, which, upon internal evidence, we assign to the pen of Mr. Blomfield. The writer of these Notes says, "he earnestly hopes that they may not be deemed unnecessary, or unworthy the attention of a future editor of Sophocles," though he has no right to hope for this attention, which he was scrupulously rigid in refusing to grant at all to some others in the second edition of the Greek play, which was edited by him.

"Bruck's notes of ἀρετα ὑποψία being substituted for ἀρετα ὑποψία, is taken from some Jewish scholia, and his note about an ἀρετα ὑποψία,"

ἄριστος in *Ed. T.* 833, had better be erased."—P. 63. "Temp V. i. p. 226, who is followed by Vauvilliers, with equal ill fortune, reads *ὁ ἱραὸς ἱραῖς*, and asserts that *ἱραῖς* can be an iambus!!!"—P. 64. Brunck's Note is *nihil ad rem*."—P. 64. "The most daring, as well as the most improbable arrangement, is that of Hermann on *Eur. Herc.* p. 76, whose changes, though violent and offensive, are all implicitly adopted in Erfurdt's edition." P. 66.

If they had been made by Professor Porson, we *could* name persons, who would *as implicitly* have adopted them: Hermann, it seems, is to Erfurdt, what Professor Porson is to Professor——

"From Brunck's Note, which is filled with *illiberal* reflections on Heath, Vauvilliers, and *Triclinii Stupor*, who (f. l. *which*) omitted the relative in v. 113, we learn *nothing*, except that he himself *fancied* that the second syllable of *ἑαυτός* became short by writing with one *ν*, *ἑαυός*, for which Hermann and Erfurdt take his word." P. 67.

This is a style of annotation which cannot be too strongly reprobated. It is too much of the Porsonian school. Let the imitators of this truly great Scholar and extraordinary man be above adopting the raillery, which but too often characterized the conversation and the writings of the Professor. [Let them first acquire his talents, and obtain the same place, which he held in the estimation of the literary public, before they imitate his bitter sarcasms. The world may be disposed to overlook in great men what it can never forgive in inferior persons.

We have another piece of advice to offer to the Editors of the *Museum Criticum*, and that is to be a little more abstemious in eulogizing their "prototype." He does not need their panegyric to recommend him, at least as a scholar, when he has already filled the world with his fame. Yet even his praise may be exaggerated. Thus we have in page 61,

"Since the publications of Brunck, Greek criticism has been wonderfully advanced by the judgment, the sagacity, and the learning of Porson, and has attained to a degree of certainty, which 30 years ago could hardly have been contemplated."

If this observation is meant to be confined to our own country, we admit the truth of it; but surely we are not to forget that the labours of Valckenæer and Ruhnkens have had a wonderful effect in guiding the reading, and forming the

the minds of their compatriot contemporaries, and many a scholar of our own country has been deeply indebted to the perusal of their works for a spirit of philological investigation. We are far from being disposed to underrate the merits of Professor Porson in this respect. He has rendered a great public service by the spirit of enquiry, which he has infused into the more juvenile part of his own University. He has not indeed dropped his mantle on any particular individual, but seems to have divided it into fragments, and to have thrown them among those, who are disposed to enter the lists; thus exciting a general emulation, by affording to every combatant a greater chance of success from the variety of prizes, which are presented to his view, *ἄλλα τὸ πᾶν ἐκρίνατο ἐν μέσῳ*. Dr. Parr has well observed in his *Spital Sermon*, with his usual discrimination and guarded language, that

“The Greek plays edited by this wonderful man have turned the attention of several Academies towards philological learning, which, it must be confessed, has few and feeble attractions to the eagerness of curiosity, or the straightness of youth.”

The mention of Valckenaer and Ruhnken has brought into our minds an arrogant and contemptuous passage, which occurs in the *Museum Criticum*, page 119, respecting the continental critics and commentators:—

“Had the publication of such a multitude of critical dainties been confined to any of our German brethren, they would probably have been diffused through many full-grown volumes, to the great delight of all lovers of bulky literature.”

This attempt to be facetious, is so like those, with which we are accustomed to meet in a certain periodical work, that we venture to pronounce the author of this article to be a writer in the said periodical work. If “this multitude of critical dainties,” though for our own parts, we deem it, in its present state, a mere collection of *dry bones*, “had been entrusted” to some of “our German brethren,” we think that they might have rendered it a much more serviceable book than its editors, with all their boasted labours, have made it.

We had almost forgotten to observe, that the Fr. LXXIII. of Sappho, which Mr. Blomfield reads thus corruptedly,

ἦτος ἡγυγας, ἡμετέραντες ἀνδών,

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has been restored by Dr. Bentley long ago, "Legendum," says he,

"ἡρος ἄγγελ', ἡμερόφωρ' ἀνδοῖ,

versus Sapphicus." See *R. Walpole's Translations*, page 87.

ART. VII. *Geological Travels in some Parts of France, Switzerland, and Germany.* By J. A. De Luc, F.R.S. In two Volumes, illustrated with two topographical Maps. Translated from the French Manuscripts. 8vo. 11. 4s. Rivingtons. 1815.

IT must be known to those who have been our constant readers, and on whose shelves the whole series of our volumes may be to be found, how often we had occasion to express our approbation and admiration of the indefatigable exertions of this most venerable naturalist. The labour of his researches, the minuteness of his observations, the ruling object of his enquiries, and the course of his reasoning, have severally and repeatedly occupied our attention. Having on these very accounts little to add to what has already been advanced on each of these heads, we refer with confidence to our Indexes, for a general view of M. De Luc's valuable communications, or at least, from the first commencement of our own labours. M. De Luc is now, we believe, an author at the very advanced age of 86; a circumstance we are induced to bring forward, to rectify an error of the press in a former volume of our Review, which might subject many persons to a great mistake; a mistake not easily to be set to rights by the common mode of notifying such accidental *Errata*. In our 38th Volume, p. 593, it would appear, that M. De Luc was in his 81st year, anno 1787. The date should have been 1807. We have had no good opportunity before of correcting this gross error.

The history of the present volume is this: M. De Luc has been incessantly employed during almost the whole of the long life with which he has been blessed, in the investigation of one of the most curious subjects connected with natural, and even sacred history. The original order, arrangement, and

and composition of the globe of the earth, together with its subsequent changes and catastrophes. Connected by birth with Switzerland, that most curious and interesting country, abounding perhaps more than any other part of Europe in objects replete with information for the naturalist; the contemporary and friend of *M. de Saussure*, that great investigator of terrestrial phenomena; the opponent on principle of all who have fancied they saw reason, from the visible state of the earth, to dispute the sacred records of the Bible; he appears to have gone forth, on a kind of pilgrimage of research, to question nature on these great points. To ask if her testimony be evidently in favour of the Mosaic account of matters, or in any manner so opposed to it, as some would pretend. We cannot undertake to say, that this was actually the beginning of *M. De Luc's* philosophical, or even of his geological researches; but he happens to have lived in strange and difficult times, and has sedulously watched the course and progress of public opinion; he might possibly have been studying nature distinct from the immediate evidences of Revelation, when the first occasion arose for combining these two great objects in his subsequent enquiries; he might have been studying nature merely as a philosopher, when he was arrested by the bold interference of some who were resolved to bring the book of God into the enquiry. If this were actually the case, the naturalist may be considered not only in a great degree to have changed his ground, but suddenly to have appeared in a much higher character. To that period, we may suppose him to have been seeking only his own information and instruction, or even amusement, but now he felt himself imperiously called upon to apply his knowledge and experience, to the decision of points connected with the very foundation of Christianity. The duty incumbent on him, however, was still as plain and direct as ever. Truth, in either case, remained the paramount object of his enquiries. Had his philosophy and Christianity interfered, no doubt he would have retired from the contest baffled though not confounded; checked though not dismayed; humbled as a naturalist, though in no manner discomfited as a Christian; for after all, the evidences of Christianity are direct and certain, while the fabrick of the earth, when made the sport of hypothesis, unsupported by actual and very general observation, may reasonably be accounted the most fallacious of all subjects.

M. De Luc's researches, however, has not only been brought to a different result; a result in which his philosophy
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and his Christianity have been found completely to concur; but he has relied on nothing short of actual observation; and this certainly is no confined way; for what has been the extent of his travels, purely geological? Switzerland, France, Germany, Bohemia, Silesia, Prussia, Denmark, Holland, Flanders, England, and many other countries too numerous to relate; and not once only, but repeatedly; nor yet as a single solitary traveller and observer, but in constant communication with other persons, most able to give effect to his researches, to judge of them, and to confirm his decisions. Some of the first naturalists of the age, mine-conductors, and proprietors, collectors, professors, statesmen, and crowned heads, assisted in all his travels and researches. On a scale so extensive, his opportunities of examination and enquiry have undoubtedly been peculiar, and his local remarks and conclusions in all instances of public notoriety. These are the circumstances which stamp a more than ordinary value on all the geological communications of M. De Luc. His theory, if we may call it so, might, as a theory, be disputed or laid aside at once; opposed and contradicted by other theories, and overwhelmed by new hypotheses; but his facts and observations must remain, his references cannot be questioned. Go and see what *he* has seen; examine what *he* has examined, not here and there only, but comparatively speaking, every-where, at least, through the whole continent of Europe.

The Travels now submitted to the public are not all of the same date. Some took place in 1782; others in 1799. This, however, makes no difference; they are now published all together, as applicable to the most modern systems; most particularly however to the Huttonian, supported by Professor Playfair; a system fully contradicted by the whole course of M. De Luc's observations.

The part we have to take in the review of the volumes is extremely obvious. It is our duty to notice them as a publication of very curious and great importance; but to add any thing to, "or diminish ought" from the long-established celebrity of the very able author, are things equally out of our power. We cannot treat of his system of geology as a mere theoretical system, and of course compare it with other systems and theories, founded chiefly, if not entirely, on gratuitous hypotheses. We cannot pretend to follow him through the long, but very curious detail of minute observations recorded in these volumes, though heartily dis-

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posed to acknowledge, both generally and particularly, their very high importance; nor would it be easy to supply the reader with such extracts as might both amuse and instruct; since the instructive parts are not easily separated from the context, and the parts that might amuse are still so involved with the former, that they could only be extracted, within the compass of our limits, in a partial and mutilated shape. We can therefore only do, as we have done before by M. De Luc's works, remind our readers of the general outline of his researches, and the tendency of his conclusions on geological and sacred subjects, adding such imperfect extracts in a few instances as our limits will admit.

But herein also our task is already marked out for us; since, in our former volumes, we have more than once given a pretty general sketch of M. De Luc's geological conclusions. See particularly our Reviews of his *Treatise on Geology*, vol. xxxv. 497, and of his two volumes of *Travels in the North of Europe and in England*, vol. xxxviii. 586. All the facts and observations contained in the volumes before us, being corroborative of the same opinions, and illustrative of the same principles, we may safely refer to the outlines there given for a general view of the system espoused by M. De Luc, and of the leading objects of his researches; reminding our readers only of this one distinguishing circumstance, namely, that his system naturally divides itself into two great branches; the history of the earth being constantly considered under two distinct periods; the one prior to the birth and existence of our present continents above the level of the sea; the other subsequent thereto, and including, of course, all the operations wrought on their surface since their birth, by natural and other causes.

In regard to the first period, the following may be considered as among the most important points insisted upon by M. De Luc, and to which his leading facts apply. The original deposition of strata in concentric beds by chemical precipitation; the stratification of granite, no less than of other substances, denied by the Huttonians; the true nature of the sand strata produced by precipitation, as distinct from the sands proceeding from triturated granite and other stones; the production of mountains and vallies by the subsidence of all the lower parts at various degrees of inclination, totally contrary to the Huttonian system, which supposes our vallies to be the work of rivers; the phenomena of veins, opened by catastrophes at the bottom of the an-

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cient sea, and filled up by new precipitations; an opinion in which his friend, the celebrated *Werner* concurred; the ejection of the blocks of granite and other primary substances from below, in the catastrophes that took place under the sea, a curious and very important topic, in which the learned author seems clearly to confute the *Huttonian* notion of their migration from higher situations by means of running streams.

It is impossible to state the numerous objections arising to that system, from the multifarious observations of *M. De Luc*, very particularly as far as regards the volumes now before us.

In the mountains of *Neufchatel*, basalts, *M. De Luc* pronounces to be volcanic productions, and to owe their prismatic forms to the flowing of the lava at the bottom of the former sea. In proof of all these points, *M. De Luc's* indefatigable examination of the face of the earth, might almost exceed belief, were not his descriptions too minute, too exact, and too notorious to be disputed.

We come now to the second period of the history of the earth, namely, that in which our present continents, originally and evidently formed at the bottom of the sea, being abandoned by the waters, became subject to the action of atmospherical and other causes. The date of this epoch is the most material circumstance, as corroborative of the *Mosaic* history; and in deciding this, nothing can be more curious than *M. De Luc's* remarks, or more convincing in our estimation, especially as being opposite to the advocates of an unfathomable antiquity. The causes, beginning to operate at a certain period, must have left such marks of their own operations, as may admit to a certain degree of calculation and measurement. Here then *M. De Luc* has naturally sought for chronometers to determine the point in question: and his researches have been principally confined to the course of rivers in their channels, their depositions, beds, beaches, and strands; the aquatic plants observed in their beds; the circumstance of lakes intervening in their course, which may not only serve to show how much is conveyed into them by rivers, but which must have been filled up, had the rivers excavated their own channels, and formed their respective vallies, as the *Huttonian* fancy. The phenomena of peat-mosses, the increase of which is capable of measurement; the decomposition of stones; slopes of rubbish in front of abrupt sections of strata, their progress, and termination; the increase of alluvial land at the mouths of rivers, and of glacial depositions in caverns; and finally, the progress of agriculture,

agriculture, and operations and effects of human art and labour. From all these circumstances, M. De Luc deduces what he calls his *chronometers*, and by which he proves his great fact of the comparatively recent origin of our continents, not exceeding at the very utmost, in his estimation, (as proved by numberless instances, in regard to all the points touched upon above) the date of the *Noachic* deluge, the great catastrophe to which the present state of things is owing.

It is impossible for any person to deny the extreme importance of such facts, the coincidence of circumstances is the great point. Men may every day *invent* systems contradictory to written records; but here is no invention, but a direct examination of the face of the earth, and the operation of certain causes still acting upon it, but which, from the measurement of certain effects produced, do not appear to have acted upon it beyond a certain period: a period remarkably conformable to the account we have in Scripture of a prodigious terrestrial revolution, in which, according to the strong words of Scripture, the whole race of man, with the exception of eight persons only, was destroyed, "with the earth;" that is, according to M. De Luc, accompanied by such a marvellous change of things, that the bed of the ancient sea became dry land, not however without previous catastrophes producing hill and valley, and every possible inclination of displaced *strata*, as we find to be the case at this day.

We cannot attempt to proceed farther without doing an injustice to the excellent author, whose works are altogether books of reference, and must be examined as we would examine Dictionaries, or elementary tracts, in order to make out the true and indisputable language of geology. We may fancy mountains, and vallies, rivers and lakes, swamps, and morasses, but we shall not know their true and actual characters, unless we visit them, and examine them in a multiplicity of instances, or trust implicitly to those who have done so under every favourable circumstance; the precise case of M. De Luc.

We should now immediately proceed to the extracts we have to make, but that we are arrested by one very particular circumstance. The reader will find, by referring to our xxxviiith volume, p. 588, that M. De Luc had been assisted in his preparation of his Travels for the public press, by a most respectable lady, Mrs. M. A. Burges, of *Ashfield*, in *Derenshire*, who had undertaken the task of translation, the

original MS. being in French. It would be vain, and even wrong, to lament the removal to a better world, of so very valuable and excellent a person as Mrs. *Burges* undoubtedly was; but it falls to our lot to have to record her death. We have good reason to believe, that the writings of Mrs. B. were better known to the world than herself, or her name. We believe her to have been the author of one or two publications of very peculiar merit, though still anonymous. Latterly she was the friend and voluntary assistant of M. De Luc; and this is no common encomium. She would not have been his friend, had she not been a woman of high character and talents; and from her circumstances in life, she could not have been his assistant, but from a conformity of studies, and a marked agreement in opinion. She was the only sister of Sir James Bland *Burges*, and, in thus recording her death, which took place in the beginning of the current year, we know that we lament the loss of a very exalted and admirable person.

We now proceed to the extracts we have to offer to the notice of the reader, in which we shall willingly confess that we have been guided by a view to the remarkable circumstances of the times: for alas! the greater part of the travels related in these volumes, were through those very parts of the continent of Europe, which, during the whole of the past summer, have been the actual seat of war; and undoubtedly, of no common war; places, which have within these very few months witnessed such an assemblage of hostile armies, and such a confederacy of mighty states, as were perhaps never before heard of, never certainly committed and engaged in a struggle of more importance. We cannot, even at this moment, pretend to conjecture what may be the issue of events, but we may certainly indulge in one very simple reflection suggested by these volumes, and lament the contrast between the calm and innocent pursuits of the philosopher, investigating in the utmost tranquillity the secrets of nature, and the dreadful din of war, accompanied with the desolating march of mighty armies, bent on destruction, and laying waste, as well through necessity, as savage ferocity, the many beautiful and interesting countries they have to traverse. Such must have been the scenes and events of the last six months, on the very spots noted in these volumes, as the field of philosophical research.

But to return to our worthy and venerable author, In his journey from *Dresden* through *Lusatia* to the *Granite Mountains*

Mountains in Silesia, he thus describes a remarkable phenomenon not far from the banks of the *Elbe*.

"At *Uttewalda* we alighted on ground, very high and nearly flat, bounded at the horizon, on the side next the *Elbe*, by a line of firs. The first object to which Baron Von Block, while we were still at a distance from it, directed our attention, was a fissure in the ground, two or three feet in breadth at its commencement, but becoming gradually wider, as it wound towards the line of firs. Of the nature of this fissure, however, we had not formed any idea till we arrived on its brink. But when we reached this spot, what was our astonishment! Those poets, who have chosen to celebrate the descents of heroes to the infernal regions, would have done well to come hither in search of imagery to enrich their descriptions. We here saw before us an abrupt chasm, down which there were steps cut in the *sand-stone*; it bore completely the appearance of one of the spiracula of *Tartarus*, its sides being covered with a blackish moss, against which our shoulders rubbed at every step as we descended, one after another, into the dark abyss. At last we saw light below, under the rocks, which seemed to form a kind of gate-way; and when we had passed through this opening, we found ourselves on the top of a heap of blocks, partly covered with moss, which formed the termination of the wildest and most gloomy of descents. Here we perceived the sky, but only through the narrow interval between the sides, bordered with firs, at a great height above our heads; and many of the same trees were likewise growing on projecting rocks, covered with moss, where they appeared as if placed on brackets.

"At the first view, it appeared impossible that we should find any way out of a place thus enclosed, but that by which we had entered it. Baron Von Block, however, walked first as our guide; and after we had very cautiously descended from this mound of blocks, covered with moss, we found at its foot a path winding between the mossy rocks, with the fir-trees growing on them. After we had advanced a certain way in this narrow and tortuous valley, which led us towards the *Elbe*, we discovered, in the rocks on the left, a cleft from top to bottom; and on approaching it, we found it to be the entrance of a large valley, parallel with the river, but sloping in a direction opposite to the current of its waters; so that, while we descended the valley, we were at the same time ascending the stream. The bottom of this valley was covered with grass, and its sides, which continued to rise abruptly, with firs on all their projections, were sections produced by fractures, of the same *strata* of hard *sand-stone*, with a shining grain, which form the steep banks of the *Elbe*, in this part of its course. As we proceeded, we came to several clefts in the sides of the valley, quite equal to itself in breadth and depth, and descending down to its level; some of

these have a winding course ; while others are so strait, that the eye loses itself in the shadow of the fir-trees which grow in them. It may be judged, that some extend but a little way, because no water issues from them ; rivulets flow in such as are of greater length ; but though these streams are very numerous, they are so inconsiderable, that, when united in the valley itself, which is a league in length, they form only a small brook." Vol. ii. p. 6.

We cannot pursue this description to the end, but the following remarks are important, as corroborative of M. De Luc's system.

" The bottom of all these vallies is strewn with large blocks, which suffer decomposition from the actions of the air. The sand thus produced is spread by the rains, and the grass continues to grow on it ; so that the vallies themselves, whether wide or narrow, are so far from having been hollowed out by the waters which flow in them, that their bottom is really raised by this process. P. 8,

" My two companions, (Baron Von Block and M. Keuler) on viewing the objects before us, readily acquiesced in my opinion, that the waters flowing in these vallies had not had any share in their formation, which could only be ascribed to fractures, often double, through the whole mass of the *strata* ; that the *widenings* and *contractions*, observable in the course of each valley, had been occasioned by differences in the width of the masses *subsiding* in the intervals of those fractures ; and that the various inclinations of the *strata* had arisen from the unequal *subsidence* of the masses, remaining at a higher level on their sides." P. 9.

We shall next present our readers with the author's account of *Sans-parcél*, a curious spot he had to visit in his journey from Berlin to Bayreuth (or rather in an excursion from the latter place) and very particularly on the recommendation of Baron Von Hardenburgh, brother of the celebrated Prussian minister.

" I was now near *Sans-parcél*, which is a part belonging to the castle of Zwernitz, and symptoms of the remarkable nature of this place appear in the approach to it ; for the surface of the ground is studded with large *calcareous rocks*, and is even intersected in every part with ledges of their *strata* ; but the most remarkable ruins of these *strata* are within the park, which is planted with beeches on a very rapid slope, and along the top of which is a row of insulated rocks, some of them from 50 to 80 feet in height ; many others are also dispersed on the slope among the trees. I left my chaise at the entrance of the park, and one of the keepers attended me through it.

" The characters above described are common to many places among mountains ; but this spot has obtained the name of *Sans-parcél*

our purpose to extract as specimens one or two of those proofs, for which he refers with such confidence to his notes; and, that we may not be charged with partiality, we shall quote the very *first* proofs which he has produced. To this he will surely make no objection, for they are by much the most plausible of the whole.

"Cranmer expressed his opinion formally in writing, that "the bishops and priests were at *one time*, and were no two things, but both *one office*, in the beginning of Christ's religion."—"The bishop of St. David's, my Lord elect of Westminster, Dr. Cox, Dr. Redman, say that *at the beginning they were all one*." (Collier, II: Records, No. 49. Burnet I: Append. 223—225.) Thirteen bishops, with a great number of other ecclesiastics subscribed this proposition, "That in the New Testament there is no mention made of any degrees or distinctions in orders, but only of Deacons or ministers, and of Priests or Bishops." Cranmer says, "In the New Testament he that is appointed a bishop or a priest, needeth not consecration by the Scripture; for election or appointment thereto is sufficient. Of the same judgment was the Bishop of St. David's." P. 427.

The reader who is not acquainted with the particulars of the case will naturally suppose—perhaps our author wishes him to suppose—that these opinions were debated and voluntarily subscribed by a Synod of Bishops and other Clergymen, who had met, after the reformation was considerably advanced, to deliberate on the constitution to be given to the Anglican Church! The case, however, was far otherwise. The words quoted here as expressing the opinion of Cranmer and others, of the identity of the offices of Bishops and priests, are indeed, to be found in the answers which were given by these divines to certain questions concerning the sacraments, which, in the year 1540, were put to them by the command of the King; but nothing, or next to nothing, was then done towards the reformation of the Church, except the rejecting of the supremacy of the Pope over the Church of England. The questions were in number seventeen; but before any inference can be drawn from the answers that were given to them, it is necessary to know what were the questions themselves, as well as the object with which they were put. Our author has neglected to furnish his readers with this necessary information; and therefore we shall supply the omission. The object of Henry was merely to absorb in himself all authority—sacred as well as civil. He had already assumed the *title* of supreme head

the rest, daring a great *subsidence*, which not only produced the slope now covered with wood, and the lower space contained also within the park, but extended considerably further in the same direction. Now along the top of the slope, which was the line of the principal fracture, large pieces of the *strata*, as they inclined towards the point of the greatest subsidence, were stopped in their descent by those below them, and thus remained, with the extremity which had been broken off from the chief mass of the *strata*, rising to a considerable height above the level of that mass; and these pieces now form a long row of obelisks on the brow of the slope. Other fragments were stopped at a lower level; but having likewise assumed an upright position, they form similar rocks in the park now covered with wood. The ancient castle, which commands the village of Zewernitz, stands on the largest and highest of the upper rocks. Since these masses of the *strata* have been surrounded by a wood, their surface has been overgrown with moss and lichens, which have impeded their further destruction, except in the cavities, where the winds still circulate, and produce a sufficient erosion to prevent the moss spreading into them."

"In the embellishments of this part, great advantage has been made of these very picturesque cavities; and with the assistance of art, not only several grottoes have been formed in separate rocks; but, in some places, groups of them have been converted into saloons for various rural purposes, each distinguished by some name appropriate to relative circumstances: on the summit of one of the most lofty of these rocks, which rises above the trees, has been constructed a Chinese pavilion, commanding a view of a very extensive range of hills. Here, I made my guide point out to me in what direction I was to proceed to Muggendorf, the principal place in the neighbourhood of the *ozerus*, which I intended to observe; the ground rose on that side, but was everywhere equally interspersed with the same multifarious ridges of hills, resembling, from a distance, the waves of a much agitated sea." P. 183.

We cannot omit one further extract, as relating to a place so noted of late as the head-quarters of the allied armies of Russia, Austria, and Prussia, under their respective Sovereigns.

"On turning towards *Töplitz*, I ascended a soil higher than that over which I had hitherto been travelling, and for a little way, I found on it large blocks of reddish granulated quartz. Farther on, I saw a great many *basaltic balls* along the sides of the fields, and there was a rising ground to the right, on which I judged that they likewise abounded; but it could not have been the source of those near the road, because the difference of level

level was very inconsiderable; and at the foot of this little eminence, there was a very great extent of horizontal ground, with *basaltic balls*, scattered over the whole of it. Probably, therefore, the soil of the fields, which is now lower than that at the foot of the mountain, had been covered with *basalt* before it subsided to its present level; immediately above *Töpliz*, the road is cut through the foot of a hill of reddish *porphyry*, and as I descended this hill, I saw another similar to it on the opposite side of the town."

"*Töpliz* is a place which is much frequented on account of its baths; and there, as I had previously expected, I had the pleasure of meeting with my worthy friend, Baron Von Reck, Chamberlain to the King of *Prussia*, who knew the objects of my journey, and was so good as to furnish me with a guide to view the neighbouring country. I set out between four and five, and having reached the borders of the hill on the side of the town opposite to that on which I had entered it, I saw there a deep cleft, similar to the defile at *Bilin*, and exhibiting *strata* of the reddish *porphyry* on both its sides. On observing the spot, it may evidently be seen that this cleft cannot have been made by a brook now flowing at its bottom: for the hill rises in a gentle slope towards the higher part of the course of this little stream; which, if it had not met with this long cleft, would have formed a small lake above, whence it would have poured its waters into a canal leading down on the left to *Töpliz*. I then ascended the opposite hill, by which I had entered the town, where the soil consists of a sand produced by the decomposition of the *porphyry*, mixed with fragments and even blocks of the same stone, of which I saw rocks here and there on the slope, all the way up to the summit. This decomposition of *porphyry* is still continuing, and has in part taken place on the surface, since the continent has been abandoned by the sea; more ancient catastrophes, prior to the birth of the continents, had however prepared the way for the operation; for not only do we find these *strata* of *porphyry* completely in ruins, but, among the blocks of this stone which lay on the slope, I saw some very large ones of *granulated quartz*. I had the pleasure of spending the evening with the Baron, and we then parted to meet again at *Berlin*." P. 300.

It is impossible to take our leave of such an author as M. De Luc, without expressing again and again our high veneration for his character, our admiration of his continued labours in search and establishment of the truth; his zeal in a cause to which we are so entirely devoted, as the corroboration of Scripture evidence, and the records of Revelation, which, though not dependent on the determinations and fancies of human philosophy, do not disdain to appeal

appeal to Nature, when Nature can be expected to afford any tangible support.

ART. VIII. *The Doctrine of Life Annuities and Assurances, analytically investigated and explained, together with several useful Tables connected with the Subject: and a Variety of practical Rules for the Illustration of the same. By Francis Baily, of the Stock Exchange.* 8vo. 621 pp. 11. 1s. Richardson. 1810.

WE now make our report of the second and better part of this author's work, on Annuities*; which, notwithstanding the large portion of time required in the examination of so many abstruse operations in Algebra as it contains, we should have made sooner, if, upon comparing his performance with his pretensions, justice would have permitted us to bestow on it much praise. The length of time which we have employed in the examination of this book, and the number of remarks on it which we have to lay before our readers, are proportionate to the importance of the subject, rather than to the merits of Mr. Baily, who, while he displays considerable reading in Algebra, appears to be deficient in other qualifications of a good author.

We begin with the preface to this book, which the author has extended to forty pages, and in which he has given an account, 1st. Of the extensive usefulness of the doctrine of life-annuities and assurances; 2dly. Of the books which have been written on it; and 3dly. Of what he himself has done.

What we find under the first of these heads, (allowance being made for the prolixness and other faults of Mr. Baily's style), may be called just.

Under the second head we find inaccuracy, censoriousness, (particularly respecting Mr. Morgan), and even self-contradiction. For, in p. x., the celebrated Dr. Halley is represented (and justly) as the first Englishman who "pointed out the true method of calculating the values of annuities on lives." Mr. B. adds,

"In the pursuit of this object, he assumed the rate of human mortality for five successive years, as observed at Breslaw; and,

* See Vol. xxxviii. p. 622.

from these data, formed the *first* correct table of the value of life-annuities." Yet, in p. xiii. Mr. Thomas Simpson is said to have "introduced the method of computing such values from the *real observations* of life!" After speaking of the Treatises of Halley, De Moivre, Simpson, Dodson, Price, Morgan, Maseres, and Waring, on life-annuities and assurances, Mr. B. proceeds thus: "They are few in number; and the whole of their productions, taken collectively, by no means contain a complete view of the science. And, moreover, the late improvements have rendered them, in a great measure, either obsolete or useless." P. xxvi.

Now we do not concede, that those works of the aforesaid ingenious persons are, in any "great measure," either "obsolete or useless." Nor will any competent judge of the matter allow, that Mr. Baily's new Treatise comprehends "not only all that is useful and important in either of the preceding works, but also such additional information as a more improved analysis and more recent discoveries in the science have been able to afford:"—which are his bold pretensions at the beginning of the 3d head of this long and ill-written preface. See p. xxvii.

Justice to the memory of the ingenious Thomas Simpson demands from us particular notice of what Mr. B. says of the notation of the values of life-annuities which he has used in this book. In p. xxxv. he asserts that this notation is an "improvement" of Simpson's:—yet, the fact is, that the same kind of notation (by different letters of the alphabet) was actually used by Simpson, as may be seen in corollary vi. to the 1st problem in his *Valuation of Annuities on Lives*; it was used afterward by Benjamin Martin, in p. 232 of his *Institutions of Algebra*; and again by Baron Maseres, in p. 63 and 64 of his *Doctrine of Life-Annuities*!—In p. xxxvi. Mr. B. represents it as an "uniform practice, hitherto pursued, of making the same letters denote two different quantities in the same investigation;" viz. the Roman capitals, A, B, C, &c. to denote the lives which are the subject of discussion, and the values also of annuities on those lives. Now, that this practice is *not* uniform amongst the writers on life-annuities, will appear to any one who compares Simpson's solution of the 1st problem, in the tract before mentioned, with the 111d corollary to it; or who will look into the works of De Moivre and Dodson on the same subject; all of which books Mr. B. frequently mentions!—We are sorry to see an author thus forfeiting his credit with the public, and more especially as the book before us contains several things which are well done, and will be noticed accordingly in the course of our remarks upon it.

As to the new disposition of characters, or, to express ourselves better, the new meaning given by Mr. Baily to a long received notation, which he speaks of as an improvement, we consider it not as an improvement, but a bad device, tending only to confusion. For instance, the value of an assurance on the life A , provided he dies first of the two lives A and B , is by Mr. B. (p. xxxviii) denoted by two *italic capitals* of different sizes, thus, A^B . Now, this expression, in common Algebra, signifies that the number A is raised to the power denoted by the number B . Such is the confusion which Mr. B.'s ingenuity (biased perhaps by the present rage of the French mathematicians for innovation in Algebra) tends to introduce. Surely the value of the assurance before-mentioned might have been as well expressed by placing the small capital even with the bottom as with the top of the large one, thus, AB ; but much better by putting a line under those letters, thus, \underline{AB} , which would clearly distinguish the expression from $\frac{A}{B}$, the common notation of the product of the multiplication of the number A by the number B . Nor could there be any necessity, in this case, for using letters of different sizes, since the contingency of A 's dying before B might have been as well denoted by only placing the letter A before B , as by giving it the first place and a larger size.

We shall have occasion to take notice of some other of Mr. B.'s new and uncouth expressions of algebraic quantities, in our remarks on the body of this work; to the first chapter of which we now proceed.

CHAP. I. *On the Laws of Chance; and the Probability of Human Life.*—The former part of this chapter might have been spared, since what we here find on the doctrine of chances is too short and obscure to afford useful information to a person ignorant of that doctrine, and too slender to serve the proficient in it as a book of reference. Whoever would fully understand the valuation of annuities on lives, ought to qualify himself for the study of that part of the mathematics, by a previous knowledge of the doctrine of chances. And we are of Mr. Emerson's opinion*, "That the best method is to treat" [and to study] "every science distinct and entire by itself."

After speaking of the several tables of the probable duration of human life, in different nations of Europe, and in

* Preface to the Doctrine of Fluxions, towards the end.

different parts of this island, which have been published by Dr. Price and Baron Maseres, Mr. B. adds, "All these tables differ from each other; and in many cases so materially as to leave us in *great doubt* whether the subject has attained that degree of accuracy and correctness to which it is capable of being carried." P. 11.

Now, that a considerable difference in the general duration of human life should be found in the different nations of Europe, and even in different parts of Great Britain, is no more than might reasonably be expected. But surely no one, who well understands the subject, and considers the few good materials which have been collected in this island, for the construction of such tables, can have *any doubt* whether it be not ready brought to that degree of perfection of which it is capable; but will perceive that many years must yet elapse, and that due encouragement must be given to men skilled in the mathematics, before such a work can be accomplished.

With respect to the construction of a table of the probable duration of human life, in this island, from the materials which we already have, Mr. B. adds nothing now, although it is a problem which admits of an improved solution.

The last six pages of this chapter, which contain the principles on which life-annuities are calculated, are borrowed from Thomas Simpson; the matter indeed is good, and would have been properly placed at the beginning of the second chapter.

CHAP. II. *On Life-Annuities in general.*—The first problem in this chapter is, "To find the value of an annuity granted upon any number of lives; that is, for as long as they shall all continue in being together." And, from the solution of this problem, the author deduces, first, the value of an annuity on a single life; and afterward, the values of annuities on two, and on three, joint lives. This is immethodical: and although Mr. Baily is not the first writer on annuities who has made such a disposition of the matter, still there are not wanting examples of other writers, who, having received a better education, have placed their matter in the natural order in which a learner would desire to see it: viz. the first problem is, to find the value of an annuity on a single life; the second is, to find the value of an annuity on the joint continuance of two lives; and so on. Nor can brevity be pleaded by Mr. B. as the cause of this want of method, since he has no just claim to the character of a concise writer.

The same retrograde method, of beginning with the complex

plex cases, and deducing the more simple ones from them, appears in other parts of this work.

This chapter contains two more general problems and their solutions, viz.

"PROB. II. To find the value of an annuity granted upon the longest of any number of lives; that is, for as long as any one of them is in existence."

"PROB. III. To find the value of an annuity granted upon any number of lives, but to continue only as long as any number ($= n$) of them is in being together."

These three problems and their solutions, together with the corollaries, examples, and notes which Mr. B. has added, occupy no less than thirty-eight pages.

The Greek letters, which Mr. Baily has used in some of the algebraic processes, in this and in the subsequent chapters, are unnecessarily introduced, since the Roman and Italic alphabets are very sufficient for the purpose. However, as he has preserved a commendable uniformity in the use of those characters, we will not call this introduction of Greek letters a fault, although their appearance does not well comport with his unclassical style.

But his denoting the value of an annuity on two lives by two Italic capitals, thus, AB , and the value of an annuity on three lives by three Italic capitals, ABC , which is the common algebraic notation of the products obtained by the multiplication of the numbers denoted by those letters, tends to introduce confusion of ideas. The ambiguity is easily avoided by putting a line over the letters which denote the aforesaid values of annuities, thus, \overline{AB} , and \overline{ABC} . This was the practice of that learned and elegant writer on the mathematics, M. De Moivre, in his tract on the *Valuation of Annuities on Lives*; and therein he was followed by Dodson.

In this chapter also we find (at p. 43) three Italic capitals put in a parenthesis, with a small Roman d at the top, thus, $(ABC)^d$, to denote the value of an annuity on three joint lives, (called A , B , and C ;) which is not to take place immediately, but at the end of n years; or what is properly called a *deferred annuity*. This expression, in common Algebra, signifies that the product of the three numbers A , B , and C is to be raised to the power denoted by the number d . But Mr. Baily, in a long note at the bottom of this page, cautions his reader "not to mistake this *new character*," as he calls it, "for the *index* of the quantity within the vinculum;" and produces an example of a similar notation used by

by Mr. Morgan. Surely, it is not a little strange that Mr. B., who so often censures Mr. M. for the awkwardness of his notation and processes, should imitate him in one of his worst modes of expression!

The end for which Mr. B. designed this new-fangled expression might have been answered much better, by placing a line over the capitals, and the small d even with their lower part, separated from them by a comma, thus, \overline{ABC},d , which, like De Moivre's notation, has an unambiguous and appropriate meaning.

The algebraic processes, in the solutions of these three problems, are clear and satisfactory; and we are sorry to see any of the results expressed in so fantastic and puzzling a manner.

There are other instances, in this chapter, of a new-fangled notation, (in imitation of the modern French mathematicians), which have the same tendency to confusion as those which we have mentioned; but we shall take no other notice of them than to advise all lovers of clear ideas, and unambiguous expressions, to reject them: and we cannot but remark, on this occasion, that such "worse than useless devices," (to retort one of Mr. Baily's expressions on himself), very ill accord with the superior accuracy which he arrogates to himself in p. xxxvi. of his preface.

As to the specimen of the method of computing the value of an annuity on two or more joint lives, by means of logarithms, which Mr. B. has given in this chapter, and which he has called the *best method*, we, who have had no small experience in calculations of that kind, do not allow it to be the best. It is certain also, that they, whose acquisition in Algebra enables them to understand the reason of the operation, will not need his directions in the use of logarithms; and we think it not likely that others, who are not so qualified for the work, will undertake it.

CHAP. III. *On Reversions*.—In this chapter the valuation of reversions is dispatched in the following four problems, viz.

"*Prob. iv.* To find the value of an annuity depending on any number of joint lives, ABC , &c. after the extinction of any number of other joint lives, PQR , &c."

"*Prob. v.* To find the value of an annuity depending on any number of joint lives, ABC , &c. after the extinction of the longest of any number of other lives, P, Q, R , &c."

"*Prob. vi.* To find the value of an annuity on the longest of any number of lives, A, B, C , &c. after the extinction of any number of joint lives, P, Q, R , &c."

"*Prob.*

"*Prob.* vii. To find the value of an annuity on the longest of any number of lives, A, B, C, &c. after the extinction of the longest of any number of other lives, P, Q, R, &c."

Of these problems, the xvth and vith are expressed too much in the style of an annuity-clerk to be generally understood.

The meaning of the xvth problem is, that the annuity, or rather the title to it, is to commence on the extinction of any one of the lives called P, Q, R, &c. provided that all the lives called A, B, C, &c. are then in being, and to cease on the extinction of any one of the lives called A, B, C, &c.

The meaning of the vith problem is, that the annuity, or rather the title to it, is to commence on the extinction of any one of the lives P, Q, R, &c. and to continue as long as any one of the lives A, B, C, &c. is in being.

The solutions of the xvth and vth of these problems are very clear. In the solution of the vith, part of the algebraic process is omitted; and the whole of it in the solution of the viith. It is true that they who understand what is delivered in the two preceding chapters will find no difficulty in supplying what is here omitted; but still, since the operation must be performed whenever the case occurs in practice, we should like to have seen it here. And, indeed, if Mr. Baily had been less profuse of his rhetoric on several occasions, (if rhetoric it may be called, and not garrulity), and had reserved the room so wasted for the insertion of the whole of the algebraic processes, in the solutions of these and some other of his problems, it would have been much more to the edification of his readers.

We have further to remark on this chapter, that when the rent of an estate begins to become due to one person immediately after the decease of another, the solutions of these problems by Mr. B., as well as by those from whom he has taken them, are not exact, but near approximations only.

CHAP. IV. *On Survivorships.*—Having quoted the fundamental problems of this work contained in the preceding chapters, we intend not to specify any more of them, except such as may require it on account of some remark which we have to offer upon them; but we think it right to give the number of problems in each chapter, that our readers may the more easily form an idea of the extent of Mr. B.'s labour.

This chapter contains eleven interesting problems and their solutions, most of which are perspicuous. Yet it should not

not be unnoticed, that corol. II. to prob. VIII. is not evident from the solution which he has given of that problem. And although the substance of this corollary is borrowed from Simpson's *Doctrine of Annuities and Reversions*, still it is not expressed with Simpson's accuracy, who, after his solution of his xxth Prob., says, "In like manner may the share of A be determined, be the number of lives concerned in the purchase ever so great." This paragraph, therefore, is a *scholium*, not a *corollary*.

We have also to remark on this chapter, that there is no need of the investigation which Mr. B. has given (in §. 91) of the expectation of C, on what he may happen to receive at the end of each year, since the whole value of his interest in the annuity is very easily computed, when those of A and B are known; it being the difference between the value of the annuity on the longest of the three lives, and the sum of the shares of A and B. However, we had rather see two pages of Mr. B.'s Algebra than one of his rhetoric.

CHAP. V. *On Reversionary Annuities depending upon a particular Order of Survivorship.*—The subject of this chapter is difficult and important, and we do not perceive that Mr. B. has thrown any new light upon it; on the contrary, the two lemmatical propositions at the beginning of this chapter, as he has expressed them, throw a great obscurity on each other; and some of the theorems, which seem to express the same thing, are so different, that he finds himself obliged to add a long remark in explanation of the discrepancy. An author who writes in this manner can hardly fail to puzzle the learners who buy his book for instruction, and to disgust the learned who purchase it to refresh their memory.

The corollary in p. 115, in particular, is obscure; and although what is there said is true, still it is neither "analytically investigated," nor well "explained."

In a long note, in p. 114, Mr. B. says (inter alia) that Mr. Morgan's Table, which shows the probability that one life will survive another, and which was first published in the 78th volume of the *Philosophical Transactions*, is the only one of the kind "hitherto calculated." How does Mr. Baily know what tables have been made by other calculators for their own private use? If he had said that Morgan's Table was the only one of the kind *hitherto published*, he might have told the truth.

In this note also, the formula which we find, for estimating nearly the probability that one life will survive another, is not investigated as, according to the title of the book, it ought to have been, but taken from De Moivre.

M m

And

In the general scholium, at the end of this chapter, Mr. B. gives two other algebraic theorems, for the like purpose, for the truth of which, if we please, we may take his word.

The number of problems solved in this chapter is three.

CHAP. VI. *On Assurances.*—The title of this chapter seems to have been borrowed from the late Dr. Price. We have heard long ago of the *insurance of a vessel* against the risk of a voyage at sea, and of the *insurance of an house* against damage or destruction by fire; and the same word is still in common use, signifying a contract between two parties, that, in consideration of a sum of money in hand paid to the one, he engages to return a much larger sum to the other, if the calamitous event should happen. The same word also has been long used for a similar contract between two parties, by which one of them is bound to pay a certain sum of money to the other, on the decease of a person named in the written agreement, technically called the *Policy*. And the late Sir Frederick Morton Eden, Bart. who was well known to be a classical scholar, and versed in the laws of this country, chose to retain the good old phrase, *insurance on lives*; and it is retained also in several other offices in London where such business is transacted. But some men (among whom was Dr. Price), willing to be thought wiser than their neighbours, or to attract the attention of the public by a new sound, chose to use the word *assurance* instead of *insurance*; and Mr. Baily, willing to come in for a share of this wisdom, follows their example. But *assurance* has a more common sense, which is but too often applicable to the character of such speculators.

Thus much it seemed necessary for us to say concerning a phrase which we dislike, but which we are in a manner obliged to use, while we make our report of the book which lies now before us.

The number of problems solved in this chapter is but two, viz. the xxi id and $xxii$ id; and each of them is so badly expressed, that Mr. B.'s meaning is known only by the algebraic work. The xxi id Prob. is expressed thus:

“To determine the present value of a given sum payable at the end of the year in which any number of lives become extinct.”

Now the plain meaning of this problem is, that *all* the lives, whatever the number of them may be, must be extinct before the claim takes place; yet it appears, by the solution which Mr. B. has given, that the claim is to take place on the extinction of *any one* of the lives!

But

But this is not the only fault in proposing this problem; the sum of money is there said to be payable *at the end of the year*, whereas the common way, and the true way, of stating it is, that the money becomes payable immediately after the failure of the life. But by this shift, it seems, Mr. B. thought that the inaccuracy of the common solution of the problem, (and he gives no other), grounded upon the erroneous principle of an annual, instead of a momentary, chance, would be compensated. It is pretty clear, however, that no Insurance Office does or can act according to Mr. B.'s statement of the problem. For if the money were to be paid exactly at the end of the year in which the life fails, it must sometimes be paid the very day after his decease, and sometimes not till a whole year afterward. We find, by their printed proposals, that, at some of the Insurance Offices, the claims are paid within three months, at others six months, after proof is received of the decease of the person on whose life the insurance was made.

The true method of solving questions of this kind was given by *Philalethes Cantabrigiensis**, and printed in No. VII.† of Leybourn's *Mathematical Repository*, which number was published about three years before the book of which we are now giving an account. So much for Mr. B.'s attention to "recent discoveries in the science." (Pref. p. xxvii.) Had he been acquainted with the true method of solution now mentioned, we suppose he would not have endeavoured to propagate Dr. Price's error respecting the difference between the value of a reversionary sum and a reversionary estate, depending on the same lives, as we find him doing in the scholium at the end of this chapter.

In problem XXIII. there is the same inaccuracy of enunciation: and, in the solution of it, there is a shifting of an annuity into a *perpetual annuity*; so that the problem belongs to the chapter of *Reversions*. By these shifts Mr. B. falls into and propagates Dr. Price's error above noticed.

CHAP. VII. *On Successive Life Annuities and Copyhold Estates*.—The substance of this chapter is taken from Simpson, whose calculations are founded upon the hypothesis of an annual, instead of a momentary, chance, which is the true

* It is now understood that this paper was written by the Rev. John Hellins, B. D. F. R. S. of Trinity College, in Cambridge.

† This number may be found in the second volume of the *New Series*.

self-preservation ought to have united two civilized men, though half the globe had been interposed between their native countries; that here, I say, two Europeans should hate, and strive after each other's life! During my stay at Nukahiwa I made every possible exertion to reconcile them, and pointed out the motives which ought to induce them both to live in unity and peace. As they had been placed by fate among a people, whom they themselves represented as false, cruel, and faithless; by friendship and harmony alone could they avail themselves of their superior knowledge to hold all the inhabitants at defiance; while, on the contrary, in the manner they were now living, they could only expect from day to day to fall a sacrifice to each other's hatred. They indeed promised me to be reconciled, and even shook hands in my presence as a proof of their reconciliation; but the Englishman told me in the presence of the Frenchman, that he could not calculate upon a real reconciliation, having frequently offered to live in peace and friendship with his opponent, who would never agree to it; and he added, with much emphasis, that it was easier to float the rocks, to which he pointed, than to inspire this Frenchman with friendly sentiments." P. 110,

The expedition remained at Nukahiwa, the chief of these islands, as long as was deemed expedient, and thence proceeded to Kamtschatka. The description of the natives, their peculiar ornaments, persons, manners and ceremonies, are related briefly but emphatically. We shall however defer descending upon this subject, till we come to the description of Langsdorff's Travels, and rather prefer accompanying Captain Krusenstern to the termination of his voyage. From Kamtschatka the vessels departed for Japan, and in the parallel of the Kurile islands, encountered a storm far more tremendous than we ever remember to have seen described; and which must have overwhelmed with utter destruction, skill and courage less conspicuous, or vessels less qualified for resistance.

"About noon the weather assumed an appearance that left us no doubt of what would soon follow. The waves ran mountain high from the south-east; the sun was of a dead pale colour, and was soon concealed behind the clouds which flew with rapidity from the same quarter; and the wind, which increased gradually, rose by one o'clock to such a height as to prevent our taking in the topsails and courses without the greatest difficulty and danger; the tackle, though almost all new, mostly giving way; but our men were animated by an undaunted courage and a noble contempt of danger, and would not yield, so that not a single seam in any one sail was split. About three o'clock in the afternoon the storm had increased to such a degree as to rend all our storm-sails; the only

tion of the great cause of religion and morality, and for the general melioration of society.

The idea was probably first suggested by the much admired Dissertation of Cicero upon Old Age, and the desire, perhaps of consolation for local and domestic calamity might urge the expression in this form of sentiments which soothed, and arguments which impressed the pleasing conviction, with respect to futurity. It is written in the form of dialogue, in which the principal speakers are Bishop Hough, Bishop Gibson, and Mr. Lyttelton. Bishop Hough is the Cato of the drama, and for this satisfactory reason:

“ In adopting the form of a dialogue passing between eminent men of the same period, I have followed the example of Cicero. The venerable Bishop Hough is the Cato of my drama; a Prelate who enjoyed an extraordinary degree of health of body and mind, to the advanced age of ninety-two; and died, as he had lived, respected and beloved. He is well known for his manly resistance, as President of Magdalen College, to the tyranny of James the Second. On the revolution he was restored to his office, and consecrated Bishop of Oxford; from whence he was successively translated first to Lichfield and Coventry, and afterwards to Worcester. His private letters, lately published by our friend Mr. Wilmot, present an amiable portrait of his mind; and have enabled me in some degree to mark his peculiar manners and mode of expression; so as to offer a view of his character in his ninetieth year, in the spring which succeeded the hard frost of 1739, the point of time which I have fixed for this dialogue. The two other parties are his friend and correspondent Bishop Gibson, then Bishop of London, and Mr. Lyttelton (afterwards Lord Lyttelton) his neighbour in the country. Pref. p. 15.

The only possible objection that can be made, may perhaps be excited by the title of *Spurinna*. The author was induced to adopt this from a letter of Pliny's, which is the first of his Third Book. The character there given of *Spurinna* does indeed form a most striking resemblance to the venerable personage to whom this tract is inscribed, and we therefore copy it,

“ Illi post septimum et septuagentesimum annum, aurium oculorumque vigor integer; inde agile et vividum corpus, solaque ex senectute prudentia.”

But still the best and most consolatory arguments which can be derived to old age, necessarily proceed from the blessings of revelation; and the substance of this dissertation

is so composed and arranged, as to have a perpetual tendency to this cheering light.

We have only to observe, that the reader will here find every subject pleasingly discussed, every argument judiciously introduced and strongly enforced, which have any efficacy in promoting the comforts of old age.

We shall give but one short specimen, hoping that the public will have an early opportunity of sharing with us the satisfaction and benefit which the subject of this article has communicated.

“ BISHOP GIBSON.—But why, Bishop of Worcester, not put *sufferings by loss of friends*, among the inconveniences of age?

“ BISHOP HOUGH.—Because it is not peculiar to old age, but common to every period of life: and in fact it is not so painful to the aged, for two causes: our feelings are less acute; and the restoration to those we love, is prospectively less distant, as we approach the grave. Little, indeed, did I think, at the time of the death of my beloved companion, that I should have survived her loss for near twenty years. I then had comforted myself with the expectation of an earlier reunion:—it cannot, however, be *now* very distant.

“ MR. LYTTLTON.—Indeed, my Lord, I cannot conceive a greater loss, than that to which you so feelingly refer.

“ BISHOP HOUGH.—You did not know her, my young friend. Let me, therefore, indulge myself in a few words to her memory. Long—long may it be, before you * experience the interest which I now feel, in bearing witness to the virtues of a departed wife. Endowed with a pleasing and engaging aspect, “ she bore a mind, which envy could not but call fair.” Diffident and reserved in mixt society, her intellectual powers were best appreciated in the recesses of private life. Warm and affectionate in her attachments, placable and forgiving when injured, and extending her charity with unsparing hand to the deserving and distressed, her life was such a continued preparation for eternity, that the unexpected event, which we all so painfully felt, might to her be deemed a blessing. I say unexpected, for she was apparently well; and, on Whitfunday morning, was preparing for that attendance on Church, which was never omitted, when she suddenly expired. Her health and spirits, though naturally good, had been gradually undermined by a long, an anxious, and an assiduous attendance on a near and dear relative; and her illness had been accompanied by severe

* “ Mr. Lyttelton's lady died in child-bed, six years after their marriage, and was the subject of the Monody to be found among Lord Lyttelton's Works.”

sufferings, as appeared by several of her manuscript prayers, which came into my hands after her decease.—I know it may appear selfish to praise, where the object might be deemed a part of oneself. But why should I not declare her virtues? The light which they will shed, may guide many of my fellow Christians to eternal happiness.

MR. LYTTETON.—Such praise, Lord Bishop, requires no apology. When all the habits and affections are centered in one beloved object, the breaking of the bond of union must be like the separation of the soul and body—the annihilation of all earthly comfort.” P. 94.

This little volume has at present only been circulated among the author's more particular friends, but we rejoice to hear that he has been prevailed upon to revise it, with the intention of submitting it to the public judgment and inspection. The result may be easily anticipated; he will be called to do this again and again. We had almost omitted to observe, that this Dialogue is inscribed to the Bishop of Durham, in terms which evince the most affectionate attachment to that excellent Prelate, and a perfect knowledge of his virtues.

ART. X. *An Historical and Architectural Essay relating to Redcliffe Church, Bristol: illustrated, with Plans, Views, and Architectural Details, including an Account of the Monuments, and Anecdotes of the eminent Persons interred within its Walls; also an Essay on the Life and Character of Thomas Chatterton. By J. Britton, F.S.A. 4to. 40 pp. with 12 plates. 11. 4s. [8vb. 16s. Royal 4to: 11. 11s. 6d.] Longman and Co. 1813.*

ACCUSTOMED as we are to view with admiration the architectural publications of Mr. Britton, we have contemplated the present with unusual satisfaction. A structure highly interesting in itself is here completely represented, by plans and views sufficient to convey the most accurate notion of it. The plates are designed with taste, and executed with skill. Even the ninth plate, of which Mr. Britton speaks with some degree of dissatisfaction, as not producing the effect which he wished, is such as would do honour to most publications. The modest apology which Mr. Britton makes, for the scantiness of historical information provided in his book, is so well expressed, that we are inclined to introduce it in this place.

"If the labours of the Antiquary, indeed, be at any time cheerless and unpromising, it is when his inquiries are baffled by a deficiency of historical materials, or his judgment bewildered amidst a mass of imperfect and contradictory evidence. In examining the history of the Church of Redcliffe, the inquirer is alternately confounded by the opposite statements of different historians and topographers; discouraged by the absence of all satisfactory information, and perplexed amidst the mazes of falshood and forgery. Many of the particulars recorded by former writers, depend for their authenticity on no better authority than the manuscripts of Chatterton; and even those statements that have been collected and published from original documents, are deprived of their appropriate weight; by the suspicion that attaches to every historical record connected with the subject. The writers who have paid the most assiduous attention to the early history of the Church are perpetually at variance, and the manuscript memoranda contained in different collections, and relating to the more recent stages of inquiry, are equally uncertain and unsatisfactory. Under these circumstances; a brief recapitulation of the remarks of others, must in some measure supply the place of positive evidence; and a fair comparison of the scanty documents already in existence, it is hoped, will be received as an apology for a regular, authentic, and copious narrative." P. 2.

Mr. Britton finds, however, that the architectural marks of age, still visible in the church, correspond very nearly with the traditional or historical accounts: that the oldest part of the building may properly be referred to the thirteenth century; the next in style to the fourteenth, and the most finished and ornamented parts to the fifteenth century. Redcliffe Church, is perhaps more peculiarly circumstanced, as to its ecclesiastical state than any other Church.

"It constitutes," says Mr. B., "a part or member of the parish of Bedminster; is in the diocese of Bristol, and is a prebend to the cathedral of Salisbury. This prebend comprehends Redcliffe, with the parishes of Bedminster, Abbots-Leigh, and St. Thomas, adjoining Redcliffe; yet the parochial regulations and ordinances are held distinct and separate from each other, and each is governed by its own Churchwardens, &c. The living of Bedminster is both a rectory and a vicarage, and, as prebend, [prebendary,] the incumbent is patron of all the other livings. He is nominated by the Bishop of Salisbury. It is easier to name it negatively than positively, for it is not strictly either a parish church, conventual church, collegiate church, cathedral church, or chapel." P. 3.

Among its peculiarities, Redcliffe Church, beautiful in other respects, presents the phenomenon of a truncated spire,

spire, more than two-thirds of its original height being wanting, while the deficient base terminates quite abruptly, a few feet above the tower. This deficiency was caused by a violent thunder storm; and it happened to Mr. B. to be witness to a storm little less tremendous, while he was employed in his researches within the church. This scene he describes with peculiar animation, and precision.

“ I have already mentioned the result of lightning on Redcliffe Church in the year 1445, when the upper part of the spire was thrown down, and the western end of the church was much damaged. In 1812, I had an opportunity of observing the appearances and effects of a violent thunder-storm in this edifice, which were really so awful and grand, that I conceive an attempt to describe them, will neither be thought irrelevant nor unamusing. Never did I witness a scene so truly sublime. It reminded me of necromancy and enchanted palaces. Busily and intently engaged, *alone*, in surveying this large church, decyphering the old inscriptions, and examining the monuments, an almost sudden darkness came on: the distant pictures and columns became scarcely perceptible: the rain, accompanied with large hail-stones, fell in torrents on the leaden roof, and the glass of the windows seemed in imminent danger of being shivered to atoms. A heavy cloud appeared to be suspended immediately over the church, and discharged from its swollen bosom an accumulation of water, hail, lightning, thunder, and wind. In any situation, such a storm must have been terrific, but situated as I was, in the midst of this church, impressed with the recollection of the destroyed spire; enveloped in gloom, and surrounded by knights in armour, monkish effigies, and other images of deceased persons, the effect was truly sublime and awful. At one moment the whole space was, as Milton terms it, darkness visible, when, the next instant, the vivid lightning blazed through the long aisles, and illuminated every object. It glanced on the clustered column, played round the brazen eagle, flashed on the supplicating statues; alternate gloom, and dazzling glare pervaded the church. An almost incessant peal of thunder continued to accompany the reiterated flashes of lightning; it now seemed exhausted, but only to come on with additional fury of sound, and more awful crashes. Though so truly terrific, I own that it excited more of admiration than of fear; for my whole faculties were absorbed, and seemingly intranced, in contemplating the varied, brilliant, and powerful effects of the scene. The sensations of the heart were suspended or overpowered by the more powerful emotions of the soul.” P. 29.

Mr. B. winds up his narrative with a similar picture, of great descriptive force, from the “*Lay of the last Minstrel*.” This author concludes his book by a very modest and sensible essay

essay on the life, character, and writings of Chatterton. In this, though he decidedly takes the part of the Anti-Rowleyans, yet he treats with candour and respect the few writers who still espouse the opposite side. One remark on the labours of those who have endeavoured to prove the poems ancient, seems to be exclusively his own, and it is very judicious.

"The extent and minuteness of their researches," he observes, "is in itself the strongest argument against the justice of their conclusions: had the poems been authentic, their claims to antiquity would have been *easily* supported, by the most cursory reference to the works of our earlier poets: the same peculiarities of diction and phraseology, which were most observable in the poems of the Rowleyan poet, would have been discovered on the surface of our ancient literature; nor would a Bryant and a Shervens have been content to triumph in the justification of frequent and important anomalies, by an *isolated* passage in some obscure writer, discovered after the research of many years, and brought forward with all the ostentation of decisive authority." P. 32.

His observations on the acknowledged forgery of the first Battle of Hastings are equally sound; and his general view of the character and genius of the wonderful Bristolian. But we cannot agree with him in his praise of Mr. Dermody's Ode on Chatterton, which he subjoins in a note, but which to our feeling is deficient both in good taste and good sense. Two letters from Chatterton to Dodsley, hitherto unpublished, are subjoined, and throw some light on the genius for deception so often exhibited by the unfortunate young poet.

BRITISH CATALOGUE.

POETRY.

ART. II. *The World before the Flood. A Poem; in ten Cantos, with other occasional Pieces. By James Montgomery, Author of the Wanderer of Switzerland, &c.* 8vo. 12s. Longman and Co. 1813.

The author of this volume of poems has already established a very considerable degree of reputation for poetical ability. The present work consists of three parts,—the *World before the Flood*, miscellanies, and certain smaller pieces and extracts, from a volume published in 1797, and long since out of print. The first poem

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is a story in the form of a parable, and, as to its conception, of Miltonic daring. It is founded on the first chapters of Genesis, and extends to ten cantos. It commences with representing the invasion of Eden by the descendants of Cain; the history of Javan, Enoch, Seth; the Patriarch's burial place, and Enoch's prophetic character; Jubal; origin of the Giants; adventures of their King: Patriarchs captured by the Giants, who determine to sacrifice them to their demon gods; Enoch appears and prevents this; the host of the Giants defeated and destroyed by a heavenly army. We lament our inability to exhibit extracts from this pleasing and beautiful poem, but can have no hesitation in promising the highest gratification to all readers of taste and feeling. The undertaking was a bold one, and hardly to be comprized in so small a compass; but many beautiful episodes and passages are introduced, and some delightful specimens might be easily exhibited from what is said of Javan, Zillah, and Enoch in particular. We cannot possibly take leave of this publication without making an extract from the latter part of it; and the reader may be assured that he will find many equally ingenious and pleasing.

“ STANZAS

“ On reading the verses entitled “ RESIGNATION,” written by Chatterton a few days before his melancholy end:—

“ A dying Swan of Pindus sings,
In wildly mournful strains,
As Death's cold fingers snapt the strings,
His suffering lyre complains.

“ Soft as the mist of evening wends
Along the shadowy vale,
Sad as in storms the moon ascends,
And turns their darkness pale.

“ So soft the melting numbers flow
From his harmonious lips,
So sad his woe wan features shew,
Just fading in eclipse.

“ The Bard, to dark despair resigned,
With his expiring art,
Sings, midst the tempest of his mind,
The shipwreck of his heart.

“ If Hope still seem to linger nigh,
And hover o'er his head,
Her pinions are too weak to fly,
Or Hope ere now had fled.

“ Rash minstrel, who can hear thy songs,
Nor long to share thy fire;

Who

Who read thine errors, or thy wrongs,
Nor execrate the lyre?

"The lyre that sunk thee to the grave
When bursting into bloom;
That lyre the power of genius gave,
To blossom in the tomb.

"Yes—till his memory fail with years,
Shall TIME thy strains recite;
And while thy story swell his tears,
Thy song shall charm his flight."

We have not of late been so agreeably detained by any poetical compositions as by those contained in this volume, which we doubt not will be multiplied in many succeeding editions. We have already seen a second, in a smaller size.

NOVELS.

ART. 12. *Liberality and Prejudice, a Tale. By Elvira A. Case. In three Volumes. 12mo. 18s. Crosby. 1813.*

A very long and illustrious list of subscribers, commencing with the Princess of Wales, and many branches of the Royal Family, introduces these volumes. It is also written by a female. It would, therefore, exhibit no great proof of our *liberality*, to excite any *prejudice* in the minds of our readers against a publication so circumstanced. We will, therefore, forbear any invidious remarks upon Lord Fetlock, Mr. Dashley, and the rest of the elegant visitors of Woodbine cottage.

ART. 13. *The Heroine; or Adventures of a Fair Romance Reader. By Eaton, Stannard Barrett, Esq. 12mo. 3 Vols. 18s. 1813.*

"Works consisting of abstract argument, ethics, metaphysics, polemics, &c. which, from their very nature, cannot become tangible essences, send up their ideas in whispers to the moon, whence the tribe of talking birds receive and repeat them for the lunaries; so that it is not unusual to hear a mitred parrot screaming a political sermon, or a fashionable jay twittering unfigurative canzonets. These birds then are our philosophers, and so great is their value, that they sell for as much as your patriots." Are there individuals to be found who can read three volumes of so unintelligible a jargon?—The tale, however, annexed to this mare's neck, is somewhat more resembling a human head.

MEDICAL.

ART. 14. *A practical Treatise on the superior Efficacy and Safety of Dolichos Pruriens, or Cowhage, internally administered in Diseases occasioned by Worms; wherein are exhibited, a concise Statement of the Symptoms of the Disease, and the Uncertainty of most other Vermifuges now in Use. To which are added, Observations on some other indigenous Anthelmintics of the West Indies; Testimonials of respectable medical Characters on the Utility of the Cowhage; and a Selection of Cases.* By William Chamberlaine, Member of the Royal College of Surgeons, London; Fellow of the London Medical Society, &c. &c. &c. The tenth edition, corrected and enlarged. Crown 8vo. Pp. 108. Sewed, 4s. Highley. 1812.

The title is sufficiently explanatory of the nature and object of this useful little work, which contains much curious information, and, in this improved edition, completely establishes the efficacy of *Dolichos Pruriens* in destroying every species of worms which infest the human body. The remedy seems to act mechanically; it is "the rigid, hairy coat, somewhat in appearance similar to the pile of velvet, or rather plush, of a reddish brown colour, which grows on, or clothes the surface of a pod, in appearance like the pod of our English scarlet bean, to which plant, indeed, the whole of the cowhage-vine, both in its foliage and manner of growth, bears a very near resemblance. This hair, or pile, scraped off, and mixed in some viscid vehicle, is the part to be employed. The rest of the plant is useless." The spicula, it seems, speedily penetrate the thin texture of the worm, and thus spear it to death; whilst the coats of the stomach and intestines of the patient are defended from injury by their own secretions. Among the causes favourable to the production of worms, the author enumerates bad living, and cites the following curious case in support of his opinion.

"Kidd Wake, who suffered five years imprisonment in Gloucester Jail, during the three first years of which term, he subsisted upon bread and water, excepting only six ounces of meat twice a week, never knew he had any worms, but was always strong and healthy, before his confinement; but after the two first years of his incarceration he began to pass the *tania cucurbitina* in large quantities every day; and from that to the time of his liberation, he suffered so much from the *tania*, that when he came out of prison, he was literally a mere skeleton. For a long time after his release, the quantities of *tania* which he expelled, both in single joints, and in lengths of from three to six and ten inches, as well when he took the cowhage as when he did not, were incredible. His constitution was so broken down, that any drastic medicines, or such as are usually given for the expulsion of the *tania*, would
most

most probably have destroyed him; the cowhage, given in double and treble quantity, and aided by *limatura flammii*, liberally exhibited, has, at times, given him considerable relief, but he never, even to the day of his death, could be said to have been completely cured."

AFRICA.

ART. 15. *Sixth Report of the Directors of the African Institution; Read at the Annual General Meeting, on the 28th of March, 1812. To which are added, an Appendix and a List of Subscribers.* 8vo. 183 pp. 2s. Hatchard. 1812.

It is well known that the objects of the AFRICAN SOCIETY are of the most benevolent kind, and of great utility and importance. One of them is to bring about, if possible, a more complete suppression of the Slave Trade. It appears, however, that during the year 1810, no less than from 70 to 80,000 Africans were transported from the western coast of Africa to the opposite shores of the Atlantic. This enormous trade is chiefly carried on under Spanish and Portuguese flags, but being, in some respects, in contravention of existing treaties, it is hoped that it may be further restrained. We read with satisfaction that legal attempts to restrain the cruelties of slave-owners have been made in the West Indies, and that though Mr. Huggins of Nevis escaped, a Mr. Hodge, a planter of Tortola, has actually suffered death, for cruelties at which humanity shrinks with horror. Some interesting particulars concerning the fate of the enterprizing traveller Mungo Park, form another feature of this Report.

If another Report has been published since this, it has not come to our hands.

BIOGRAPHY.

ART. 16. *Some Account of the Life and Writings of James Benigne Bossuet, Bishop of Meaux.* By Charles Butler, Esq. crown 8vo. 180 pp. 7s. Longman and Co. 1812.

The subject of these pages was a good and a great man, and it is certainly the fairest way of recommending a religion, to bring forward such examples, from the number of its professors. The more particular interest taken by Mr. Butler, in the life and works of Bossuet, seems to have arisen from his controversies with the Protestants, the description of which occupies no small proportion of this little volume. The account of the Bishop's conference with M. Claude is given from that prelate's own relation of it. Mr. Butler even confesses that he has never read the account published by the other party, Claude. We cannot but think that it was incumbent upon a biographer to read, and appreciate both

both accounts, and though we cannot doubt to which Mr. Butler would have given the preference, yet we should have been glad to estimate the reasons which he might have alledged for that preference. The very candid and amiable declaration of Bossuet, upon the subject of Claude's account, shows at least that they differ in some material points.

Mr. Butler here, and elsewhere, seems greatly inclined to favour the project of reuniting Protestants and the Church of Rome: which Bossuet also laboured, with very amiable zeal. But the terms proposed by the Bishop of Meaux contained this condition: "that Rome will never relax from any point of doctrine defined by the Church," and particularly by the Council of Trent. Does not this show the thing to be at once impossible? For the Council of Trent unhappily chose to sanction all those points on which the Protestants thought it necessary to separate. Transubstantiation, the worship of the Host, the worship of the Virgin Mary, the invocation of saints, the honour paid to images and relics; the scriptural authority of all the Apocryphal books, except the two of Esdras. Under these circumstances, what Protestants can accede, unless they cease to be Protestants? for against these very things do they protest.—The Protestants came out of the Church of Rome, because she would not reform these and other abuses. They do not deny that Church to be originally and fundamentally a true Church; but corrupted by these additions. The additions they reject, the fundamental truths they retain. They hold with the real Roman Church, as founded by St. Peter, or perhaps rather by St. Paul. The Council of Trent unfortunately sanctioned the additions, of which the apostles knew nothing.

ART. 17. *The Life of Mr. Thomas Cooke, late of Pentonville, (a Miser.)* By W. Chamberlaine. 12mo. 89 pp. 2s. Sherwood and Co. 1813.

Since the Life of Elwes appeared, we have had nothing more extraordinary than the present account of a being, who was as great a miser as Elwes, but by no means so honest a man. With all his avarice, Elwes was a gentleman; inconsistently so in some points, where his delicacy perfectly counteracted his ruling passion. Cooke was a mean rascal, whose anecdotes are not enlivened by any thing that gives relief to the moral feelings. By all sorts of meanness, and various kinds of petty dishonesty, secure from legal censure, Thomas Cooke finally amassed a fortune of more than one hundred and twenty-seven thousand pounds in the three per cent. consols. This sum he distributed by his will in a vast number of small, and some larger, legacies, many of which were for the benefit of charitable institutions, in places where he had no kind of connection. The peculiarities in his will made it afterwards the subject of legal contest, and how it was finally settled, we have never heard.

One of his shabby tricks may serve to characterize him as well as another, since they were all nearly of the same complexion.

"A distant relation of his, who lived in the country, was in the habit of sending him bacon, fowls, &c. This man once brought him an earthen pan of butter, telling him he came to dine with him. Cooke excused himself, saying there was nothing in the house but a cold blade bone of mutton, not enough for himself and the two maids, and to turn the discourse, he asked how many pounds of butter the pan might hold. The man answered, ten or twelve pounds. Poh! said Cooke, what signifies sending me such dribblets, I will send you an empty firkin at once, and you can fill it for me. The poor man made answer, that it was more than he could afford at one time. "Why, what a mean-spirited dirty scoundrel you must be," said Cooke, "you that are to have so many thousands upon thousands at my decease, to grumble at sending me a firkin of butter! Well, sir, you will do as you please, and I will do as I please." The poor man was terrified by this implied threat; sent the firkin of butter and a fine turkey in a few days afterwards; both which Cooke sold to a neighbouring cheesemonger,—but never remembered the donor in his will." P. 43.

It appears that we are indebted for this narrative to the same author who before amused us with a very entertaining and curious volume, entitled "*Tirocinium medicum*." Cooke was particularly addicted, in his latter days, to giving much trouble and very small pay to medical practitioners, among whom Mr. Chamberlaine once suffered for a short time. To this circumstance, apparently, we are indebted for a piece of biography, which is professedly designed, not to hold up an example to the world, but to exhibit to its abhorrence a strong picture of unfeeling meanness and avarice. An example not to follow, but to avoid!

EDUCATION.

ART. 18. Punctuation: or an Attempt to facilitate the Art of Pointing, on the Principles of Grammar and Reason. For the Use of Schools, and the Assistance of general Readers. By S. Roussau. 12mo. 236 pp. 5s. Longman and Co. 1813.

The modest expression of *an attempt*, should at least imply that it is an effort made by the author of the book, whereas we have seldom seen a publication with less of original merit. In 1785, the Rev. Joseph Robertson, author of a Dissertation on the Pærian Marbles, and other learned and valuable works, published an Essay on Punctuation, without his name indeed; but soon known to be his by all students in English literature. Here was the

* See Brit. Crit. vol. xl. p. 645.

real attempt, and a very successful one it was; the attempt of Mr. R. has been chiefly to borrow from that book, without acknowledgment, and to found his own upon it. In this he also has been successful; but not in escaping detection, as perhaps he hoped, presuming that the former work was scarce and little known. It is much better known than Mr. R. supposed, and wherever it is known, will convict him of very daring plagiarism.

Most of the Rules are copied word for word from Robertson, the order is sometimes changed, but with no particular advantage. Many of the examples are also copied, but their number is increased. The Appendix, which occupies a large part of the volume, consists merely of extracts from different authors in prose and verse; the first of them is printed first without points, and then with the proper stops introduced. The rest are all regularly pointed, and therefore might as well be read in the books from which they are taken.

In the Preface, Mr. Rousseau has attempted to give a history of punctuation, the learning of which is borrowed from Mr. Robertson. To give an air of original erudition, he has copied from Mr. Fry's *Pantographia*, the famous Bosphoran inscription to Jupiter Urius. But here he has betrayed his deficiency, by two gross blunders, both in the Greek capitals and in the modern Greek ourfive letters; reading in the second line, *EPOTONON*, *epotonon* for *Hepotonon*, and *AFAIHIN* for *Aryam*. As these mistakes are not in Mr. Fry's book, the merit of them rests entirely with this author; the first of them spoils the sense, and the second the verse.

Mr. Rousseau was certainly right to avail himself of the labours of his predecessors, if he did but own it; and as he acknowledges his obligations to Mr. David Steel, junior, if either he or we have mistaken the real author of the tract to which we have referred, so that we mean in fact the same, he will so far stand justified. But why he should call that an *Attempt*, which had been completely done before, is not easy to be discovered. The book itself may be very useful, as its prototype has been.

ART. 19. *Suggestions to the Promoters of Dr. Bell's System of Tuition: with an Account of the Hampshire Society for the Education of the Poor; the Proceedings of the different Diocesan and District Institutions already formed; a general List of Schools, and the Number of Children now receiving Instruction on the new Plan, in the Principles of the Established Church. By the Rev. Frederick Armstrong, M. A., F. L. S. one of the Secretaries of the Hampshire Society. Dedicated (by Permission) to the Honourable and Right Rev. the Lord Bishop of Winchester. 8vo. 292 pp. 8s. Winchester, printed. Longman and Co. London. 1813.*

This is one of many laudable attempts to explain and promote
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the purposes of the great NATIONAL PLAN, for educating the children of the poor in the principles of the established Church. It may be considered, indeed, as a faithful report of all that had been done, up to the period of its publication. It ought, therefore, to be in the hands of every one who wishes well to the general design. Among many excellent suggestions, which appear in this book, the following seems particularly judicious; and, if we are not mistaken, has been acted upon in several instances. The author respectfully submits to the National Society,

“Whether they could render a more essential service to the cause, than by appointing a competent person periodically to examine into the state and progress of all the schools under their direction; to see the system of education, which has been so wisely adopted, carried accurately into effect; and to preserve that perfect uniformity and co-operation of plan, which he conceives to be essentially requisite for the complete success of the measure. If the system procure not all the advantages it proposes, it will arise either from being imperfectly known or imperfectly taught; and he cannot help fearing that in some instances, even of importance, a very inadequate idea of the new mode of education is given to those who have only the opportunities of partial and local observation.” P. 3.

The book consists of twelve chapters, in which the author enters distinctly into all the advantages of the system, and the principal objects required to be attended to in it. The conclusion is very gratifying, as it points out the actual progress of the plan; and we can add, that we have positive knowledge of some large schools established since the publication of this book.

“It may be observed, that there are in the above list about *ninety schools*, on the point of being formed, or actually established, where the number has not been ascertained. They are mostly village schools; allowing, therefore, the very moderate computation of 25 scholars to each, there will be 2,250 to be added to the calculation already stated, making a total of upwards of FORTY THOUSAND; and no doubt there are many other schools, conducted on Dr. Bell’s system, of which no account has been received.”

CATHOLICS.

ART. 20. *Rise of the Reformation, containing the Grounds of Protestantism; or the Causes of the Secession of our Forefathers from the Church of Rome. By William Robertson, D. D. Author of the History of America, &c. 8vo. 79 pp. 2s. 6d. J. J. Stockdale. 1813.*

The pamphlet is nothing more than an extract from the second Book of Robertson’s History of the Emperor, Charles V., which it has been thought expedient to bring forward at the present time;

time; as tracing "with a masterly hand, and with admirable conciseness, yet compass of information, the grounds of Protestantism; or the leading causes, which contributed to the secession of our forefathers from the errors and corruptions of the Church of Rome." As Robertson's history is a large and expensive work, which cannot conveniently be either purchased or perused by many persons, reasonably desirous of information of the subject, the separate publication of this important part of the history appears to be a judicious step, and will probably be very acceptable to many readers.

CHURCH.

ART. 21. *The Rights of the Church, attested by Historical Documents. By the Author of 'An Analysis of Mr. Canning's Speech,' and 'The Character of the Irish Catholics, illustrated by Historical Facts, and public Records.'* 8vo. 82pp. 3s. J. J. Stockdale. 1813.

This is a tract of some research and curiosity, and it is but fair to let the author state his intentions in his own words.

"It is not the object of this work to define the exact measure of authority which the different branches of the government formerly had, or ought to have, in ecclesiastical affairs; or to pronounce, in all cases, whether they were right or wrong in their interference; but merely to shew the uncommon earnestness with which all parties have concurred to secure, what they conceived to be, the rights of the Church; and to demonstrate this position by extracts from documents which will prove the extraordinary attention uniformly paid to these matters. These extracts are made, in four divisions—from the earliest periods to the Conquest; thence to the origin of the House of Commons in Edward III.; thence to the death of Charles I.; thence to the Revolution;—and from the Revolution to the present times." P. 5.

The following remarks are also of importance.

"The nation, from its earliest existence, dating its origin from those institutions which affect our present laws and customs, has adopted the Christian religion as that of the State, and has never supposed it supported any other. Its attachment to it has arisen, not simply because it is favorable to public tranquillity; or from any other motive less powerful than a conviction of its truth. On this account, attention to the doctrine and discipline of the Church has always formed part of the duties of the legislature, and is an essential branch, both of the prerogative of the Crown, and the privilege of Parliament, when acting conjointly with the Convocation. If the rights of the Parliament should be preserved with consistency, of course this usual proceeding cannot be changed. To guarantee the rights and liberties of the Church, has always been considered as the first duty of Parliament; and the establish-

ing of correct doctrine one of the first of those rights and liberties." P. 5.

Again, the author asserts, what he afterwards proves by historical documents.

"The established Church has always had the command of Parliament, and individuals differing from it, have been admitted; but it was by connivance rather than right. To admit into the Houses a body of men, collectively as a party, allowing formally their notions of doctrine and discipline to be fundamentally wrong; is, he thinks, a practice quite unknown to the Constitution; even where those notions do not blend themselves with civil and political principles which may be deemed inconsistent with public tranquillity or liberty." P. 7.

The chief remaining part of the pamphlet is occupied by extracts from our best historians, in support of these points. Towards the latter end, the author takes an opportunity to answer an argument which we have several times seen urged in favour of the admission of Catholics to Parliament.

"It is triumphantly urged, that until the 30th of Charles II. Papists sat in the Houses of Parliament, and that Dissenters may do so at the present moment. But it should be remembered, that the private rules of the Houses gave that security formerly which that Bill gives now; and although the Test and Corporation Acts do not exclude from Parliament, positively, they do, indirectly; since a Member must be in unison with his constituents in boroughs. From the time of Elizabeth, the Houses have ordered attendance on the national prayers; and, occasionally, that their Members should receive the Communion of the Church of England, on pain of *expulsion*; and, independently of this security, the two Houses have generally taken the oaths of Allegiance and Supremacy. Thus the guarantees of the Constitution have existed regularly, when it was necessary to use them, from the era of Elizabeth; and, previous to that period, almost all the power, and political, as well as religious knowledge, was in the possession of the clergy, without whose assistance the business of the kingdom could not have been conducted. In those times the opinions now prevalent were never heard of; nor any opinion, then supposed unchristian, permitted to hold any kind of power." P. 80.

The author professes to have more matter to produce on these subjects, which will doubtless be useful and acceptable to the public.

DIVINITY.

ART. 22. Charity, manifested by an Adherence to the Truth. A Sermon, preached for the Benefit of the Colchester National Schools, in the Parish Church of St. Peter, on Thursday, July 29, 1813, and published by Request of the Rev. the Archdeacon of Colchester, and

and the Committee for Managing the said Schools. By Richard Mant, M.A. Vicar of Great Coggeshall, and Domestic Chaplain to his Grace the Archbishop of Canterbury; and late Fellow of Oriol College. 8vo. P. 30. 1s. 6d. Rivingtons. 1813.

To announce Mr. Mant to our readers as an author of distinguished merit, would be quite unnecessary. His Bampton Lectures have placed him on so elevated a station among the divines of this country, that his very name will be a ready passport to all the works in theology which he may offer to the public attention.

In opening, therefore, the leaves of this discourse, we felt our expectations of pleasure and instruction much excited: nor were they, on a closer inspection, any way disappointed. That sound argument, that perspicuity in stating facts, that animated eloquence, and that pervading spirit of evangelical truth, which recommended to us the "Appeal to the Gospel," are every where the striking characters of the present performance. With respect to Lancaster, Dr. Marsh should seem to have exhausted almost every topic, in that admirable Sermon, where he has proved, with the force of mathematical demonstration, that national education can, consistently with the safety of the State, have no other basis than the national religion. But Mr. Mant has certainly thrown still further light on the subject.

"It is the attempt which has of late been made, and is still making, with indefatigable exertions, and under extensive, high, and powerful patronage, to educate the children of the poor, who form the great mass of our population, upon that platform of generalized christianity; which, by taking for its rule of instruction those things that are believed by all the professors of the Gospel, and thereby excluding what is believed by any particular denomination of christians, virtually excludes what, in our apprehension, distinguishes it as a system of faith and practice from Deism or Mahometism; and thus, under the cover of an enlarged liberality, sacrifices the truth of God, which his blessed Son came from Heaven to reveal, on the altar of human imaginations. For if instruction in christian knowledge is to be circumscribed in the manner that is proposed, and our teaching is to be limited to those articles of faith which all professors of the Gospel concur in believing, and to those rules of practice which all its professors concur in holding requisite to be observed, what shall we have to teach but those general rules of moral conduct, which a heathen could hardly except against, and a Mahometan might with little difficulty adopt? The mysterious, indeed, but authentic and momentous doctrines of the Gospel; its animating motives and solemn sanctions to the precepts which it inculcates; its sacraments, ordained, when duly administered, as the means of grace and salvation; and withal, its apostolical priesthood, appointed for their due administration, must be at once, and altogether, discarded from

our code of instruction. Stripped of these, what remains to us but a mere shadow of the truth which Christ came from Heaven to witness and propagate amongst men? The name of christianity will continue, but the very spirit and substance of it will be lost. To prevent or interrupt the progress of a system of instruction, menacing, as we cannot but apprehend, such portentous and alarming effects; and to rescue what we believe to be the truth, by the blessing of its Divine Author, from the maze of error and confusion in which attempts have been made to entangle it; to train up the rising generation in the nurture and admonition of the Lord, and in the principles which the Lord himself hath established; to root in their minds, by means of deep and early culture, genuine christianity, with all its prominent and peculiar doctrines; to animate and invigorate them to a conscientious discharge of its precepts, upon the solid and immoveable basis which itself prescribes; to initiate them in the knowledge, and at the due time in the practice, of those ordinances which it hath pleased God to appoint as the avenues to salvation; and to INURE THEM, BY EARLY HABITS, CO-OPERATING WITH APPROPRIATE INSTRUCTION, TO SEEK THE MEANS OF GRACE AT THE HANDS AND LIPS OF THOSE WHOM GOD HATH COMMISSIONED TO DISTRIBUTE THEM: these are the great, the weighty, the necessary purposes, for which institutions, like the present, have been established." P. 7.

The author thus further expresses his apprehensions on the subject: "Whether or not (says he) it be decreed for us, or for our children, to witness so disastrous an event, as the ruin of that venerable church, for the sake of which Cranmer and Latimer, and Ridley, and the noble army of English martyrs, yielded their lives to the agonies of the stake—that Being, who, in the righteousness of his judgments, can alone ordain it, can, in the plenitude of his wisdom, alone foresee! The signs of the times, however, are big with occasions for melancholy foreboding. Nor can we reckon among the least portentous circumstances, that indifference to religion on the one hand, and on the other, those mistaken views in the profession of it, which mark the present age, as they heretofore distinguished that which beheld the overthrow of our throne and of our Church! Nor can we refrain from lamenting, that so noble an enterprize as the gratuitous education of the children of the poor, should be perverted into an instrument for vitiating their principles, and estranging their infant minds from an early and well-founded attachment to the doctrine and discipline of the Church of England." P. 20.

Yet, in conclusion, he summons up spirit enough to exhort his audience to "go on and prosper!" "The task (he continues) in which you are engaged, is to furnish these youthful soldiers and servants of Christ crucified, with the shield of faith and the breastplate of righteousness; that so they may fight manfully under his banner

banner against sin, the world, and the devil! And, for the monuments of your exertions will be left behind you,—generations of children, like those before your eyes, taught by that charity which rejoiceth in the truth, to remember their Creator in the days of their childhood—instructed to keep the unity of the spirit in the bond of peace—brought up in the nurture and admonition, in the knowledge and worship of the Lord Jesus; and, like that blessed Lord in the season of his humiliation, increasing in wisdom as they increase in stature, and growing up in favour with God and man." P. 22. That this is a very good discourse, the specimens before us sufficiently show. The position on which the author has insisted, and which, in our opinion, he has abundantly proved, is this: "That, though we may be *bountiful*, we cannot be *charitable*, unless our bounty be directed to promote in the minds of children the knowledge of the truth—of the truth, as it is in Jesus."

ART. 23. *An Inquiry into the right Method of Fasting. A Discourse intended for the Fast-day, Wednesday, March 10, 1813.* 8vo. 31 pp. 1s. 6d. Fuller. 1813.

There is no subject at all connected with religion, which at this day so much requires revision and reconsideration as that of Fasting. Departing from practices, which certainly were superstitious, the Protestants, of this country at least, have at length departed entirely from the thing itself. Our public fasts are days of worship and solemnity, of remission from common business, but *fasts* in no degree; not even among the sects which, in other respects, affect rigour and self-denial. Yet fasting, if not positively enjoined in the New Testament, is sanctioned by the example of the Apostles, and of our Saviour himself; and surely what they practised must deserve imitation.

In this very sensible and well-written, though anonymous discourse, many very important ideas on the subject are suggested. It is shown in particular that, in times of scarcity, to lessen our own consumption of necessaries, and to distribute what is thus reserved, is the only real way of being charitable; since to give money to some, to enable them to purchase more than others can, is in fact only to aggravate the scarcity to others. This is clearly explained in the following manner.

"To make this perfectly plain, we have only to conceive a very small community, in which we will suppose there are ten poor labourers, while the supply of provisions for them is no more than might be consumed by five: each of these ten, then, will be able with his earnings to purchase only one half of what he would be inclined to consume. If, therefore, to one of these I make a liberal donation, this one will be enabled to procure a full share, and the others will be still more distressed. If I make this donation to five of them, all these five will live in plenty, and the

other five will starve. If I give an equal sum to all, then all will be as before, *equal* in their ability to purchase: and though the price of provisions indeed will nominally rise, no one of these individuals will be in the smallest degree either the better or the worse for my gift. It is evident that the same principles must hold good equally (though their operation be less distinctly perceived), in the most extensive and most complicated form of society. Every gift made to an individual, of money to purchase provisions, which he could not otherwise have purchased, must, by lessening the quantity, increase the price of the remainder, and thus distress those who do not share the bounty." P. 19.

On the whole of this subject, however, we think with considerable dismay. To practise any kind of abstinence is so very remote from the habits of this day, that we know not how it can be revived. Yet when our Saviour said, that a certain cure could not be performed, but by prayer and fasting, he undeniably suggested that *fasting* added efficacy to prayer. Much, that is essential to the subject, of course is omitted in this sermon, which is of no great length; but all that is said is excellent, and well expressed, and we heartily recommend the perusal and consideration of it to serious thinkers.

MISCELLANIES.

ART. 24. *A complete Collection of English Proverbs. Also the most celebrated Proverbs of the Scotch, Italian, French, Spanish, and other Languages. The whole methodically digested, and illustrated with Annotations, and proper Explications. By the late Reverend and learned John Ray, M.A. Fellow of the Royal Society, and Author of the Historia Plantarum, &c. &c. &c. The fifth Edition, revised, corrected and amended, by John Belfour, Esq. 8vo. 336 pp. 12s. Cowie and Co. 1813.*

There is a small error in calling this *the fifth* edition of the work. We have now before us an edition printed in 1737, which is called in the title-page *the third*, and was in fact the first after the two editions published by Ray himself in 1670 and 1678. Then followed what is here called *the third*, but was in reality *the fourth*, published in 1742; and the *fifth* (which passed for the fourth) in 1768. The present therefore is properly the *sixth* edition.

Our third seems to have been a mere reprint of Ray's second, with no other preface than what belonged to that edition. But the volume contains also a new edition of Ray's "Collection of English words not generally used," which is very curious and valuable, with some other matters. The present volume is judiciously published. It begins with a short advertisement from the present editor, explaining what he has done. Then follows a
life

life of Ray, drawn up by the editor for the present work ; and so executed as to be very acceptable to the enquiring reader. We shall add only, that thirteen years after the death of Ray, (that is in 1718) a collection of his Philosophical Letters was published by his valuable friend W. Derham, in 8vo. with many by F. Willughby and others. This volume may be considered as forming a part of Ray's works, and contains many valuable things.

We then find, with great satisfaction, the preface to Ray's first edition reprinted ; which was the more necessary, as it contains both the reasons for his plan, and the sources of his collection. Then the preface to his second edition ; and the preface to the fourth (properly fifth) edition, in 1768. It may be added, that the editor has restored the Scottish Proverbs to their proper dialect, of which he says, " to render them more intelligible, they had been divested, often to their manifest injury, in terseness and point : " and the Hebrew proverbs, which was more difficult, he has given in Hebrew, as well as English. From what authority he draws this improvement is not mentioned.

The editor takes no notice of other collections of English proverbs, not even of Dr. Fuller's (1732) which is so extremely copious ; nor of Kelly's admirable collection of Scottish Proverbs. (1721.) His edition, however, will be very acceptable to collectors in this line, and is indeed very creditable to him.

ART. 25. *A View of Society and Manners in the North of Ireland ; in the Summer and Autumn of 1812. By J. Gamble, Esq. Author of Sketches of History, Politics, &c. taken in Dublin, 1810.* 10s. 6d. Cradock and Joy. 1813.

Mr. Gamble is a pleasant and entertaining companion, and we recommend his book as such to whoever may from amusement or business pursue the same course. His narrative is agreeably diversified with anecdotes, some of these are interesting and pathetic, particularly that which is related at p. 277, et seq. We give it concisely. " The question ever uppermost was now asked the stranger, had he ever been in America ? he was just come from it. And had he ever by any chance seen—your son ? interrupted he, aye many a good time and often, and so will you too when you least expect it. Oh blessed Saviour of the world exclaimed the enraptured mother, let me but see my boy again, let me but see his red cheek and flaxen hair, and I will die content. That you will not see said the man with a melancholy smile, his red cheek is now a pale one, and his flaxen locks like your own are grey ones. Time changes the face, but does not change the heart, and many a sorrowful pang his gave him, when he thought of you. The tears started into his eyes as he spoke. The old woman fell on his neck and wept, her heart told her who he was ; a son's tears speak a language a mother never can mistake," &c. &c.

A slight sketch of the route followed by Mr. Gamble, might make

make this a useful itinerary companion, but as it is, it is very acceptable.

ART. 26. *Memoirs of George Frederick Cooke, Esq. late of the Theatre Royal Covent Garden, by William Dunlapp, Esq. composed principally from the personal Knowledge of the Author, and from the Manuscript Journal left by Mr. Cooke, comprising original Anecdotes of his Theatrical Contemporaries, his Opinions on various Dramatic Works, &c. &c.* 2 Vols. 8vo. 1l. 1s. Colburn. 1813.

We are of the old school, and well remember Garrick, Barry, Yates, Henderson, Woodward, Shuter, and their contemporaries. We have also been present at the theatrical exhibitions of Mr. Cooke in many of his characters, and thought him possessed of considerable excellence. These entertaining volumes represent him, it cannot be doubted, very faithfully, from his first entrance into his profession to its last most disgraceful termination in America. Respect for his talents is lost in contempt and abhorrence of his vices. One thing strikes us in this biographical specimen as very singular; Cooke does not appear to have been a man of any reading; most of the individuals above enumerated were scholars and accomplished gentlemen, which may also be observed of Mr. Kemble, the most distinguished actor of the present day; whereas Mr. Cooke seems to have read nothing but plays, and what related to the drama, and those in an irregular desultory manner. He had however, most unquestionably, great merit as an actor, and ample justice is done him in these volumes. The work cannot fail of being acceptable, as it abounds in entertaining anecdotes of Cooke, and his theatrical contemporaries; it is written with great vivacity and candour, and with a decorous sensibility of the infirmities, to call them by no harsher name, which it was the province and the duty of the writer to record. We do not know Mr. Dunlapp, but our thanks are due to him for a considerable degree of information on theatrical subjects, and much amusement in the perusal of his narrative.

ART. 27. *The Anonymous.* 2 Vols. 12mo. 12s. Cadell and Davies. 1810.

These volumes (long overlooked) contain a collection of periodical Papers, written and first published in Dublin. They did not, it seems, make much progress there, nor do we conceive that, in their present form, they have been more fortunate in England. They are, nevertheless, not deficient in a certain degree of liveliness, though we cannot pronounce them to be gifted with that sterling and original merit, which gives permanency to such Essays.

The author is evidently an Hibernian, partial to his countrymen, and not quite free from prejudices against the English. He accuses us of taking our chief notions of Ireland from *Castle Rack-*
rent,

rent, of which, to our utter surprise, he speaks in the following terms.

"Towards attaining a consummate *ignorance* of Irish manners, no better means can be adopted, than the study of *Castle Rack-rent*; which accordingly many English seem to have perused with great attention and effect." Vol. I. p. 15*.

If this be true, we are certainly much in the dark on this side of the water, where a very contrary idea is universally prevalent. In a note to the Sixth Number, the author gives two good Irish nick-names for the celebrated traveller, Sir John Carr. The first that of the *Jawating Car*; the second, after he had received the honour of knighthood, was, the *Traveller benighted*. The author characterizes many of his predecessors, among the Essayists, with good judgment; but the degrading manner in which he speaks of Sir Richard Steele, will meet with few admirers, among the readers of that author's works. The Anonymous sometimes assumes the character of an antiquary, (which he calls antiquarian†) and writes against Vallancey and Ledwich, and on the origin of the Irish round towers. The very fine Ode, entitled TRAFALGAR, is printed in No. 17, and is properly ascribed to John Wilson Croker, Esq. This Ode is, of excellence, sufficient to embalm the work in which it appears, and we regret that it does not decorate the pages of Mr. Southey's Life of Nelson. It is a song for every seamen to learn by heart. We can only find room for the concluding stanzas, which, though fine, are by no means the best.

"Then bear them to their glorious grave,
With no weak tears or woman's sighs;
Their's is the slumber of the brave,
And manly be their obsequies!

"Haul not your colours from on high,
Nor down the flag of victory lower,
Give every streamer to the sky,
Let all your cannon loudly roar!

"That every kindling soul may learn
How to resign its latest breath,
And from a grateful country earn
The triumphs of a trophied death."

There are in all seventeen stanzas, and all good; some transcendent. We give the Anonymous the highest credit for inserting it. The work altogether contains many passages worth reading.

* This subject is much more fully handled in Paper 46.

† A foolish writer in the Gentleman's Magazine is now per-
versely maintaining that *antiquarian* is right. Johnson has settled
it.

ART. 28. *Almanack for the Year 1386, transcribed verbatim from the original antique illuminated Manuscript, in the Black Letter, omitting only the monthly Calendars, and some of the Tables; containing many curious Particulars illustrative of the Astronomy, Astrology, Chronology, History, religious Tenets, and theory and practice of Medicine of that Age. Printed for the Proprietor, by C. Stower, Hackney.*

The original of this curious almanack must certainly be well worth the attention of collectors, and probably before this notice of it shall appear, it will have found its way into some of the greater libraries. We are glad to have this fac simile of it, as far as it goes. The following is a specimen of the orthography.

"The Lyon es ye howce of ye Son. The Crab es ye howce of ye Mone. The Virgyn es ye principal howce of Marcy. The Belauns es ye principal howce of Ven. The Ram es ye principal howce of Marse. The Schoter es ye principal howce of Jupit. The Capricorn es ye principal howce of Saturne."

The constellation of Gemini is termed "Twynlyngys." Libra is called the "Belaunce." It is certainly altogether a great curiosity; and if the original be not already sold, we are informed in the title page, that it is deposited with the printer whose name appears there also.

ART. 29. *York House, or Conversations in a Lady's School, principally founded on Facts. By Domine. 12mo. 3s. 6d. Williams. 1813.*

The spirit, principle, and object of this little work, are unquestionably good, and it may be perused with benefit and satisfaction, not only by those for whose use it was more immediately intended, but also by others more advanced in the progress of life. But really the idea of proving a young lady guilty of having violated *all the Ten Commandments*, from the here misapplied text of "he that is guilty of one is guilty of all," rather tends to excite despondency in a young and ingenuous mind, than that cheerfulness, which it is the natural tendency of pure religion, untarnished by enthusiasm or fanaticism, to excite.

ART. 30. *Letters from the Mediterranean, containing a civil and political Account of Sicily, Tripoly, Tunis, and Malta, with biographical Sketches, Anecdotes, and Observations, illustrative of the present State of those Countries, and their relative Situation with respect to the British Empire. By E. Blaquiere, Esq. 8vo. 2 vols. 1l. 1s. Colburn. 1813.*

These are entertaining volumes, and contain a great deal of interesting matter. The first volume is confined to the description of Sicily, its government, manners, commerce, literature, &c.

with

with many curious particulars of Sicilian biography. The best account which has yet come before us is here detailed of the conduct of the Sicilian government through the progress of the French revolution, and the conduct of the Queen, in particular, is so exhibited as to excite a mixture of indignation and regret. Nothing but the decision, the spirit, and the activity of Lord William Bentinck prevented the most disastrous consequences. The party hostile to this country had even proceeded to such extremities, that a guillotine, upon an improved plan, to take off five heads at once!!! was prepared. It is not improbable but that a repetition of the Sicilian Vespers would have taken place, had not a discovery been timely made and communicated to Lord William Bentinck. The second volume has its due share of interest. In the description of Tripoly, we are informed that the race of the ancient Psylli, to whom was ascribed the virtue of curing the bites of serpents, still exists, and is frequently met with in this country. Some descendants also of the ancient Lotophagi are yet to be found. Many entertaining anecdotes occur, and it cannot fail to excite surprise that a more spirited and decided line of conduct is not adopted towards these Tripolines by all the greater European powers. A very good account of Tunis succeeds; of its geography, antiquities, present policy, and foreign relations. Some judicious reflections of the author on the commerce and politics of the Barbary powers conclude this portion of the work. The last subject discussed is Malta. This is by no means the least entertaining part of these volumes, and the whole will be found to deserve the attention of the reader. The conclusion to be drawn from the whole is, that our relations with all the places, here described with vigour and judgment, seem to require serious revision.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Dr. Marsh's Fact; or a Congratulatory Address to all the Church Members of the British and Foreign Bible Society. By the Rev. Charles Simeon, A. M. of King's College. 1s.

A Letter to the Rev. Charles Simeon, M. A. in Answer to his pretended Congratulatory Address, in Confutation of his various Mis-statements, and in Vindication of the Efficacy ascribed by our Church to the Sacrament of Baptism. With a Postscript on the Authenticity of the Abingdon Letter. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in Cambridge. 1s.

The Charges of Samuel Horsley, L.L.D. F.R.S. F.A.S. late Lord Bishop of St. Asaph, delivered at the several Visitations of the Dioceses of St. David's, Rochester, and St. Asaph. 8vo. 7s.

The Instructive Remembrance of Departed Worth; a Sermon preached at Mill-Hill Chapel, Leeds, on Sunday, Sept. 5, 1813, on Occasion of the Death of the Rev. John Simpson. By the Rev. Thomas Jervis. 2s.

The History of the Beast of the Apocalypse, being a Paraphrase on the 13th and 17th Chapters of the Revelations. Also a View of the 12th, 14th, 15th, and 16th Chapters of the same. By Capt. Maitland, of the Royal Artillery. 2s.

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Phædo; or a Dialogue on the Immortality of the Soul. Translated from the Greek of Plato, with Notes. 8vo. 8vo.

Fur Prædeterminatus, sive Dialogus inter Concionatorem Calvinistam et Furem ad furcam Damnatum Habitus. 8vo. 5s.

A General Introduction to the Study of the Hebrew Scriptures; with a Critical History of the Greek and Latin Versions of the Samaritan Pentateuch, and of all the Chaldee Paraphrases. By the Rev. George Hamilton, Rector of Killernock, Ireland. 8vo. 7s. 6d.

A Treatise on Spiritual Comfort. By the Rev. John Colquhoun, D.D. Leith. 12mo. 4s. 6d.

HISTORY.

An Epitome of Universal History, Ancient and Modern, from the earliest authentic Records, to the Commencement of the present Year. By Francis Bailly. 2 vols. 8vo. 1l. 1s.

De l'Allemagne. Par Mad. la Baronne de Staël Holstein. 3 vols. 8vo. 1l. 16s.

The Same, translated into English.

Travels in the Pyrenees, containing a Description of the principal Summits, Passes, and Vallies; translated from the French of M. Ramond. By F. Gold. 8vo. 9s.

Northern Campaigns, with Plans and Portraits. By John Phillipart, Esq; 2 vols. 8vo. 1l. 11s. 6d.

Excursions in the Counties of Kent, Gloucester, Hereford, Monmouth, and Somerset, in the Years 1802, 1803, and 1805; consisting of descriptive Sketches of the most interesting Places and Buildings, particularly the Cathedrals of Canterbury, Gloucester, Hereford, and Bristol: with Delineations of Character in different Ranks of Life. By J. P. Malcolm, F.S.A. Author of "Londonium Redivivum." Illustrated by Twenty-two highly-finished Plates, uniformly drawn and engraved by the Author. Royal 8vo. 1l. 7s.

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BIOGRAPHY.

Memoirs of Algernon Sidney. By G. W. Meadley, Author of the Memoirs of Paley, with an Appendix. 8vo. 12s.

Memoirs of Prince Alexa Haimatoff. Translated from the original Latin MS. under the immediate Inspection of the Prince. By Thomas Brown, Esq. 5s. 6d.

The Lives of the Puritans: containing a Biographical Account of those Divines who distinguished themselves in the Cause of Religious Liberty, from the Reformation under Queen Elizabeth, to the Passing of the Act of Uniformity in 1662. By the Rev. Benjamin Brook. 3 vols. 8vo. 1l. 16s.

Biographical Anecdotes of Rev. John Hutchins, the Historian of Dorsetshire, by Rev. George Bingham, B.D. being No. 34, of "Bibliotheca Topographica Britannica." The Second Edition, with Additions, and Portrait of Mr. Hutchins. Only Fifty printed. 4to. 7s. Or proofs on folio, 10s. 6d.

MEDICAL.

Lectures on Inflammation, exhibiting a View of the General Doctrines, pathological and practical of Medical Surgery. By John Thomson, M.D. F.R.S.E. Professor of Surgery to the Royal College of Surgeons, and Regius Professor of Military Surgery in the University of Edinburgh. 8vo. 14s.

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The Ordeal. 3 vols. 18s.

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English Synonyms discriminated. By W. Taylor, Jun. of Norwich. 12mo. 6s.

An Historical Sketch of the Art of Caricaturing. By J. P. Malcolm, F.S.A. 4to. 21. 2s.

A Treatise on Politeness, intended for the Use of the Youth of both Sexes. Translated from the French, by a Lady. 8vo. 10s. 6d.

The Masonic Manual; or Lectures on Free-Masonry. By the Rev. Jonathan Ashe, M. M. D. D. 10s. 6d.

A Vocabulary of English Words, chiefly derived from the Saxon, with their Signification in Spanish; to which is added, a short English Grammar for the Use of Spaniards. By R. Rylance. 8vo. 5s.

Dr. Pulteney's Catalogues of the Birds, Shells, and Plants of Dorsetshire, with his Portrait and Twenty-four Plates. Only Twenty-five Copies. 21. 2s.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS.

Mr. Salt's Second Voyage to Abyssinia, undertaken by Order of Government. It will be printed uniformly with Lord Valentia's Travels, and be accompanied with a Map of the Country on an extended Scale, several Charts, Views, &c.

Some Account of the Life and Writings of the late Mrs. Trimmer, with Extracts from her Journal, in two octavo volumes.

A volume of Short Sermons, with Anecdotes, under the Title of

these have a winding course ; while others are so strait, that the eye loses itself in the shadow of the fir-trees which grow in them. It may be judged, that some extend but a little way, because no water issues from them ; rivulets flow in such as are of greater length ; but though these streams are very numerous, they are so inconsiderable, that, when united in the valley itself, which is a league in length, they form only a small brook." Vol. ii. p. 6.

We cannot pursue this description to the end, but the following remarks are important, as corroborative of M. De Luc's system.

" The bottom of all these vallies is strewn with large blocks, which suffer decomposition from the actions of the air. The sand thus produced is spread by the rains, and the grass continues to grow on it ; so that the vallies themselves, whether wide or narrow, are so far from having been hollowed out by the waters which flow in them, that their bottom is really raised by this process. P. 8.

" My two companions, (Baron Von Block and M. Keuler) on viewing the objects before us, readily acquiesced in my opinion, that the waters flowing in these vallies had not had any share in their formation, which could only be ascribed to fractures, often double, through the whole mass of the strata ; that the *widenings* and *contractions*, observable in the course of each valley, had been occasioned by differences in the width of the masses *subsiding* in the intervals of those fractures ; and that the various inclinations of the strata had arisen from the unequal *subsidence* of the masses, remaining at a higher level on their sides." P. 9.

We shall next present our readers with the author's account of *Sans-parcil*, a curious spot he had to visit in his journey from Berlin to Bayreuth (or rather in an excursion from the latter place) and very particularly on the recommendation of Baron Von Hardenburgh, brother of the celebrated Prussian minister.

" I was now near *Sans-parcil*, which is a part belonging to the castle of Zwernitz, and symptoms of the remarkable nature of this place appear in the approach to it ; for the surface of the ground is studded with large *calcareous rocks*, and is even intersected in every part with ledges of their strata ; but the most remarkable ruins of these strata are within the park, which is planted with beeches on a very rapid slope, and along the top of which is a row of insulated rocks, some of them from 50 to 80 feet in height ; many others are also dispersed on the slope among the trees. I left my chaise at the entrance of the park, and one of the keepers attended me through it.

" The characters above described are common to many places among mountains ; but this spot has obtained the name of *Sans-parcil*

THE
BRITISH CRITIC,
For DECEMBER, 1813.

Ἀλλ' ὅτι πάντα φέρει, δουλοῦτο χρόνος εἶδος ἀνθρώπων
Ὀδύνην, καὶ πόρον, καὶ γένος, ἡδὲ τύχην. SOLOON.

Time conquers all, and with slow pace destroys
All that Man is, and all that he enjoys.

ART. I. *The Ancient History of South Wiltshire.* By Sir
Richard Colt Hoare, Bart. Imperial Folio. 259 pp.
76 Plates. 15s. 15s. Miller. 1812.

WE cannot take up this splendid monument of the industry and talents of a gentleman of distinguished fortune and station in the county of Wilts, without adverting particularly to the dedication, which he has prefixed, to his humbler coadjutor, whose portrait is also given.

Mr. Cunningham, the subject of this dedication, was a shopkeeper of Heytesbury, in the same county, who by his zealous love for antiquities, and indefatigable diligence in research, obtained the honour of the following address.

"Men, illustrious either for their noble birth, conspicuous character, or distinguished literary abilities, have in general engrossed the homage of dedications; but on the present occasion I shall deviate from this long established custom, and gratify my feelings, by paying a tribute that is due to justice and friendship.

"To you, therefore, Sir, who first projected the plan of this history, and by your interesting collections, and important discoveries, encouraged me to pursue it; this work is most gratefully, and appropriately dedicated, by

Your sincere friend, &c.

RICHARD COLT HOARE."

○ ○

They

They who know Sir R. Hoare, know that the tribute here paid is sincere and unaffected; a proof of real kindness of heart and disposition in the dedicator; and we have thought it right to mention this circumstance in the very opening of our remarks, because some very illiberal and futile observations have been made elsewhere, on what is no less honourable to Sir Richard, than it must have been gratifying to the person addressed, who is now no more.

Sir Richard Hoare, already known as an author, by his valuable edition and translation of Giraldus Cambrensis*, and other works, has here published the result of his labours in examining the contents of a great variety of *tumuli*, or barrows, in the county of Wilts. We have here, probably, about half the work, containing an account of what has been discovered in the Southern part of the County †. Of what remains to be performed, the Author thus speaks at the close of the present volume.

"I have now brought to a conclusion my Ancient History of SOUTH WILTSHIRE, and it is my intention to prosecute the same researches throughout the NORTHERN district of our County, where a spacious and unexplored field is left open for inquiry and investigation." P. 254.

The time necessary for pursuing these enquiries, writing the descriptions, and having the engravings prepared, will probably be considerable; but Sir Richard is young enough to look forward with good hope to the termination of his labours. The part of the county here surveyed, is divided into nine stations: these are, 1. Stourton, (where is Stourhead, the splendid residence of the Author,) 2. Warminster, 3. Heytesbury, 4. Wily, 5. Amesbury, 6. Everley, 7. Salisbury, 8. Fovant, 9. Hindon. The Author had not, when this was printed, sufficiently extended his researches into North Wilts, to be able to ascertain the number of stations into which it may be necessary to divide that district.

The account here given of the Ancient Britons, is collected chiefly from the traces of their stations, and the remains observable in their places of burial; and it is the motto and professed maxim of the work, "to speak from facts, not theory." On the ancient depositories of the dead, here described, history is silent, and little more can be collected to illustrate the

* See Brit. Crit., Vol. xxx., p. 577.

† A third part is also promised in the Preface, which is to contain an account of the Roman æra, its roads, cities, &c.

level was very inconsiderable; and at the foot of this little eminence, there was a very great extent of horizontal ground, with *basaltic balls*, scattered over the whole of it. Probably, therefore, the soil of the fields, which is now lower than that at the foot of the mountains, had been covered with *basalts* before it subsided to its present level; immediately above *Töpliz*, the road is cut through the foot of a hill of reddish *porphyry*, and as I descended this hill, I saw another similar to it on the opposite side of the town."

"*Töpliz* is a place which is much frequented on account of its baths; and there, as I had previously expected, I had the pleasure of meeting with my worthy friend, Baron Von Beck, Chamberlain to the King of *Prussia*, who knew the objects of my journey, and was so good as to furnish me with a guide to view the neighboring country. I set out between four and five, and having reached the borders of the hill on the side of the town opposite to that on which I had entered it, I saw there a deep cleft, similar to the defile at *Bilin*, and exhibiting *strata* of the reddish *porphyry* on both its sides. On observing the spot, it may evidently be seen that this cleft cannot have been made by a brook now flowing at its bottom: for the hill rises in a gentle slope towards the higher part of the course of this little stream; which, if it had not met with this long cleft, would have formed a small lake above, whence it would have poured its waters into a canal leading down on the left to *Töpliz*. I then ascended the opposite hill, by which I had entered the town, where the soil consists of a sand produced by the decomposition of the *porphyry*, mixed with fragments and even blocks of the same stone, of which I saw rocks here and there on the slope, all the way up to the summit. This decomposition of *porphyry* is still continuing, and has in part taken place on the surface, since the continent has been abandoned by the sea; more ancient catastrophes, prior to the birth of the continents, had however prepared the way for the operation; for not only do we find these *strata* of *porphyry* completely in ruins, but, among the blocks of this stone which lay on the slope, I saw some very large ones of *granulated quartz*. I had the pleasure of spending the evening with the Baron, and we then parted to meet again at *Bilin*." P. 300.

It is impossible to take our leave of such an author as M. De Luc, without expressing again and again our high veneration for his character, our admiration of his continued labours in search and establishment of the truth; his zeal in a cause to which we are so entirely devoted, as the corroboration of Scripture evidence, and the records of Revelation, which, though not dependent on the determinations and fancies of human philosophy, do not disdain to appeal

appeal to Nature, when Nature can be expected to afford any tangible support.

ART. VIII. *The Doctrine of Life Annuities and Assurances, analytically investigated and explained, together with several useful Tables connected with the Subject: and a Variety of practical Rules for the Illustration of the same.* By Francis Baily, of the Stock Exchange. 8vo. 621 pp. 11. 1s. Richardson. 1810.

WE now make our report of the second and better part of this author's work on Annuities*; which, notwithstanding the large portion of time required in the examination of so many abstruse operations in Algebra as it contains, we should have made sooner, if, upon comparing his performance with his pretensions, justice would have permitted us to bestow on it much praise. The length of time which we have employed in the examination of this book, and the number of remarks on it which we have to lay before our readers, are proportionate to the importance of the subject, rather than to the merits of Mr. Baily, who, while he displays considerable reading in Algebra, appears to be deficient in other qualifications of a good author.

We begin with the preface to this book, which the author has extended to forty pages, and in which he has given an account, 1st. Of the extensive usefulness of the doctrine of life-annuities and assurances; 2dly. Of the books which have been written on it; and 3dly. Of what he himself has done.

What we find under the first of these heads, (allowance being made for the prolixness and other faults of Mr. Baily's style), may be called just.

Under the second head we find inaccuracy, censoriousness, (particularly respecting Mr. Morgan), and even self-contradiction. For, in p. x., the celebrated Dr. Halley is represented (and justly) as the first Englishman who "pointed out the true method of calculating the values of annuities on lives." Mr. B. adds,

"In the pursuit of this object, he assumed the rate of human mortality for five successive years, as observed at Breslaw; and,

* See Vol. xxxviii. p. 622.

from these data, formed the *first* correct table of the value of life-annuities." Yet, in p. xiii. Mr. Thomas Simpson is said to have "introduced the method of computing such values from the *real observations* of life!" After speaking of the Treatises of Halley, De Moivre, Simpson, Dodson, Price, Morgan, Maseres, and Waring, on life-annuities and assurances, Mr. B. proceeds thus: "They are few in number; and the whole of their productions, taken collectively, by no means contain a complete view of the science. And, moreover, the late improvements have rendered them, in a great measure, either obsolete or useless." P. xxvi.

Now we do not concede, that those works of the aforesaid ingenious persons are, in any "great measure," either "obsolete or useless." Nor will any competent judge of the matter allow, that Mr. Baily's new Treatise comprehends "not only all that is useful and important in either of the preceding works, but also such additional information as a more improved analysis and more recent discoveries in the science have been able to afford:"—which are his bold pretensions at the beginning of the 3d head of this long and ill-written preface. See p. xxvii.

Justice to the memory of the ingenious Thomas Simpson demands from us particular notice of what Mr. B. says of the notation of the values of life-annuities which he has used in this book. In p. xxxv. he asserts that this notation is an "improvement" of Simpson's:—yet, the fact is, that the same kind of notation (by different letters of the alphabet) was actually used by Simpson, as may be seen in corollary vi. to the 1st problem in his *Valuation of Annuities on Lives*; it was used afterward by Benjamin Martin, in p. 232 of his *Institutions of Algebra*; and again by Baron Maseres, in p. 63 and 64 of his *Doctrine of Life-Annuities*!—In p. xxxvi. Mr. B. represents it as an "uniform practice, hitherto pursued, of making the same letters denote two different quantities in the same investigation;" viz. the Roman capitals, A, B, C, &c. to denote the lives which are the subject of discussion, and the values also of annuities on those lives. Now, that this practice is *not* uniform amongst the writers on life-annuities, will appear to any one who compares Simpson's solution of the 1st problem, in the tract before mentioned, with the 111d corollary to it; or who will look into the works of De Moivre and Dodson on the same subject; all of which books Mr. B. frequently mentions!—We are sorry to see an author thus forfeiting his credit with the public; and more especially as the book before us contains several things which are well done, and will be noticed accordingly in the course of our remarks upon it.

Hence! yet though my grave ye spoil,
 Dark oblivion mocks your toil:
 Deep the clouds of ages roll,
 History drops her mouldering scroll,
 And never shall reveal the name,
 Of him who scorns her transient fame." P. 239.

The poetical spirit of these lines, founded on a real incident, requires not our encomium; and it is pleasing to encounter such a novelty in a work of antiquarian research.

On that stupendous monument of earlier ages, Stonehenge, Sir Richard Hoare will be found to have thrown more light than any preceding writer. He collects with care the substance of all that had been said upon it, dwelling particularly upon the account of Stukely, and a Manuscript by the celebrated antiquary, John Aubrey, entitled "*Monumenta Britannica*." The whole is illustrated by views and plans of the most exact and satisfactory kind; and Sir R. agrees with those who consider it as a British Temple of high antiquity. But how or when erected, still remains in obscurity, and probably must so remain. The following passage taken from a letter of Mr. Cunningham's, contains a very curious observation on the nature of the materials employed.

"On viewing the remains of this monument of the Britons, I have been surprised that the following question never occurred to those writers who have considered this subject, viz. "Why did the Britons, in erecting STONEHENGE, make use of two kinds of stone, which are totally dissimilar to each other?" Any person versed in mineralogy will perceive that the stones on the outside of the work, those composing the outward circle and its imposts, as well as the five large *trilobites*, are of all that species of stone called *sarsen*, which is found in the neighbourhood; whereas the inner circle, of small upright stones, and those of the interior oval, are composed of granite, horn-stone, &c. most probably brought from some part of Devonshire or Cornwall, as I know not where such stones could be procured at a nearer distance." P. 151.

On this observation Mr. Cunningham founded a conjecture, to which Sir R. Hoare is inclined to accede, that these parts were erected at different periods: the outer stones first, the others at a later period. For, says he, "they add nothing to the grandeur of the temple, but rather give a littleness to the whole." There is certainly something well worthy of notice in this conjecture, which may eventually lead to further discoveries. If, however, it be regretted that, after all, the facts which tend to illustrate the obscure and almost obliterated traces

traces of very early days are so few and unsatisfactory, we must remember, that they are all that can be collected: and while such are the pursuits, and such the labours of great landed proprietors in high station, we congratulate the country which produces such men, intent upon preserving and collecting those materials of British history, which from circumstances, must of necessity be so scanty.

It may be proper to add, that wherever a barrow has been opened, small coins have been thrown in by Sir R. Hoare, marked with the date of the year in which the research was made.

ART. II. *Westminster Abbey, with other occasional Poems, and a free Translation of the Oedipus Tyrannus of Sophocles. Illustrated with Engravings. By the Author of Indian Antiquities. Large octavo. 217 pp. 1l. 5s. White, and the Author. 1813.*

THE Muse of Mr. Maurice has been long silent, nor does she now come forward entirely with new productions, but rather with improvement and extension of her former effusions. Westminster Abbey, the principal poem in this collection, has been published once or twice, in different forms; but it here appears extended to two cantos, and with an addition of stanzas equal nearly in number to its former extent. It is not, however, that the second Canto is altogether additional: the new matter is introduced almost equally in both, and interwoven with the stanzas of the former editions. The other poems, which have also appeared before, with considerable approbation, are these; A Poem to the Memory of Sir William Jones; The Lotos of Egypt; Hinda, an Arabian Elegy; and Genius, written for the Literary Fund in 1806:—To these are added, “a Free translation of Oedipus Tyrannus of Sophocles,” commenced by the author when under the tuition of Dr. Parr, who received the attempt with favour. By Dr. Johnson it was not only approved, but honoured with a preface, which here stands as a genuine literary curiosity. As a few copies only were originally printed off, it is again, not injudiciously, presented to the public.

Westminster Abbey is written in the elegiac stanza of solemn march, best appropriated to the nature of its subject. Among many additions, which we remark in the first Canto, the following celebration of the Border Wars, between the

families of Percy and Douglas, is perhaps the most remarkable. It is subjoined to the stanzas in which the Percys were before celebrated.

"Witness ye fields for ages drench'd with blood,
Ye hills! where Discord drove her thundering car,
When the fierce Scot his rival's arm withstood;
And Cheviot's mountains nursed the brooding war.

"To Fancy's eye the glorious scenes return,
And oft she wanders o'er the lonely heath,
Transported views the kindling battle burn,
And Hotspur raging through the field of death.

"Known by the splendours his proud crest displays,
Resulgent gleaming o'er th' illumin'd plain,
Douglas, from far his ancient foe surveys,
And springs impetuous o'er the heap of slain.

"And now more quick their throbbing pulses beat,
With ardent valour's high electric flame;
Like raging lions the stern champions meet,
To whom contending nations trust their fame.

"On either hand divide the hostile bands;
Her reeking blade ensanguin'd slaughter sheathes;
In silent horror Expectation stands,
And Fame aloft th' immortal laurel wreathes.

"Resistless as the lightning's flash descends,
The gleaming blade, while ether kindles round;

"The ponderous lance the shatter'd target rends,
And thousand glittering fragments strew the ground.

"High bounds with rage the palpitating heart,
The warrior's ardour burns, the patriot's pride,
Vindictive flames their glowing eye-balls dart,
And with a crimson hue their cheeks are dyed.

"Fierce and more fierce, the fiery contest grows,
The destin'd theme of many a minstrel's song,
O'er their stain'd arms a sanguine deluge flows,
And anxious terrors chill the gazing throng."—P. 28.

As Mr. M. did not propose to refer to any particular action, he mentions afterwards a Douglas or a Percy slain, as fortune should turn, in different actions. Towards the close of the second Canto, the poet has introduced an effort still more bold, that of representing the terrors of the great final day of account, when all that sleep here or elsewhere shall be summoned to judgment. From the descriptive part of this passage

passage we shall not quote, because, as the poet himself asks;

"What Muse is equal to th' amazing theme,
To paint the pangs of an expiring world,—
The whirlwinds' rage—the lightning's fearful gleam,
And thunders through its barking centre hurled?"

His conclusion follows with dignity.

"Let nature perish in the storm of fire,
And arts proud spoils in ruin be o'erthrown;—
Above the flaming wreck THE JUST aspire,
Above the galaxy's resurgent zone.

"And, 'mid th' abyss of worlds that blaze on high,
Where brighter galaxies their beams display;
Beyond the flaming barriers of the sky,
Faith darts its ken, and wings its soaring way.

"I see the spectres of five thousand years,
Bards, sages, chiefs, in long succession rise;
In triumph mount above the burning spheres,
Ardent in faith, impatient for the skies.

"Th' Immortals, bending from their thrones of light,
Smite their loud harps, and hail th' ascending throng.
While to the heav'n of heav'ns they urge their flight,
Join the bright host, and swell th' eternal song." P. 50.

The last two of these stanzas, with some small differences, formed the original conclusion. The other poems in this volume do not require that we should dwell upon them. The principal of them, the Elegy on Sir William Jones, has already passed under our examination. But, as the translation of the *Cædipus* has been long out of print, from that we shall take a single specimen, observing, on the whole production, that it is written with a vigour and spirit of poetry not always preserved in Translations. The following Chorus concludes the second act.

"STROPHE I.

"Where lurks the murderous child of guilt,
By whose dark hand a monarch's blood was spilt?
On whose devoted, impious head
The Delphic rock its deepest curse has shed.
Now let him mock in flight the rapid speed,
Mount the swift storm, or seize the lightning's speed.

For,

Fox, arm'd with all the wrath of Jove,
Where bolts of fire the redd'ning æther rend,
Apollo rushes from above
And ray'ning destinies his steps attend.

“ ANTISTROPHE 1.”

“ Where steep Parnassus, wrapt in snow,
Rears 'midst incumbent heav'n his heavy brow :
Thence came the mandate of the god
To drag the monster from his drear abode :
Whether in rocks and caves, with wand'ring foot,
Like the lone bull he seek his dark retreat,
Vain hope! his vengeful hand to fly;
That hand which guides the steadfast universe;
To shun the light'ning of that eye
Whose searching beams its inmost centre pierce.

“ STROPHE 2.”

“ What sounds of horror strike mine ear?
The awful voice of yon prophetic seer :
Tidings of death to Thebes they bring,
Denouncing vengeance to her hapless king.
Within my breast conflicting passions roll,
Terror and doubt alternate shake my soul.
How by our monarch's hand could Lais bleed,
A stranger to that monarch's eyes;
Uninjur'd, unprovok'd by word or deed?
My bosom spurns the base perfide.

“ ANTISTROPHE 2.”

“ The powers who search the human heart,
They can alone the dreadful truth impart :
While sway'd by rage or rival hate,
Prophets may wrongly scan the page of fate,
Though high the sons of men in wisdom shine,
Mortals can never fathom truths divine.
Could he who late the bulwark stood,
From the fell Sphinx our city to relieve,
Defile his spear with royal blood?
'Twere guilt to think, and madness to believe.” P. 158.

To have obtained the attention of Dr. Johnson to this translation, and the favour of a preface written by him, were certainly no small encouragements to a young Poet. The Preface, though written in the name of the translator, contains strong marks of Johnson's judgment, and felicity of expression. It is, however, so connected throughout that it is not easy to take a specimen from it.

This

This volume is dedicated to the Earl of Carysfort, whose own poetical talents, added to his other accomplishments and virtues, render him a peculiarly proper patron for a volume of poems. Mr. Maurice has now been many years before the public, and his writings, whether in prose or verse, have always seemed to merit a better share of favour than we apprehend, it has been their fortune to obtain. His *History of India*, and his *Indian Antiquities*, as works of labour, extent, and research, are sufficient to deserve an ample share of fame and of emolument; while the spirit with which they are written, denotes genius, and the success with which erroneous opinions are combated, particularly in the *Antiquities*, adds a striking and distinguishing title to applause. For us, Mr. Maurice has frequently written; and we can say with truth, as we say with pleasure, that it has always been as the elucidator of difficulty, the advocate of truth, or the refuter of error. This tribute we owe him, and we rejoice to have this opportunity of paying it.

ART. III. *Tracts on Delirium Tremens, on Peritonitis, and on some internal Inflammatory Affections, and on Gout.* By Thomas Sutton, M.D. of the Royal College of Physicians; Late Physician to the Forces, and consulting Physician to the Kent Dispensary. 8vo. P. 272. 7s. Underwood. 1813.

THE disease which this author has chosen to describe under a new name, and in our opinion a very unfortunate one, is merely a variety of phrenitis, produced in general by excess in drinking. The affection was known to practitioners previous to Dr. Sutton's publication, and we can see no possible advantage in bringing it before them under a term which they cannot sanction or admit. Delirium and tremor are symptoms common to more disorders than one, and trembling delirium, as the name of a peculiar disease, is improper, if not absurd. We must, however, do Dr. Sutton the justice to acknowledge, that he is the first author who has afforded us a description of the complaint; and by separating it from phrenitis, with which it has been so confounded, that the two affections have frequently been treated in the same manner, has facilitated the cure, and rendered it more certain. The error, it seems, arose from some practitioners considering the disease to be active

active inflammation of the brain, or its investing membranes. Others, who had more penetration, observed, that the treatment, which succeeded in phrenitis, was fatal in the species arising from drunkenness, or to adopt a term of a writer in the Medical Journal, phrenitis *et* *temulentia*.

The history of the disorder is well narrated, and though long, we shall give it in the author's words.

Frequently the attacks do not come on suddenly; but, for some days previously, the patient complains of being unwell, with loathing of food, listlessness, debility, and want of comfortable rest. He has pain in the head, and sometimes vomits, and appears to be dull and dejected. The pulse, in the commencement of the disease, in its ordinary occurrence, is by no means quick; but may be frequently observed with a sort of unsteady, nervous fluttering: there is not much heat on the skin; and the tongue is generally furred, but moist. In this stage of the disease, the patient feels very little disposition to lie down for any length of time, but is ever uneasy, and desirous of a change of position; and there is a general agitation of the frame, with tremors of the hands. Associated with these, the mind is perceived to waver; and, if the disease proceeds, this becomes every day more manifest. In others, a state such as is described, continues for some time, and wears off.

As the disease advances, the faculties do not, generally speaking, show themselves in disorder, by any extravagance of thought; but by fatiguing conversations on common affairs frequently repeated; and by broken discourses, caused evidently by forgetfulness and confusion of intellect. In the further progress of the disease, the patient discovers great anxiety of mind about his affairs, appears ever to be desirous to be where business is, and makes great, repeated, and violent efforts, to liberate himself from those about him, if under restraints, in order to accomplish the objects that press most forcibly on his mind. These exertions are, however, not made in opposition to others, though violent, with either malignity or ill nature; nor does the patient mark his restraints with the appearance of much anger or displeasure. He seems to be forgetful of what has immediately passed, and only to be propelled to action by those strong impressions in his mind respecting the objects above alluded to. In other respects he is tractable, and there is seldom any difficulty in administering medicine to him. In this situation he loses the sensation of pain, and complains of no bodily uneasiness; though, when in a considerable degree of this delirium, he knows momentarily those about him of his family and friends. The tremors of the hands, which constantly accompany this complaint, are now great, with unceasing workings and elevation of the tendons of the wrists; to which are very frequently associated *subultus tendonum*, and often *linguitus*. By
the

the action of the tendons of the wrists, as above described, the hands are drawn inwards, sometimes to such extent, joined to the constant tremors, as to allow a very imperfect knowledge of the state of the pulse. When the patient is at all still, he is constantly picking the bed clothes, and in various motions with his hands. The evacuations are unconsciously rejected in the height of the paroxysm. The pulse at this time becomes very rapid; but may occasionally appear to be more debilitated than it really is, on account of the tremors and subsultus tendonium in the manner above stated; and for these reasons, accuracy, in regard to the true condition of the pulse, cannot always be attained; and, though it seemed scarcely possible to be felt a short time before, on sleep being induced, and the workings of the tendons allayed, it will be found frequently to possess sufficient firmness and force. Accompanying the exertions at this time made, there is generally a most profuse sweat, which is sometimes clammy and cold; from which, occasionally, an offensive odour escapes. The heat of the skin varies much, but is seldom intense; and the tongue is not often inclined to be dry, or the patient thirsty. The general appearance of the countenance is dull, and the eye frequently suffused. The state of the bowels vary (varies); but, during the violence of the disease, frequent stools are not common. In the height of the paroxysm, the patient is in an unremitting state of watchfulness, which continues until the disease is allayed, or is succeeded by insensibility, which may partake of coma, or apoplexy, ending in death.

"This disease will continue, with great violence, from three days to a week, and with moderate symptoms for a longer time, and is sometimes seen in the form of a chronic affection."

This very accurate and minute detail of the symptoms is followed up by a statement of several cases of the complaint, by which its nature and causes are developed, and the mode of cure ascertained.

It is unquestionably an affection of the brain, although as yet, dissection has thrown little light on the nature of the lesion sustained by that organ. Inordinate indulgence in spirituous and fermented liquors is the chief cause of the complaint; and the cure is accomplished by large doses of opium, repeated at frequent intervals, until they procure sleep, or a remission of the symptoms. Of course other remedies, according to the peculiarities of the case will, in general, be requisite, but opium is the only one to be relied upon.

Peritonitis next claims our attention. It is an inflammation of the peritoneum, often obscure in its origin, liable to return, and occasionally proves fatal. The chronic form in which it frequently appears from the commencement, is more difficult to ascertain than the acute state, and becomes dangerous

principle on which such computations should be grounded. It must, however, be acknowledged, that the value of copyhold estates, in general, cannot be ascertained with mathematical precision; because the present value of an annuity, on the life of a person to be chosen at the decease of another, cannot be computed, it can only be guessed.

As we have noticed that Mr. Baily's theorems are grounded on Simpson's hypothesis, we will add, that he has given them a neater shape.

The number of problems solved in this chapter is three.

CHAP. VIII. *On Assurances depending on a particular Order of Survivorship*.—The subject of this chapter is both extensive and important; and Mr. Baily deserves much commendation for the labour he has bestowed, in removing the heap of rubbish, which was thrown upon it by Mr. Morgan. The algebraic processes which we here find, are, in general, neat and perspicuous, and some of the theorems are concise and elegant. Yet our praise even of this part of the work must not be unqualified. For, 1st. A right method of proceeding herein had been shown by the late Mr. J. H. Harding, (Annuity-Clerk to the Globe Insurance Company), in a paper printed in p. 200 *et seq.* of the 11d. vol. of the new series of Leybourn's *Mathematical Repository*. 2dly. Some of the theorems have a very uncouth appearance in Mr. B.'s fantastic notation. 3dly. He has, like Mr. Morgan, grounded his calculations on the hypothesis of an annual, instead of a momentary, chance. And, 4thly. There are other faults, which should not appear in a good author. But still, when abatements are made on all these accounts, praise is due to Mr. B. for this part of his work.

The number of problems solved in this chapter is twenty-four; and it occupies no less than 132 pages.

(*To be concluded in a future number.*)

ART. IX. *Spurinna; or, the Comforts of old Age; gratefully and affectionately inscribed to Shute, Lord Bishop of Durham*. 8vo. pp. 186. Brighton. Forbes. 1813.

WE eagerly embrace the first opportunity of introducing to the notice of our readers this truly elegant and interesting tract. It is the production of a pen often and successfully-exercised for the public good, for the promotion

on the fidelity of his quotations. What we have already exhibited of these quotations is sufficient, we trust, to produce the desired effect; and as we could not continue the large minuteness without swelling this article to a bulk at least equal to that of his volume, we shall travel over the remainder of our course much more rapidly. When we meet with any thing remarkably striking in this *liberal* mode of controversy, we may be tempted to point it out to the admiration of the reader; but after observing that Mr. McCrie, in this department of his work, more steadily adheres to the *Horatian* rule,

servatur ad imum.

Qualis ab incepto processerit, et sibi constat.

than any other polemic, with whose works we are acquainted, we shall pass over the greater part of his quotations without notice.

On the accession of Mary to the throne of England, Knox very prudently and properly retired to France, whence he wrote to his friends in England, and then proceeded to Switzerland. He did not remain long there, but returned to Dieppe with the design of passing over into England; but he changed his mind, and visited Geneva, where he first became acquainted with Calvin in 1564, and formed with him that intimate friendship which subsisted between them till Calvin's death. His stay at Geneva was, however, at that time very short; for, in the month of July of the same year, he proceeded again to Dieppe, and there wrote his *Admonition to England*. For the severity of the language employed in this tract, our author makes an able and fair apology; but it is wonderful that it did not occur to Mr. McCrie, that the same apology may be made for language, which, when employed by those who were not of his and Mr. Knox's party, he himself severely condemns.

Knox returned to Geneva, where he fixed his residence; until he was called on to become one of the Pastors of the English refugees at *Frankfort on the Maine*. The author represents him as having been exceedingly averse from accepting this call, till he was persuaded to comply with it by Calvin. He then gives an account of the troubles excited in *Frankfort* by the use of the English Liturgy and of the surplice, and exhibits Knox as acting a much more moderate part than he is generally thought to have been capable of. The account we believe to be on the whole a fair one; and we give Mr. McCrie great credit for it; but he must have forgot himself and his cause, when he censured Dr. Cox and the other English Clergy for obtaining from the Senate

an order for the "unlimited use," as he expresses it, of the English liturgy; the abrogation of the presbyterian, or rather the congregational discipline; and the appointment of a bishop or superintendent over the pastors: the English refugees were surely protected, as members of the English reformed Church, by the senate of Frankfort; but a particular church cannot be said to be protected by that power which compels it to abandon every thing by which it is distinguished from other churches! The author calls the toleration laws, by which liberty of conscience and the free exercise of public worship are secured at present to his brethren in England, a *partial measure*; but what would he have thought of those laws, had they tolerated only such presbyterians and independents, as should make use of the English, or any other liturgy in their public worship, and appoint bishops or superintendents over their respective pastors? when he shall have answered this question to his own satisfaction, and called to mind that it was of greater importance to the cause of the reformation in England, that the refugees at Frankfort should maintain a perfect uniformity with their brethren at home than with any church abroad, he will probably think more favourably of the conduct of Dr. Cox and his adherents, than of those who wished to deviate entirely from the government and worship of the Church of England; as it was established during the reign of Edward the Sixth.

From the dissensions at Frankfort Knox retired to Geneva, and soon afterwards passed over to Berwick to visit his wife and her mother, whence he proceeded to Scotland, of which his biographer says he had never lost sight, from the time that he was carried prisoner into France. On his arrival at Edinburgh he preached privately, and dissuaded the reformed from attending Mass, or communicating at altars of the established Church. This was a very decisive and proper measure; and the consequence was, that he was summoned to appear before a convention of the clergy, in the church of the Black Friars in Edinburgh on the 15th of May 1560. He obeyed the summons, but "the diet," says our author, "was deserted against him." He continued to preach with great success, and by the advice of Mr. Erskine of Dun, afterwards a superintendent of the Scotch reformed Church, he wrote to the Queen Regent a letter, of which our author has published a

* See Collier's account of the troubles of Frankfort, which is much fuller than this author's, and derived from the same source.

part; that, whilst it breathes a truly Christian spirit, is expressed in language far from being uncourtly. About this time he received and accepted a call from the English congregation at Geneva to become their pastor; but if his desire to promote the reformation in his native country was so ardent as his biographer represents it to have been, it is not easy to conceive, from any thing which we find in this volume, what could be his motive for abandoning it at such a period. He was indeed no sooner gone than the Bishops of Scotland pronounced him a heretic, adjudged his body to the flames, and his soul, says our author, to damnation; and if it was to escape from the consequence of such a sentence, which he had foreseen, that Knox accepted of the call to Geneva, Mr. M'Crie should have said so; for flight in such circumstances could do him no dishonour*. As his person was now out of the reach of his enemies, they caused his effigy to be ignominiously burned at the cross of Edinburgh, a foolish piece of conduct, which could neither injure his cause nor promote their own.

As he carried his wife and mother with him to Geneva, he seems to have lived very happily there, where, he says, "In other places I confess Christ to be truly preached; but manners and religion so sincerely reformed, I have not yet seen in any other place." He had, however, enjoyed this happiness but for a very short period, when he received an invitation from the Earl of Glencairn, Lords Lorn and Erskine, and Lord James Stewart, afterwards the famous Earl of Murray, to return to Scotland, where he would find them all ready to receive him, and to spend their lives and fortunes in advancing the cause which they had espoused." With an account of the embassy which carried this invitation to Knox the author concludes the fourth period of the eventful life of that reformer.

Knox did not think it expedient to quit his post at Geneva without previously consulting Calvin, on whom, if we may judge from his conduct on various occasions, he would not have been unwilling to confer that authority which he refused with scorn to the Roman Pontiff. Calvin having exhorted him to obey the call, he repaired instantly to Dieppe; but while he waited there for the sailing of a vessel, he received information from Scotland of such a change in the sentiments of the protestant nobles, as disconcerted him ex-

* Matt. x. 23.

ceedingly, and induced him to postpone his voyage. As his pen was always ready to convey his sentiments to those whom he could not personally address, he instantly dispatched a letter to the nobility who had invited him, upbraiding them with their timidity and inconstancy; and then determined to spend some time in the interior of France. At last, after visiting the different congregations of Protestants, he resolved to return to Geneva; but before he quitted France, he dispatched two other letters to Scotland, of which the former was addressed to the whole body of the protestants, whom he cautioned against the errors of the Anabaptists of that age, of whom the present author, with great propriety, observes, that they maintained principles very different from those of the Baptists of the present day. The other letter was addressed to the nobility; and in it he treats of the very delicate question concerning the measure of submission to the civil government. On this subject Knox's opinions were by no means correct; but it is here proved that they deviated far less from the doctrine of Scripture, and from the practice of the primitive Christians, than they are generally thought to have done; and the reformer appears to us much more excusable for advancing such notions at that period, than the writer of his Life is for reviving them at present in a book, which must have great weight with the multitude in Scotland.

At Geneva, Knox was employed in the translation of the Bible for the use of the English Church; and of that version this author thinks very highly, preferring it in some respects to our present authorized version. In this opinion he is not likely to have many adherents; but he takes shelter under the reverend authority of the late Dr. Geddes, who considered the earliest books of the Old Testament as nothing more than Hebrew mythology! At Geneva, Knox likewise published, his *Letter to the Queen Regent of Scotland*, his *Appellation, and Exhortation*, and the *First Blast of the Trumpet against the monstrous regiment of women*. Of the abstract question discussed in this last work Mr. McCrie treats with great ability; and had he not gone out of his way to excite the laughter of his readers, at the ecclesiastical supremacy of the King or Queen of England, we should have said with pleasure that his ability is not superior to his candour; but this we cannot say with truth, for he lets slip no opportunity, whether fairly found or unfairly snatched, of displaying his abhorrence of the church of England. Of all other churches, except the church of Rome, he writes with great temperance and impartiality; but if by misrepresenting the sense of an expression, he can expose either of these two churches to ridicule,

ridicule, he writes as if he thought that the end would sanctify the means. With our articles of religion before him, it certainly was not fair to express himself thus of Elizabeth;

"She, who, by law, had supreme authority over all archbishops, bishops, &c. in the land, with power to superintend, suspend, and controul them in all their ecclesiastical functions; who by her *injunctions*, could direct the primate himself *when* to preach and *how* to preach; who could *licence* and *silence* ministers at her pleasure; had *certainly the same right to assume the personal exercise of the office*, if she chused to do so; and must have been bound very moderately indeed, by the apostolical prohibition, *I suffer not a woman to teach, nor to usurp authority over the men; but to be in silence.*" P. 166.

This, with some appearance of truth might have been said of this author's and Knox's favorite Edward VI. whose ministers, as well as those of his tyrannical father laboured incessantly to procure a declaration from the Church, that *all* power, *ecclesiastical* as well as civil, emanates from the crown. That Elizabeth often *acted* in defiance of the *law* ecclesiastical as well as civil, and suspended Clergymen, by her regal authority, from the public exercise of their functions, cannot be denied; and she would have done the very same thing, though the established church had been presbyterian, and Knox or even his biographer, moderator of the General Assembly; but that she ever directed the primate *how* to preach, or took upon herself to *licence* ministers, if by this be meant the granting of a license to deacons to preach the gospel, there is no evidence whatever. The author contends against Hume, that, notwithstanding the despotic authority assumed by the House of TUDOR, the constitution of England was then free. Whether he be right or wrong in this opinion, we shall not now enquire; but is it not wonderful that the man who holds such an opinion could, with the thirty-seventh article of religion * staring him in the face, infer,

* The King's (Queen's) Majesty hath the chief power in this realm of England, and other His (Her) dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be subject to any foreign jurisdiction.

"Where we attribute to the King's (Queen's) Majesty the chief government, by which title we understand the minds of some SLANDEROUS FOLKS to be offended, we give NOT to our Princes the ministering

infer, from Elizabeth's arbitrary conduct in the church, that she had any right whatever to assume the *personal exercise* of the office of any one of the ministers of religion? not content with this, he calls in the aid of ridicule to his sophistry, and deigns even to borrow that poisoned weapon from another; conscious perhaps that he had not skill to prepare it for himself, or wishing to escape from the odium, which such conduct sometimes excites. In a note referred to from the passage that we have quoted, he extracts from a work published in Edinburgh, 1808, the following passage, which has about as much relation to the doctrine of Knox or the real constitution of the Church of England, as it has to the proverbs of Solomon, or the constitution of the ancient Church of Jerusalem.

being either of God's Word, or of the Sacraments, the which thing THE INJUNCTIONS also lawly set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by GOD HIMSELF; that is, that they should rule all ESTATES and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and refrain with the CIVIL SWORD the stubborn and evil doers," &c.

The part of the Injunctions here referred to is, "And farther Her Majesty forbiddeth all manner Her Subjects to give ear or credit to such ~~perverse~~ and ~~malicious~~ persons, which most sinisterly and maliciously labour to notifye to her loving subjects, how by words of the said oath (the oath of supremacy) it may be collected that the Kings or Queens of this realm, possessors of the crown, may challenge authority and power of Ministry of Divine service in the Church, wherein Her said subjects be much abused by such evil disposed persons. For certainly Her Majesty neither doth, nor ever will challenge any (other) authority than was of ancient time due to the Imperial Crown of this realm, that is, under God to have the sovereignty and rule over all manner of persons born within these realms, dominions and countries, of what estate, either ecclesiastical or temporal, soever they may be, so as no other foreign power shall or ought to have any superiority over them." (*Sparrow's Collection.*)

All that part of the 37th article, which we have printed in a different character, was inserted on the accession of Elizabeth. The point of Edward, of which our author almost adores the memory, certainly wished to make the Church the mere creature of the State; and as Cranmer was inclined to co-operate with it, no such explanation of the regal supremacy is to be found in the articles of 1552.

"By

“ By the laws of the Romish Church, no female can be admitted to a participation of clerical power. Not so much as the ancient order of Deaconesses now remain in her. Her casuists have examined and debated this thesis, whether a woman may have the degree of Doctor of Divinity conferred on her; and have determined it in the negative. But the English climate favours nothing of this Italian jealousy; nor are the divines in it so niggardly of their honour. We do not hear indeed that they have formally matriculated any ladies, in the universities, or obliged them by canon, or act of parliament, to take out degrees either in law, in philosophy or divinity, to qualify them for ecclesiastical preferment (even the highest pinnacle of it;), though their laws hold males utterly unqualified for holding any lucrative place in the church, or in ecclesiastical courts, without these: nor can a man be admitted to the lowest curacy, or be a fellow or student in an university, until he have learned and digested all the articles, homilies, canons, rubrics, modes and figures of the Church of England, as he cannot even be a serjeant or exciseman, till he understand perfectly the superior devotion of kneeling above sitting. But it is very possible, though they do not bear the learned titles, the ladies may know as much of learning and divinity, as those who do. And though they may not receive ordination on Ember-week for the inferior orders, yet it is enacted and provided that one of their number may be raised at once *ex saltu* not only above all the peers and peeresses, but over all the graduates, reverend dignitaries, and mitred heads in the kingdom. The Solomon inaugurating oration once applied, then *cedite Romani doctores, cedite Græci*. Henceforward, as the queen of Sheba (came) from the uttermost end of the earth, to hear the wisdom of Solomon, and to have every enigma and hard question solved, so must every master, doctor, heads of universities (we suppose he means colleges); every diocesan and metropolitan, however wise, have recourse to this *quæra*, by reference or appeal, with every difficult question, and every learned and deep controversy, and be responsible to her for their every decision. How flattering a constitution this to womankind, if they be indeed so very fond of precedence and rule, as is commonly said! she must have an unreasonable and unbounded ambition indeed whom this will not content; though she should not be also further told in plain terms that *she is a goddess, and in her office superior to Christ*; as some court-chrysmen have ventured to affirm of their visible head.”

Surely none of our readers will expect that we should be at the trouble of analyzing this effusion of spleen, envy, ignorance, calumny, and buffoonery. Every one who has perused, with any attention, the articles, liturgy, and homilies of the Church of England, will perceive at once that the ridicule, which is here attempted to be thrown on the constitution and

worship of our church, is produced by a gross misrepresentation of facts; and that it would be very easy to point this kind of weapon with tenfold effect, against *the confession of faith, the constitution and the worship* of the church of Scotland. We are not however infected with the desire, which seems to have got possession of so many of the clergy of that church, to excite or keep alive animosity between them and ourselves; but as the Life of Knox is calculated for the latitude of Scotland, where it may produce very bad effects among the illiterate vulgar, we shall take the liberty to state what appeared to an author, in all respects equal to the Mr. Bruce who is here quoted, to be the *motive* of such conduct as this, by some of the presbyterians of a former age.

"The *weight* of Martin's * arguments exalted Jack's *levity*, and made him fly out and spurn against his brother's moderation. In short Martin's *patience* put Jack in a *rage*. But that which most afflicted him, was to observe his brother's *coat* so well reduced into the state of innocence; while his own was either wholly rent to his shirt; or those places which had escaped his cruel clutches, were still in Peter's livery: so that he looked like a drunken *Beau*, half risted by *bullies*; or like a fresh tenant in Newgate, when he has refused the payment of *garnish*; or like a discovered *shop-lifter*, left to the mercy of *Exchange-women*; or like a *bawd* in her old velvet petticoat, resigned into the secular hands of the *mobile*. Like any, or like all of these, a medley of *rags and lace*, and *rents and fringes*, unfortunate Jack did now appear. He would have been extremely glad to see *his coat in the condition of Marth's*, but infinitely gladder to find *that of Martin in the same predicament with his*. However, since neither of these was likely to come to pass, he thought fit to lend the whole business another turn, and to dress up necessity into a virtue. Therefore, after as many of the Fox's arguments as he could muster up, for bringing Martin to *reason*, as he called it, or, as he meant it, into his own ragged bob-tailed condition; and observing he said all to little purpose; what, alas! was left for the forlorn Jack to

* Our readers in general know perfectly whence this extract is taken, as well who are meant by the three brothers, PETER, MARTIN and JACK. Those however, to whom this passage is more particularly addressed, may need perhaps to be informed that PETER represents the clergy of the Church of Rome; MARTIN those of the Church of England; and JACK, the dissenting ministers whether *presbyterians, independents, or anabaptists*; and that by their *coats* are meant the doctrine and constitution of the Church as stated in the New-Testament called by the author their Father's *Will*.

do,

do; but, after a million of scurrilities against his brother, to run mad with spleen, and spite, and contradiction."

Though Knox's *Blasphemy* has in it little or nothing of that ribaldry which our author quotes from his friend Mr. Bruce, it gave such offence to the imperious and vindictive Elizabeth, that she positively refused him a safe passage through England to his own country, where he learnt that the protestants were still disposed to receive him. He found his way, however, directly to Leith; and immediately gave new vigour to the reformers by his preaching. His biographer endeavours to vindicate him from the charge so often urged against him, of having excited the mob to demolish the religious houses; but in this attempt he has not been by any means successful, though certainly he has brought evidence that Knox did not *directly* exhort his inflamed audience to demolish either *parish Churches* or even *Cathedrals*. That such demolition was the result of his preaching we have no doubt; but hard indeed would be the fate of preachers, especially at such periods, if they were to be made answerable for every conclusion drawn by others, from truths which they had proclaimed in the integrity of their hearts, though with little judgment.

Knox's conduct appears to have been, on the whole, not only vigorous, but even upright, from the period of his landing at Leith to the parliamentary establishment of the reformation in Scotland in the year 1560. He was indeed active in exciting among the protestant nobles a spirit of resistance to the established government; and he even urged, with earnestness, the ministers of Elizabeth to support the insurgents not only with money, but also by invading Scotland. For this conduct he would find an apology in his own notions of the rights of princes, and in what appeared to him the necessity of the measure, to support the cause of the reformed religion. The author of his Life vindicates him on the assumption, which cannot indeed be refuted, that if the affairs of Scotland had not been directed by the English court, they would have been by the court of France. This is plausible, but it is not solid. The sovereign of Scotland was the queen of France; the French and Scottish nations had been long linked together by the closest alliance; England and Scotland had been in a state of warfare with each other, almost without interruption, since the days of Edward I.; and the two queens were *personally* hostile to each other. With respect to the reformation, it is necessary to divest ourselves of prejudice, and go back to those times, when it was certainly *problematical* whether it would be for the advantage of the

the Scottish nation to overturn the ancient church and establish a new one modelled by Knox and his brethren. That the reformation ~~brings~~ of infinite advantage to Scotland, as to every other nation in which it has been established, we know by experience; but we could not have known this in 1559, nor could we have then predicted it. The claims of France therefore to interfere with the affairs of Scotland were much better founded, and more consistent with the constitution of the kingdom, than were those of England, whilst all Christians know that the Holy Scriptures of the New Testament give no countenance to the propagation even of the gospel, by rebellion against the powers that be.

The chief ground on which Knox justified resistance to the government of the Queen Regent, was her repeated breach of promise to the protestants; and from this charge it seems not possible to vindicate that princess. Yet she appears not to have been naturally cruel, nor even to have inherited from her family the spirit of persecution. Mr. McCrie, however, carefully keeps all the *amiable* traits in her character out of sight. Even her death-bed conference with the leading lords of the congregation, and with Willocks, one of the most eminent of their preachers, which is so pathetically described by other historians* is passed over without notice by the biographer of Knox. Dr. Cook having painted this scene, adds †

"It is difficult, at this distance of time, to contemplate such a termination of life, without being inclined to pass lightly over her errors, to believe in what she often said, that, if she had been permitted to act agreeably to her own wishes, she would have composed all dissensions, and settled the kingdom in permanent tranquillity."

But the Doctor was mistaken, the present author has proved that *he* found no difficulty whatever in this contemplation; for he has *dwell* on her *errors*, and passed so *lightly* over her *virtues*, that we do not recollect *one* virtue for which he represents her as having been eminent!

The sixth period of this narrative comprises but a very few years; though much business of great importance was transacted in it. The death of the Queen Regent and the troubles that were then breaking out in France occasioned the recall of the troops that had been sent to the Regent's

* Knox, Keith, Robertson and Cook.

† History of the Reformation, &c. Vol. 2, p. 294.

assistance; and a treaty of peace between Elizabeth Queen of England with the Scottish insurgents on the one part, and Francis and Mary King and Queen of France and Scotland on the other, was signed at Edinburgh, by the English and French commissioners, on the 6th of July 1560.

In that treaty were some clauses which the Scottish Queen never ratified, one indeed which she could not ratify, without betraying her own right to the English succession, on the event of Elizabeth dying without heirs of her own body. Nothing was done in the treaty to heal the religious dissensions in Scotland; but in a convention of the estates, which was called together without the royal authority, and denominated by the reformers, a parliament, the protestant religion was established throughout the kingdom; and Knox, with others, was employed to draw up a summary of the reformed doctrines, and to frame a constitution for the reformed church.

Kent says that they drew up the Scotch confession of faith in *four days*; but, according to the present author, Knox employed the greater part of the month of August, 1560 on that composition. This is by much the more probable account of the two; for the confession, if one or two articles be excepted, is moderate and judicious, and in all respects, such a work as need not shrink from a comparison with the other confessions of that age; but the *constitution* of the new church seems to have been a strange medley, such as had never been seen before; and on that account, as we learn in this work, was preferred by some of the reformers to every other ecclesiastical constitution, that had been anywhere established since the days of the apostles!

"The ordinary and permanent office-bearers of the church were of four kinds: the *minister*, or *pastor*, to whom the preaching of the gospel and administration of the sacraments belonged; the *dollar*, or *teacher*, whose province it was to interpret scripture and confute errors, (including those who taught theology in schools and universities;) the *ruling elder*, who assisted the minister in exercising ecclesiastical discipline and government; and the *deacon*, who had the special oversight of the revenues of the church and the poor. But besides these, it was found necessary, *at that time*, to employ some persons in extraordinary and temporary charges." Thus "serious persons were appointed to read the scriptures, and the common prayers." These were called *readers*. If they advanced in knowledge, they were encouraged to add a few plain exhortations to the reading of the scriptures. In this case they were called *exhorters*; but they were examined and admitted, before entering upon this employment."

"Instead

" Instead of fixing all the ministers in particular charges, it was judged proper, after supplying the principal towns, to assign to the rest the superintendence of a large district, over which they were appointed regularly to itinerate, for the purpose of preaching, planting churches, and inspecting the conduct of ministers, exhorters and readers. These were called *superintendents*. The number originally proposed was ten; but owing to the scarcity of proper persons or rather the want of necessary funds, there were never more than six appointed. The mode of *admission* to all these offices was by the free election of the people, examination of the candidate, and public *admission*, accompanied with prayer and exhortation, but without imposition of hands. The affairs of each congregation were managed by the minister, elders and deacons, who constituted the *session*, which met once a week or oftener. There was a meeting called the *weekly exercise*, or *prophesying*, held in every considerable town, consisting of the ministers, exhorters and learned men of the vicinity, for expounding the scriptures. This was afterwards converted into the *presbytery*, or *classical assembly*. The superintendent met with the ministers and delegated elders of his district, twice a year, in the *provincial synod*, which took cognizance of ecclesiastical affairs within its bounds. And the *general assembly*, which was composed of ministers and elders commissioned from the different parts of the kingdom, met twice, sometimes thrice in the year, and attended to the interests of the whole national church. Public worship was conducted according to the book of Common Order, with a few variations." P. 225. Now, vol. ii. p. 6.

There is nothing which our author, together with the presbyterian writers in general, labours more earnestly to prove, than that the *superintendents* were not *bishops*, and that they constituted but a *temporary* order of ministers in the church. We do not mean to enter far into the controversy; for we readily admit that none of them had episcopal consecration, nay, that one of them at least (Mr. Erskine of Dun) the superintendent of Angus, was a mere layman, who had never been admitted into the lowest order of the clergy; but still they were *overseers* of the other clergy, as the very names *superintendent* and *bishop* (the one of Latin and the other of Greek origin) equally imply. Bishop Sage, the author of a very learned work * too little known on this side of the Tweed, has clearly proved, from the records of those times, that the superintendents had, in thirty instances, an *episcopal jurisdiction* over the parochial clergy; but still, says our author, and Dr. Cook agrees with

* *The Fundamental Charter of Presbytery as it hath been lately established in the kingdom of Scotland.* London, 1695.

him, the superintendents could not be bishops, because they were accountable for the exercise of their authority! and do these gentlemen suppose, that in any episcopal church whatever the dioceans or metropolitans have not been accountable for their conduct to the national synod or convocation? the pope of Rome indeed has claimed exemption from all authority on earth; and his claim has been maintained by some of the monastic orders and school divines; but it was never allowed by the *church at large*, even in the darkest age; and we know that two popes were deposed by the council of Constance*, which was not held in an age of the greatest light. In no other church was such a claim ever preferred for any bishop; and perhaps our author knows, that the zeal with which our lower house of convocation, towards the end of Queen Anne's reign, prosecuted its inquiries into the doctrines of a certain Whig-bishop, has been generally assigned as one of the reasons for that *general assembly* having been ever since prevented by the civil government from sitting to do business.

But in proof that the superintendents were not considered as ordinary and permanent office-bearers in the church, this author (p. 465.) quotes two passages from *the first book of discipline*, which expressly declare, he says,

"That their appointment was a matter of temporary expedience, in the plantation of the church, and on account of the paucity of ministers."

* This council was held in 1414, ex decreto (says Cave †) concilii Pisani a Joanne papà 23. Yet so far was it from considering John as not accountable for his conduct, that, according to the same learned and accurate author, "Sess. XII. 29 Maii 1415, Joannes papa aliquoties ad concilium citas tu oblato ei salvo conductu, quod non comparuerit contumax declaratus, et quod ecclesiam male administrasset, vita damnabili et nefandis moribus exemplum malæ vitæ populo præbuisset, beneficia ecclesiastica simoniace distribuisset, bonaque et jura ecclesiæ dilapidasset, suspensionis sententia prius innodatus, synodali decreto jam tandem deponitur, ac omnes fideles ab ejus obedientia absolvuntur. Cautum est insuper, nequis absque synodi consensu, nec ex contententibus aliquis omnino, in papam eligeretur." The rival popes were Gregory and Benedict, of whom the former, approving of what the council had done, renounced his claim to the papacy; but the latter acting differently, "Sess. 37. 26 Julii 1417, *Sententia depositionis* in eum velut *perjurum, universalis Ecclesiæ scandalizatorem, inveterati schismatis fautorem*, &c. decernitur."

† Hist. Literar.

The

• The words of the first quotation are :

“ Because we have appointed a *larger stipend* to them that shall be superintendents than to the rest of the ministers, we have thought good to signify to your honours such reasons as induced us to make difference between teachers *at this time*. ”

The other passage quoted is altogether to the same purpose with this ; and the force of the author's argument rests entirely upon the words, *at this time*, and on one of the offices of the superintendents being to preach in these districts where there were no fixed parish ministers.

But it is to be remembered that the Protestant Clergy, at that period, flattered themselves with the hope of obtaining, *in due time*, the whole patrimony of the Church ; though the nation was bound, by the treaty of Edinburgh, to permit the Popish dignitaries to enjoy their lands and revenues during their lives. The authors of the book of discipline, therefore, might deem some apology necessary for allotting, in the mean time, a larger stipend to one order of ministers than to the others, on account of the greater expence which the first order must incur, by what our author calls their *itinerancies*, and which we should call their *visitations*. Accordingly, it appears to have been for the *expence*, and not for the *dignity* of the office of Superintendent, that they were so eager to apologize, *at that time*, before the church-lands had devolved on them. They had, indeed, no occasion to apologize to the Parliament or Privy Council for appointing Ministers of *different ranks* ; for the Convention, which established the reformed religion, had, in the very act which abolished the Pope's authority in Scotland, decreed that the Bishopric of Galloway should be adjudged to the Bishop of Athens*, without the Pope's Bulls ; which is a complete proof that the Convention did not then dream of bringing all the Clergy down to the same level ! That the sole, or even the *chief* purpose for which superintendents were at that time appointed, was to *itinerate* (as our author expresses it) and preach the Gospel in districts, where, from the paucity of Ministers, there were no fixed parochial Clergy, seems very little probable ; for the six, who were actually appointed, were all, except the superintendent

* Alexander Gordon, of the family of Huntly, who had been duly consecrated to the See of Glasgow ; but the Pope preferring James Breton to that See, Bishop Gordon was complimented, in the mean time, with the empty title of Archbishop of Athens. He was, we believe, the only bishop canonically consecrated ; who, in Scotland, joined the Reformers,

of Argyle, placed over districts where the greatest number of parish ministers were settled. That number was indeed very small; for, in June, 1560, only eight or nine towns, viz. Edinburgh, Leith, St. Andrew's, Aberdeen, Perth, Jedburgh, Dundee, Dunfermline, and, we think, Glasgow, had parish ministers fixed in them; and all these places, except the city of Aberdeen, were within the jurisdiction of one or other of the six superintendents who were actually appointed.

That the *Presbyteries* or *classical assemblies* sprung out of the *weekly exercises* or *prophesyings*, is extremely probable; but there is good evidence, that when the *prophesyings* began, *Presbyteries* were not thought of. By the author of *The History and Life of King James the Sixth*, lately published by an editor not prejudiced in favour of prelacy, the *Presbytery* is said to have been, 1592, "a new erected Society of Ministers." It appears not indeed to have been ever heard of in Scotland, until the year 1575, that it was recommended by Mr. Andrew Melville, who had just returned from Geneva. During the life of Knox, there was, in Scotland, no such ecclesiastical court as that which is now called a *Presbytery*; and though he certainly was not partial either to an hierarchy in the Church, or to monarchy in the State, he was present (Feb. 10th, 1572) at the appointment of Mr. John Douglas to the Archbishopric of St. Andrew's. He refused, indeed, we are told, "to inaugurate the said bishop," for which he assigned many canonical reasons that the highest churchman would have sustained; but he preached* on the occasion, which he was too honest a man to have done, had he held the episcopal order in the same abhorrence in which it is held by his zealous biographer. At that period the episcopal order seems not to have been held in abhorrence by any rational reformer in the kingdom. Erskine, of Dun, superintendent of Angus and Mearns, and one of Knox's most intimate friends, earnestly pleads, in a letter to the Regent Mar, the cause of *episcopacy* as being of *apostolical institution*; considers the *superintendents* as *bishops*; and compares the office of a Bishop in the Christian Church to that of the High Priest in the Jewish—expressly calling the High Priest a Bishop†, and warning the Regent not to incur the guilt of Uzziah.

The

* See Bannatyne's *Journal of the Transactions in Scotland*, a work of the highest authority on such a question as this.

† See the *Journal* quoted in the preceding note, pp. 279—290. We have called this a work of the highest authority; and our reasons

The discipline of the Scotch reformed Church appears to have been rigid, and impartially exercised; but we know not upon what principle our author can approve some parts of it, and at the same time reconcile that approbation with his own and Knox's abhorrence of the surplice, and of the rites and ceremonies of the Church of England. The satisfaction appointed to be made by all who had been excommunicated for any aggravated crimes, was (we are told), that

“ They should appear at the Church door, when the second bell rung for worship, clad in sackcloth, bare-headed and bare-footed; that they should stand there until the public prayers were over, after which they were to be brought into the Church to hear the sermon, during which they were to be *placeit in the public spectakell above the people*; and that this appearance was to be made on three preaching days, on the last of which (which was to be a *Sabbath-day*) the penitent was, after sermon, to profess his sorrow before the people, and request their forgiveness; which being done, he was to be again *clad in his awn apparel*, and received into the society of the church.” Pp. 269, 490.

For this sackcloth robe, and the other ceremonies emblematical of penitence, there is surely as little authority in the scriptures of the New Testament, as there is for the use of the surplice, or for kneeling at the Lord's table! But, says our author, this penitentiary regulation was a primitive practice. It was so; and we are so far from blaming the Scotch reformers for adopting it, that we deeply regret that they did not adopt other primitive practices as well as this. The use of the surplice—at least of a white robe, by whatever name it was called—and the receiving of the Lord's Supper in the posture of devotion, were likewise primitive practices, at least as early as the middle of the third century*. Why then were the penitentiary regulations of the primitive

reasons for thinking it such will be found in our xxxth vol. p. 649, &c. It is certainly entitled to much greater credit than the history long known as the work of Knox, which has been so interpolated by David Buchanan and others, that the most learned and sagacious critics cannot now distinguish what is genuine from what is spurious. The edition of 1732 is said to be the most correct; but of a work, which all parties confess to have been *altered in language* and grossly corrupted, no edition can be entitled to implicit confidence, which has not been carefully and impartially collated with the original manuscript.

* Vide *Dionys. apud Euseb. Lib. 7. Cap. 9. et Vit. Beat. Mart. Cypriani. per Pontium ejus Diaconum.*

Church

Church adopted, and these decent practices rejected with abhorrence?

In all the interviews which Knox had with his Sovereign, our author vindicates the conduct of the reformer, and censures that of the Queen, to whom he seems not inclined to allow so much as one virtue! Knox's language he reluctantly admits to have been sometimes rude; but it was always necessary, or at least *useful*! He seems to think that this inspired preacher had an undoubted right to tell the Protestant nobility, from the pulpit, what kind of a husband they should permit their young Queen to marry—if, indeed, they should permit her to marry at all! And he quotes, with approbation, Knox's apology for this unparalleled insolence, that

“ Out of the pulpit he thought few had occasion to be offended with him; but there he was not master of himself, but bound to obey Him who commanded him to speak plainly, and to flatter no flesh on the face of the earth!”

He forgets that St. Paul, who was probably as much under the influence of the Spirit of God as the Scottish Reformer, made an apology for reviling, even through ignorance*, the Jewish High Priest, and by quoting, with approbation, the precept of the Old Testament, which prohibits every one from speaking evil of the ruler of his people, has made that precept obligatory on all Christians.

One great objection to popery arises from the arrogant claims, which were then preferred by the Pontiffs, to a civil supremacy in almost every kingdom in Europe; but Knox's conduct sometimes equalled, in this respect, that of the proudest Pope that ever filled the chair of St. Peter. During the absence of the Queen from Edinburgh, a multitude of Protestants rushed to the palace, burst open the doors of the Chapel Royal, and insulted the Priest when he was preparing to say mass to the popish members of the Queen's household, and such of the citizens as embraced that opportunity of enjoying the comforts of their own religion. Two of the rioters were seized, imprisoned, and indicted to stand trial

* That St. Paul was really ignorant of Ananias's being the High Priest, when he ordered the Apostle to be smitten on the cheek; and that he did not speak sarcastically, when he said (Acts xxiii. 5.) “ I wist not, brethren, that he was the High Priest,” has been proved by Michaelis to the satisfaction of every candid man. See *Michaelis's* *Michaelis*, vol. 1. pp. 51—53. Edition 2d.

for "forethought felony, bamfueckin, and invasion of the palace." On this occasion, Knox wrote a circular letter to the principal gentlemen of the reformed religion, requesting their presence on the day of trial, unquestionably with a view to overawe the court, a common practice, at that period, of all parties in Scotland. For this conduct he was brought before the privy council, and defended himself, by pretending, that he acted by a *commission*, and alledging, as usual, the danger of the Protestant religion; although to interrupt the course of justice is surely a crime, for the perpetration of which no power on earth could have granted to him a legal commission; and though the great Apostle of the Gentiles thought not either himself or his adherents entitled, by their Divine commission, to break into the idolatrous temple of the Ephesians, or to revile their goddess Diana! Far be it from us to express any approbation of the exaggerated satire conveyed by the ingenious author of *A Tale of a Tub*, in his history of the two brothers, *Peter* and *Jack*. "It is certainly," as a great critic has observed, "of dangerous example," and has been proved to be so by the feeble imitation of it, quoted by our author from his friend Mr. Bruce; but if an apology could be made for any part of that satire, the conduct of *Knocking Jack of the North*, on this occasion, and the approbation of that conduct by Mr. M'Crie, would furnish that apology for "the huge personal resemblance," which the author found between *Jack* and his brother *Peter*. Their humour and dispositions, he says, were "not only the same, but there was a close analogy in their shape and size, and mien."

The seventh period of the life of Knox extends from his acquittal, in 1563, from the charge of treason, which had been brought against him for his seditious practices, to the year 1570, when he was struck with apoplexy. It is a period of the greatest importance in the history of Scotland; but on the public events of that period, which are universally known, the present author has thrown no new lights. He mentions them, indeed, only as connected with the life of the reformer, and as they affected the progress of the Reformation. He gives a full account of the second marriage of Knox, by which he became allied to the Royal Family; and spends more time than enough in replying to the senseless calumnies of some popish writers on that event. Of the differences which arose at this time between the courtiers—even such as were Protestant—and the reformed preachers, he gives likewise a full detail; but he certainly claims, for the pulpit, a freedom of speech on *all* subjects, which, were it universally taken,

taken, would convert the temples of the Prince of Peace into seminaries of faction and sedition. He disapproves, of course, as Knox disapproved, of the Queen's marriage to Lord Darnley; apologizes for the treasonable conduct of Murray on that occasion, in which, however, he says, probably with truth, that Knox was not involved; seems not to be surprised at the Queen's affection to her husband cooling after the murder of Rizzio; and writes of her being privy to the murder of that unworthy prince, and of the innocence of Murray, with as much confidence, as if these things had never been called in question! Of the authenticity of the famous letters he has not the smallest doubt, though we do not recollect that he deigns to mention the sonnets; and for all this he offers no proof whatever, but refers his readers to the dissertation of Mr. Laing on the subject! Of that work we have given our opinion elsewhere*; and shall only observe, at present, that since he occasionally mentions Dr. Robertson and Mr. Hume as authorities on the same side of the question, it would have been but fair to have mentioned Tytler and Stuart, as well as the *fantastic* Whitaker, on the other. Why our learned countryman is called a *fantastical* writer, we suspect it would puzzle Mr. McCrie to say, unless the meaning of *fantastic* be in Edinburgh very different from what it is in London; but there was certainly *prudence* in referring to *him alone*, because, in his work, though the fullest, and perhaps the ablest that has hitherto been published on this long agitated question, there is a degree of sarcasm and severity employed against Dr. Robertson, which, as they were not called for by the language of that historian, must tend, in some degree, to excite prejudices in the minds of Scotchmen against the author. There is nothing, however, of this kind in the *Inquiry Historical and Critical* of Mr. Tytler; and we beg leave to refer our readers to that work † for a complete proof, that Murray, far from being the unambitious man that he is here represented, had, with his confederates, formed a plan, even before the return of the Queen from France, to usurp the government of his country; and that all his dark designs, as well as his open professions, during the short reign of his sister and sovereign, tended to the same end, which he at last accomplished.

With respect to the guilt or innocence of the Queen, we beg leave to request this author to examine the question with

* British Critic, vol. xxv. p. 234, 391, 485, 630.

† Vol. I. p. 353, Edit. 4.

the same impartiality that he appears to have employed in the examination of a question, somewhat similar, respecting the guilt or innocence of John Knox; and we think he will then be compelled either to admit that the Queen was innocent of the crimes of adultery and murder laid to her charge, or to confess that the great reformer was, occasionally at least, guilty of fornication, if not "a common *harlot* all his days."

In 1563, "when Knox lay under the displeasure of the court, Euphemia Dundas, an inhabitant of Edinburgh, inveighing, one day, in the presence of a circle of her acquaintances, against the Protestant doctrine and ministers, said, among other things, that John Knox had been a common whoremonger all his days, and that, within a few days past, he was apprehended and taken forth of one *hilloge* with one common *bure*."

On the 18th of June, the Clerk of the General Assembly gave in a petition to the Town-Council, praying that the woman might be called before them, and examined. She was called accordingly, and "flatly refused that she had ever used any such words; although Knox's procurator afterwards produced respectable witnesses to prove that she had spoken them." They were produced on the 25th of the same month; but though the woman had been summoned to appear on that day, to *hear sentence given in the said action*, no sentence appears to have been given; for, says our author,

"I have not observed any thing more respecting the cause in the minutes, and it is probable, that the reformer, having obtained the vindication of his character, prevailed on the Judges not to inflict punishment on the accuser."

This was certainly most unseasonable mercy*, and not

* Had the reformer been a private gentleman, Christian meekness, combined with his magnanimity, might have prompted this forbearance; but he was no private gentleman. He was a public character, placed in the very front of the battle which was to decide the fate of Protestantism in Scotland. He knew, or least might have known, that his enemies would employ every artifice to blast his reputation, and thereby lessen his influence among the people; and he furnished them, by this forbearance, with a plausible opportunity to say, that he was afraid to bring the woman to a *judicial* trial, lest she should have declared that truth, which dread had made her deny before a court of ignorant common-councilmen, all zealous for the Protestant religion, and partial to its greatest preacher.

Very consonant with the general character and conduct of Knox; but, says our author, such

"A convicted calumny, which never gained the smallest credit at the time, would scarcely have deserved notice, had it not been revived, after the reformer's death, by the popish writers, who having caught hold of the report, and dressed it out in all the horrid colours which malice, or credulity could suggest, circulated it industriously, by their publications, through the continent. Though I had not been able to trace these slanders to their source; the atrocity of the imputed crimes, the spotted reputation which the accused uniformly maintained among all his contemporaries, the glaring self-contradictions of the accusers, and, above all, the notorious spirit of slander, and unreasoning defamation, for which they have long been stigmatized in the learned world, would have been grounds sufficient for rejecting such charges with detestation." Pp. 282, 283, 284, and 494.

To all this we give a willing assent. Mr. McOrie himself is not more firmly convinced than we are, that the tale of Euphemia Dundas, with all those additions to it, which he quotes from the popish writers, are infamous and groundless calumnies; but we beg here to ask him on how much better evidence rest the charges brought against Queen Mary of adultery and murder, to which he professes to give full and implicit credit? The letters and sonnets which were exhibited as proofs of her guilt, have been repeatedly proved to be the most palpable forgeries*. That the letters appeared in different forms on different occasions †, and yet were affirmed to be the same identical papers; that they were refused to be shown to her when she offered to prove them forgeries; that the pretended originals were no where to be found; and that they were never seen by any but her avowed enemies—if even by them—from the breaking up of the conference at Westminster and the return of Murray into Scotland, are facts that, we believe, no one now questions. That Bothwell himself acquitted Mary on his death-bed; when he confessed his own guilt ‡, in agonies of remorse, there is no reason to doubt; that those who suffered for the murder of Darnley, acquitted her likewise, is unquestionable; and that Murray's two associates Morton and

* By Goodell and Whitaker.

† In Murray's Privy Council, and in his first Parliament.

‡ See Stuart's History of Scotland, Vol. II. p. 103. Second Edition.

Lethington, were *actually concerned* in the very murder for the perpetration of which they united with the *God* (Godly) regent, to prosecute their sovereign and tumble her from her throne, seems to be admitted, as it cannot indeed be denied, by our author himself. Such evidence of guilt would surely have deserved as little notice as the senseless tale of Euphemia Dundas, had not Elizabeth Queen of England suppressed, as completely as she could*, all the evidence of Mary's innocence; dressed out the forged proofs of her guilt in all the horrid colours, which malice combined with jealousy could suggest, and by means of Buchanan and others, circulated them industriously on the Continent. *Though these forgeries had not been so completely traced to their source as they have been, the atrocity of the imputed crimes, the unspotted reputation which the accused uniformly maintained among all her contemporaries previous to the murder of Rizzio; her almost unparalleled piety and resignation under her tedious sufferings and at the hour of death †; the glaring self-contradictions of the accusers, and, above all, the notorious practice of forgery which prevailed among them ‡, and for which they are now justly stigmatized in the learned world, would have been grounds sufficient for rejecting such charges with detestation.*

The assassination of Murray, by Hamilton, of Bothwellhaugh, excites our author's severest indignation. He finds none of those excuses for Hamilton which he so injudiciously urges for the assassins of Cardinal Beaton; and God forbid that we should ever attempt to apologize for assassination, by whomsoever perpetrated, or on whatever account. Yet, if a distinction may be made between the two cases, the murder of the Regent seems to admit of more excuse than that of the Cardinal. The Cardinal occupied no station, either in the church or in the state, which he did not legally fill according to the existing constitution of the

* She completely suppressed the dispatch from the Court of Denmark, containing Bothwell's last and dying declaration, whatever it was; and she violently suppressed the London edition of Leslie's Defence of his Sovereign's honour.

† For the truth of this character of Mary we need appeal to no other authority than that of Dr. Robertson, who cannot be accused of partiality to her cause.

‡ See this completely proved by Whitaker in his third volume; though we think him mistaken in confining the practice of forgery to the protestants. It seems to have been dreadfully prevalent among all parties.

kingdom;

kingdom; but, in the opinion of at least one *half** of the nation, Murray was a notorious rebel and usurper. The Cardinal had, indeed, been guilty of great cruelties in support of the Romish faith, and had treated with insolence and contempt Norman Leslie, the eldest son of the Earl of Rothes, who formed the conspiracy against him; but Murray had usurped the throne of his sister, and confiscated the estates of those who had drawn their swords in support of her rights. Mr. Hamilton, of Bothwellhaugh, was one of those whose estates he had seized—not only the estates, which, as being his own property, he had certainly forfeited, if the authority of Murray and of the child, in whose name he acted, was legal, but also the estate of Woodhouselee, of which his wife had been heiress, and which, therefore, could not be forfeited by the crimes of her husband.

“The feikles gentillwoman,” says a contemporary historian †, “thinking not to be punish for hir husbandis faults, set down in hir awin boos, quhair she intendit simplie and *bona fide*, to have remainit, but was uncourteouslie and unmercifullie putt thairfra, all her gudis taine fra her, and shae left stark naked.”

In this state, according to Robertson and Stuart, the lady was turned out of the house into the open fields, in a cold dark night.

“The gentillwoman,” continues the contemporary historian, “quhair for grief of mynde and exceeding could that shae hade then contractit, conceavit sic madnes as was almost incredibill. Hir husband having receivit these incommodities, was deliberat to putt his lyffe to fortoun, and avowit in divers oppin companies to be avengit on the bastard Regent, (for these were his ordinar wordes.”

The sequel of the story is known; and in extenuation of the guilt of Hamilton, could such guilt be ever extenuated, our author's sceptical reasoning ‡ in defence of the opinion, that “persons, who, by the commission of flagrant crimes,

* This is sufficiently proved by Knox's acknowledgement (10th Sept. 1568) that they—the adherents of the young King and the Regent—“were not able to resist the force of the domestic enemies, the adherents of the Queen—unless God work miraculously—as they should be comforted by others than themselves.” See our author's *Appendix*, p. 553.

† The Historie and Life of King James the Sext.

‡ See our Review for October last, p. 349.

had forfeited their lives, &c." might certainly be employed with greater effect than in the case of the murder of Cardinal Beaton. In the opinion of Hamilton and one-half of the Scottish nation, Murray was himself a traitor, a rebel, an usurper, and a tyrant; all redress from him, in the ordinary course of justice, was rendered impossible, in consequence of his having usurped the executive authority; and the treatment of Hamilton's wife was productive of effects more dreadful than death. When our author coolly reflects on all this, we trust he will change his notions respecting the innocence of *Tyrannicide*; for though we detest the character of Murray, almost as much as he detests the character of the Cardinal, and both as much at least as much as Christians ought to detest any character, we cannot, for a moment, contemplate the assassination of the *good* Regent, but as an atrocious crime.

The concluding period of the Reformer's life is perhaps the most interesting of the whole; but it contains very little that calls for reprehension from us, and not much of importance that has not been long known. He had been driven from Edinburgh before the disasters of the Queen, and went into England to visit his two sons, who were there at school; but on her imprisonment in Lochleven, and the appointment of his friend Murray to the regency, he returned into Scotland, and resumed his former pastoral charge in the metropolis. He lamented the assassination of the Regent, and formally excommunicated the assassin, which was very proper if Hamilton was a protestant, but ridiculous and absurd, if he was a papist.

Soon after this effusion of zeal, Knox was struck with apoplexy, from which, however, he quickly recovered, though his constitution was never so vigorous afterwards as it had been before. Kirkaldy, of Grange, disgusted by the breach of every promise, which he had been authorized by the confederated nobles to make to the Queen, when she surrendered to them on Cumberhill, and, probably, informed by Lethington, of the forgeries that were made use of to blast her reputation, now held the castle, of which he was governor, for her, and admitted her adherents into the city. As he seems to have governed by martial law, it soon became unsafe for Knox, whose language was, on every subject, intemperate, to remain in Edinburgh. He refused to pray for the Queen as his sovereign, which, in Bannatyne's journal, he declares, that she then was not, nor had ever been; and in this part of his narrative, our author exhibits

hibits a striking instance of his dexterity in making quotations.

"Crawfurd," says he, in his *Memoirs of Scotland*, (p. 186), "among other things disgraceful to the reformers, says, that they openly avowed, on this occasion, 'that to pray for, or forgive our real as reputed enemies was no part of a Christian's duty.' It is sufficient to say, that there is not one word of this in the *authentic manuscript*, from which he professes, that his memoirs were faithfully published." (p. 339.)

We have not Crawfurd's *Memoirs* within our reach; but if, as is here said, he really professes to have taken this general maxim of the Reformer's from pp. 118, 114, of the *Historie and Life of King James the Sixth*, lately published by Mr. Laing, he is certainly guilty of gross falsehood; and the author may treat his memory as the memory of all forgers and falsifiers deserves to be treated. But when he passes this just censure on the conduct of Crawfurd, it would have been but fair to quote what the historian of *James the Sixth* does say on this subject. This, however, he has not thought it necessary to do; and, therefore, we shall supply the omission. Now in the very place to which he refers the historian of James doth say, that John Knox was "rebukit be a wryting affixt upoun his durr," for omitting to pray for Queen Mary, with other foreign princes; and that "Thair-after the hail ministry convenit, and thair it was concludit, that at na tyme cuming shee should be prayit for as unworthie of sic a benefect, quharin they constantlye perseuevit, that neither persuasioun or reasoun could induce them to the contrarie." Knox did not think her a rightful sovereign, because she was a woman: but it is evident from Bannatyne's *Journal* (p. 180, 183), that many of the *brether*, as they are there called, did not pray for the Queen, because they believed her a murderer and an adulteress." "All synneris," says the preacher there quoted, "ought to be prayed for: and if we suld not pray for synneris, for whome suld we pray, seing that God came not to call the righteous, but synneris to repentance."

Kircaldy was of the opinion of this preacher of solitary loyalty, who contends, that even the Queen's crimes, supposing them real, did not deprive her, as similar crimes had not deprived King David of the royal authority; and therefore Knox found it expedient, after threatening the general of the castle with the vengeance of heaven, he returns to St. Andrew's: There, the author admits, that he preached at the installation of Douglas into the archbishopric; but he

omits to inform us, that however much he might dislike the name of bishop (for to the episcopal *authority*, when exercised with moderation, he seems never to have had the least objection) he so far approved of the assembly's proceedings at Leith, by which the titles of *archbishop* and *bishop* were restored, as, in his farewell letter to the church, dated St. Andrew's, the 5th of August, 1572, to request them, among other things,

"To sute at the regentis grace, that no gifte of any bishoprick or other benefice, be gevin to ony person contrare to the tenor of the actis made in tyme of the first regent of gude memorie; and they that are gevin contrare the said actis, or to ony unqualifeit persone, may be revocked and declared null, be ane act of secreit counsell, and that all bischopriks vacand may be presented and qualifeit personis nominat thereunto within one year after the making thereof, according to the order takin in Leyth be the commissioneris of the nobility, and of the kirk, in the moneth of Januare last."

Knox was soon after this invited back to Edinburgh, but finding the church of St. Giles too large for his now enfeebled voice, he procured a smaller place of worship to be fitted up for him, and resigned the large church entirely to his colleague. He had been hardly settled in Edinburgh for the last time, when he and every other good man was shocked by the dreadful massacre of the Protestants in France, on St. Bartholomew's day. But though this inflicted a deep wound on his already exhausted spirit, he caused himself to be conveyed to the church, and having got, with difficulty, into the pulpit, he denounced the sentence of excommunication against the French King,

"And desired," says our author, "the French Ambassador to tell his master, that the sentence was pronounced against him in Scotland, and that the Divine vengeance would never depart from him, nor from his house, if repentance did not ensue." (P. 358.)

There was zeal in this conduct, and even pious zeal; but it was surely without knowledge. The French King had never been of the communion of the reformed church, and therefore could not be cut off from that communion by any sentence whatever. Soon after this, the reformer sickened, and lingered under very considerable distress, which he bore

with his usual fortitude; till the 24th of November, 1572, when, at eleven o'clock at night, he expired without a struggle. Our author has given a very interesting view of his behaviour on his death bed, though he has mentioned some particulars, which, regard for the reformer's memory, should have induced him, we think, to conceal. There was surely no occasion for recording the speech, in which Knox says, that he had been in heaven, and was still there while addressing those who were standing round his bed! This, we have no doubt, was the raving occasioned by fever; but there are readers who will derive it from a different origin; and this is not the only thing said by him on his death bed, which might have been prudently omitted. Mr. M'Crie should have reflected, that he was not writing for a Missionary-magazine, and that to record speeches of this kind, was to bring down the Scotch Reformer as much as possible, to a level with the fanatical apostles of that school. We give him great credit, however, for his general character of Knox, which is drawn with more candour and greater impartiality, than the general strain of the narrative will lead the reader to expect. As great part of this review was written before we heard of the second edition of the work, we have unavoidably omitted the author's title of D. D., but we shall supply that omission, as well as some others, in a short supplementary article, pointing out the chief differences between the second edition and the first.

ART. V. *Travels through Norway and Lapland, during the Years 1806, 1807, and 1808, by Leopold Von Buch, Member of the Royal Academy of Sciences at Berlin. Translated from the original German by John Black. With Notes and Illustrations, chiefly Mineralogical, and some Account of the Author, by Robert Jameson, F.R.S.E.; F.L.S. &c. Professor of Natural History in the University of Edinburgh. Illustrated with Maps and physical Sections. 4to. 466 pp. 1l. 16s. Colburn. 1813.*

IT seems not a little singular, that in the present advanced state of science, and great as the ardour appears to have been, of late years, for geographical discovery and knowledge, our acquaintance with Norway, should still be so scanty and so limited. Very few publications have appeared on this interesting region, in the English language; and with the

the exception of a spirited note on the Norwegian valleys in the well-known work of Mr. Malthus on population, we have nothing more recent, or more entitled to attention, than the Letters on Scandinavia by Mrs. Wollstonecroft. We therefore welcome this publication from the pen of M. Von Buch, and we beg to return our thanks to Professor Jameſon for the care, the judgment, and uſeful illustrations with which he has edited the work. That the reader may form ſome eſtimate of the value of what is here ſubmitted to his inſpection, we tranſcribe the following account of the original author.

“ M. Von Buch, the celebrated author of theſe travels, is a native of Prussia. He received his mineralogical education in the famous Mining Academy at Freyberg, in Saxony, under the illustrious Professor Werner. Very early he distinguished himself by indefatigable industry, great acuteness, and enthusiastic love of Natural History. During his residence in Saxony, he published several interesting papers in the Miner's Journal. His first separate publication was a mineralogical description of Landeck, in Silesia, printed in the year 1797. This little tract (for it did not exceed fifty pages quarto) was at the time of its publication the best mineralogical geography that had appeared in Germany. It was his first essay on quitting the school of Werner, and the work of his early youth. It has been translated into French by an eminent miner and mineralogist, M. Daubuisson, and we possess an excellent English version of it by Dr. Anderson, of Leith, printed in 1810.

“ His next work, entitled ‘ Geognostical Observations made during Travels in Germany and Italy,’ was published in the year 1802. This volume contains a geognostical description of Silesia. From the account given by Von Buch, it appears that the red sandstone of that country contains very important beds of coal. This fact is there well established, and should be known to the coal viewers of Britain, who to a man are of opinion that coal is never to be sought for in districts composed of red sandstone. In the same volume there are geognostical accounts of the salt countries belonging to Austria; of Berchtesgaden and Salzburg; a comparison of the passages over Mount Cenis and the Brenner; and, lastly, observations on the remarkable district of Pergine.

“ From this period, until the spring of 1806, when he left Germany for Norway, he was actively employed in examining many of the most curious and interesting countries in Italy, Switzerland, and Germany. During his absence in Norway, a second volume of his mineralogical travels was published, and which proved equally valuable with the first. It contains a geognostical description of the strata on which the city of Rome is built, from which it appears that they are entirely of aquatic origin,

origin, and that the craters described by Breislau are nothing more than old quarries. The second article is an account of Monte Albano near Rome; and the third contains an excellent description of Mount Vesuvius. But probably the most important part of this volume is the series of letters addressed to the late celebrated Professor Karsten, on the mineralogy of Auvergne. These letters contain the fullest and most accurate account hitherto published of that enigmatical country. He proves that it contains many undoubted extinct volcanoes, and although many of the lavas are very nearly allied to true basalt, he does not adopt the volcanic origin of that substance to its full extent. He is of opinion that basalt may be formed either in the humid or the dry way, and thus endeavours to reconcile the Neptunian and Volcanic theories.

"But of all his writings, the present work, his *Travels in Norway and Lapland*, is to be considered as the most generally interesting. It abounds in curious and important observations in regard to the climate of these remote regions, and he has shown how the geographical and physical distributions of several of the most important vegetables that grow in the Scandinavian peninsula are connected with situation and climate. He has, in this department, added several facts to those already known by the admirable researches of the enterprising Wahlenberg." P. vii.

The following is a concise view of the route pursued by M. Von Buch, and of the contents of the work. The traveller took his departure from Berlin, and proceeded by way of Hamburg to Copenhagen. Thence to Elsinour and Christiania. This place, its manners, society, theatre, library, &c. are well and pleasingly described. The curious in mineralogical pursuits will be highly gratified with the scientific description of the traveller's excursions in the vicinity of Christiania. From this place Von Buch proceeded to Drontheim, which, with its natural history, manufactures, &c. is described with care and much interest. The journey from Drontheim to Finmark involves a great variety of curious incident, observation, and instruction. In following the traveller even thus far, we could not help regretting the want of a more satisfactory map, than that which accompanies the volume, and we hope that this defect will hereafter be supplied. Finmark constitutes a part of Danish Lapland, and abounds with a multitude of objects to excite and satisfy the curiosity of the naturalist, the geographer, and the traveller. The description of the Quäns, inserted in this part of the work, is singularly curious; and this, in fact, may serve as a specimen of the style and spirit of the work,

"Alten

“Alten is not only the most agreeable, the most populous, and the most fertile district in Finmark, but also the only one in which agriculture is carried on—the most northern agriculture of the world. This merit is due to the Quäns in Alten. Before they appeared, the cultivation of grain had never been tried. They may now have inhabited these vallies for nearly a century; and they brought along with them diligence and industry into the country. They were very probably driven out by the wars of Charles XII. and especially by the cruel havoc made by the Russians in Finland of their flocks and herds. They went higher and higher north, till at last they passed beyond Tornen, and first descended into Alten about the year 1708. The first emigrations were followed by others; and since that period they have to the great advantage of Lapland perpetually continued, to such a degree that the Laplanders themselves, not without reason, are in fear that the Quäns will at last take possession of the whole of their country, and drive them completely out. This they might easily prevent if they were to follow the example of the Quäns, and select constant habitations, and cultivate the ground. The Quäns still resemble their ancestors; they live in the very same manner, and observe the same customs. They speak exactly the same Finnish language which is spoken throughout all Finland, and which bears less resemblance to the Laplandic (or the *Finnish*, as it is called in Finmark) than the Swedish bears to the German (Leem, S. 8. 10, 11.) Their houses are wholly constructed, for the most part, like those in Finland, and in quite a different manner from those of the Norwegians. The greatest part of the house consists in a large room of logs, the *Perie*, which reaches up to the roof. On one side there is a large furnace, without a chimney, which takes in the greatest part of the wall. The smoke from the furnace rises up towards the roof, descends along the walls, and issues out through several quadrangular openings in the remaining walls, about three feet from the ground. When the fire is burnt out, they shut up the furnace and collect a Syrian warmth in the *Perie*. The upper part of the furnace serves for the sweating baths, everywhere used in Finland and Russia. In their dress alone the Quäns do not differ from the Laplanders; in their manners they completely differ. The Quäns are the most civilized inhabitants of Finmark, not even excepting the Norwegians*. They are distinguished for their understanding: their comprehension is easy and rapid, and they do not dislike to work. Hence they easily learn all the trades, which are necessary for ordinary establishments; and the progress they

* “*Quäner ere ud'n modsigelse de duelligste af Västfinmarckens Indbyggere*, says M. Dahl, the late clergyman of Talvig; in his manuscript *Corographie of Västfinmarck*.

are capable of yet making in agriculture, and, consequently, in the arts of life, is proved by the peasants of Tórnes, Uleoborg, and Tajarborg. Even the pernicious influence of a sea-life, the expectation of profit, without laying by any thing for times of want, has never manifested itself among the Quäns, to the extent which it has among the Norwegians and Finns; and hence it is possible enough that they will in time not only drive the Finns from their districts, but also the Norwegians themselves. The prosperity of the country will lose nothing by it. Why this people is called *Quäns* here is as little known as the origin of *Läppe* and *Finner*; but they are all equally ancient. The oldest Icelandic *Sages* speak of *Quäns* and *Quänland*: even *Eigla* (Torfäus I. 160.) lays down the situation of the country pretty accurately. She says; *Eastwards from Nummedalen (at Droutheim,) lies Fäms-teland, then, farther eastwards, Helsingeland, then Quänland, then Finland, and lastly Carelen.* Under this was probably understood the greatest part of the present Finland; and it has been so laid down by Schöning and Bayer in their maps. The name disappeared after King Erich the Saint took possession of the country in the middle of the twelfth century, and subjected it to his authority; and now the general name of Finland and Fin is all that remains in Sweden. The oldest geographer of the North, *Adam Von Bremen*, had heard something of this country, but being unacquainted with the correct Icelandic writers, he was deceived by the name: he transformed *Quäner* into *Quiner* (Women,) and *Quänland* into *Quindeland* (the Land of Women;) and he was hence induced to lay down here an Amazonian country, which the native writers never dreamt of. This was eagerly laid hold of by Rudbeck and his scholars, who imputed to this Amazon land all that the Greek writers had related of the Scythian Amazons. Schöning has hardly been able to extirpate these romantic notions by his excellent treatises (*Gamle Geographie*, p. 64); for even in recent times a Magister *Eneroth* wished to prove that the Amazons did not inhabit *Oserbotta*, but, the Swedish province of *Norrland*; and we cannot help being grieved at seeing similar things repeated in the last edition of Töneld's Swedish Geography, notwithstanding the learned Görwell is given out as its editor.

“ The Quäns were a quarrelsome people; they frequently came over from the Bothnian Gulph to Finmark and Nordland, and committed depredations on the Norwegians and Finns, which they in turn endeavoured to repay by their predatory incursions as far as *Carelen*. Is it to this momentary appearance that they owe their name in this country? Or must the Finlanders have another name, as the Laplanders had already taken possession of that of Finn? The name actually disappears when both people are no longer in immediate contact. Even in Helgeland nothing is known of Quäns, and still less is known of them in the South of Norway, or of the country inhabited by the Laplanders. The
Swedish

Swedish practice is there followed, and the *Finlanders* are called *Finns*; and this sometimes gives rise to misconceptions and errors. Several thousands of Finlanders, perhaps, live in the western part of Dalecarlia, and among the mountains of Orsa Socker, above the Eastern *Del Elv*, who were invited there, it is said, by Charles IX, and who still retain their language and customs, notwithstanding they are surrounded by Sweden, and far distant from their original country. The country which they inhabit is in Sweden called *Finmark*." P. 245.

The traveller's progress from Alen to Torneo is equally curious and full of interest. The account of the Laplanders, their manners, the fisheries, rivers, mountains, mineral productions, state of agriculture, description of Torneo, &c. &c. is given with much spirit and animation, and will be alike acceptable to the naturalist who reads for instruction, or to him who reads for amusement only. To complete the extensive circle from Christiania first to Drontheim, thence to Alen and Torneo, the traveller now crossed the long and seldom explored line across Sweden from Torneo to Christiania, again by way of Stockholm and West Gothland. His attention was perpetually directed to the same objects, but more particularly to the mineralogical productions of the country and regions through which he passed. From Christiania, Von Buch travelled to Christianland, which town, with the state of its manners, agriculture, local peculiarities, &c. is diligently described. The iron works of Näss seem well to deserve attention. Some curious particulars are related of the Crab Fishery at Helliefund and Farsund. We finally return with the author to Berlin; he went by the way of Kiel, after encountering much and serious danger on the coast of Jutland.

The whole forms a curious, interesting, and entertaining volume, which we doubt not will be generally acceptable and extensively circulated.

ART. VI. *The Life and Administration of Cardinal Wolfey.*
By John Galt. 4to. 522 pp. 2l. 2s. Cadell and Davies.

THAT a large part of this memoir is of a public nature, is no other than might be expected; since Wolfey was doubtless as public a character as ever appeared on the theatre of the world. Perhaps there never existed in any age or country, an individual, whose influence on the manners of a people was so powerful or so extensive. That
Mr.

Mr. Galt betrays a partial inclination towards both the King and his Minister, we are by no means prepared to assert; though certain it is, that Henry VIII. and the Cardinal are here represented, as possessing a wisdom, a moderation, a disinterestedness, and a regard for the country, such as occur not in the pages of the common Historian.

That neither the characters of Henry and his Prime Minister had hitherto been seen in a true light, nor their influence duly appreciated and exhibited, seems to have suggested the idea of the work before us, and to have urged Mr. Galt to the execution of it. He pretends not to the discovery of new facts. All he affects is, an original development of motives, and a philosophical mode of elucidation. But in stating the assistance received from books or MSS. it is extraordinary that he should have omitted in his Preface, all notice of his biographical predecessors.

"To the papers from which Lord Herbert compiled his History of Henry VIII." he had, it seems, access. "Mr. Tilloch allowed him the use of several rare and curious books." And "during his stay at Palermo, he was enabled to prosecute his historical enquiries in the magnificent library of the Jesuits of that capital." Pp. iv. v.

But we may ask, where amidst these deep and recondite researches, was the folio life of the Cardinal, by Dr. Fiddes? where the four octavo volumes, by Mr. J. Grove? where the life of Wolsey by his own gentleman-usher, Cavendish*? To say nothing of several other lives on different scales.

Passing over all these in utter silence, he is content to tell us, that—to be sure—he has

"Omitted many events well known to the readers of history, whilst he has attached consequence to minor affairs. But (says he) I have endeavoured to imitate the classic models of antiquity; as I think it is only the necessary succession of events which interests posterity." P. v.

In the course of the work, it is true, he refers us frequently to Fiddes, and to Cavendish; to Burnet, and to other authorities. But the name of "Fiddes" is often simply mentioned. After a rapid glance, he turns us off from his original, as if afraid of critical enquiry. That Fiddes was not a Tacitus, is notorious; and the contrast between the plain narrator of facts, and the philosophizing historian, is sufficiently striking.

* Reprinted by Wordsworth in his *Ecclesiast. Biography.*

Yet there is something like dissingenuousness in an author, who sends a work into the world, on a subject already treated at large by many others, without a single acknowledgment to his predecessors (unless a reference *rapim* be such,) for the various assistance he must necessarily have derived from them. Mr. Galt is fond of referring us to Guicciardini, or to the British Museum, (whence indeed he has brought us some good *Appendix Papers* *,) or to any other source not easily accessible to his readers. Enough, however, of this. Whether Wolsey's integrity (on which our historian so much insists,) were commensurate with his sagacity, we will not pretend to determine. Of the latter, we have, every where, sufficient testimony. But then it appeared to be a sort of penetration, which, searching into motives and principles of action, was able to detect the secrets and the counsels of men to a wonderful degree; and which, subservient to selfish and ambitious views, was exercised, much more for the purpose of his own aggrandizement, than for the welfare of society. It operated, however, in various ways, to the advantage of the community. In one instance, in particular, it was productive of essential good. The Cardinal's severe inquisition into the morality of the monks, was followed by the dissolution of the monasteries. Let us make our approaches to this singular personage, when arrived at the meridian of his fortune.

" In every transaction abroad, his name was mentioned, and his influence felt. The learned, and the artists of all countries came trooping to his gates, and the kingdom resounded with the *same of his affluence, and the noise of the buildings*, which he was erecting to luxury and knowledge. His revenues, derived from the fines in the legatine court, the Archbishopric of York, the Bishopric of Winchester, and the Abbey of St. Alban's, with several other English bishoprics, which were held by foreigners, but assigned to him at low rents, for granting them the privilege of living abroad; together with his pensions from Charles and Francis, the emoluments of the chancellorship, the revenues of the Bishoprics of Badajos and Placentia, in Spain, with rich occasional presents from all the allies of the King, and the wealth and domains of forty dissolved monasteries, formed an aggregate of income equal to the royal revenues. His house exhibited the finest productions of art, which such wealth could command in the age of Leo. The walls of his chambers were hung with cloth of gold, and tapestry still more precious, representing the most remarkable events in sacred history, for the easel was there subordi-

* There is one *Appendix Paper* from Fiddes's Collection.

nate to the loom. His floors were covered with embroidered carpets, and sideboards of cypress were loaded with vessels of gold. The sons of the nobility, according to the fashion of the age, attended him as pages; and the daily service of the household corresponded to the opulence and ostentation of the master. The entertainment which the Cardinal gave at Hampton Court to the French commissioners, who were sent to ratify the league, offensive and defensive, exceeded in splendour every banquet which had, before that time, been exhibited in England. Two hundred and eighty beds, with furniture of the costliest silks and velvets, and as many ewers and basons of silver were prepared for the guests. The halls were illuminated with innumerable sconces and branches of plate. Supper was announced by the sound of trumpets, and served with triumphal music. But the master was not yet come. He had been detained late in London, and the desert, which consisted of figures, castles, and cathedrals, in confectiory, with all the emblems of ecclesiastical pomp, and the pageants of chivalry, on the tables, when he entered, booted and spurred. Having welcomed the guests, he called for a golden bowl, filled with hipocras: the French commissioners were served, at the same time with another, and they reciprocally drank to the health of their respective sovereigns. He then retired to dress; and returning speedily to the company, exerted those convivial talents which had first contributed to his attainment of this excessive grandeur. The Frenchmen doubted which most to admire, the mansion, the feast, or the master. Wolsey felt exultingly gratified, and the measure of his greatness could hold no more." P. 158.

The magnificence of his design, in the endowment of Christ-Church College in Oxford, is worthy our contemplation.

"When he had instituted at Oxford the lectures of which he had given notice during his visit with the queen, he proceeded with the design of Christ-Church College. The foundations were laid soon after the news arrived in London of the battle of Pavia. This noble edifice stands on the site of a priory, the brotherhood of which had for a long time given such scandal by their profligacy, that the design of dispersing them, and of converting their revenues and buildings to the uses of learning, had been entertained several years before. The preamble of the patent, by which the king assigned to the Cardinal the property of the monasteries dissolved by virtue of his legantine commission; and destined for the support of his lectures and college, highly commends his administration of the national affairs; and declares, that in consideration of his having so ably sustained the weight of the government for several years, the grant was made as a testimony to posterity of

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the sense entertained of his services. By a draft of the statutes written by Wolsey himself, it appears, that the permanent members of the college were intended to consist of a dean, sub-dean, sixty canons of the first rank, and forty of the second, thirteen chaplains, twelve clerks, and sixteen choristers, with professors of Rhetoric, Medicine, Philosophy, Mathematics, Greek, Theology, and Law, besides four censors of manners and examiners of the proficiency of the students, three treasurers, four stewards, and twenty inferior servants. A revenue was set apart for the entertainment of strangers, the relief of the poor, and the maintenance of horses for college business. The architectural design of the building was of corresponding magnitude; and had it been completed according to the plan of the founder, few royal palaces would have surpassed it in splendour and extent. The project by which he proposed to furnish the library was worthy of the general design. He took measures to obtain copies of all the manuscripts in the Vatican, in addition to the ordinary means of procuring books." P. 204.

On Wolsey's degradation, the ingratitude of his official dependents is indeed a melancholy trait in the nature of man.

"Ruin is doubtless the same to men of all conditions; but persons in elevated stations, as they fall from a greater height than men of ordinary rank, perhaps suffer under a more overwhelming sense of calamity. Disgrace also is more acutely felt as it is more generally known, and interest of a whole people adds an ideal weight to the misfortunes of fallen greatness. Wolsey now stood forth to view confessedly a ruined man. Sudden adversity had blasted all his blushing honours; and as a sure prognostic of approaching decay, the ephemeral swarms, which had lived in his shade, disappeared and left him in solitude. Of all afflictions which assail the human heart, ingratitude has ever given the severest blow; and men who have lost the possession of extensive power are peculiarly exposed to the evil. The official dependents of the Cardinal manifested the common baseness of political adherents; and none but his immediate domestics, who partook in the overthrow of his fortunes, remained to console their fallen master. Bodily sufferings would have been relief to his proud and fervent mind, but to be left alone to brood over his disgrace; to feel the coldness of deliberate neglect; to be conscious of the insolent triumph of his enemies; and, with so liberal a spirit, to be deprived of the means of rewarding the faithful attachment of his servants, was a punishment, as he observed himself, far worse than death. The agitation of suspense gradually subsides into despondency, and he was seized with that sickness of spirit which is more fatal to the powers of life than the sharpest sorrow. Had he been sent to the scaffold, he would in all probability have met death with firmness; but the course which

which the king pursued, though dictated, no doubt, by some remains of tenderness, was that of all others against which he was least able to bear himself with fortitude." P. 244.

For the death of Wolsey, (the particulars of which are related in a striking manner,) we refer our readers to the book itself. - But the picture of the Irish people (at this moment, peculiarly interesting,) we are strongly tempted to seize upon; and to exhibit in our literary museum.

"It may still be said, as in the days of Queen Elizabeth, that Ireland seems reserved by Almighty God for woes which shall come by her upon England. Causes intrinsically similar to those, which agitated that unfortunate country in the age of Henry VIII. have stained the annals of the present reign with blood. The terrible constancy with which the people have reviled, for more than six hundred years, the English system of rule, must be ascribed to the effect of something vicious in that system. Nor can this be denied. By calling the descendants of the English who settled in Ireland subsequent to the time of Henry II. Protestants, and the aboriginal inhabitants, Catholics, the relative condition of the people will appear to have continued unaltered since that epoch; and yet, in all series of the ministers who have successively ruled England, will it be found that any one of them has pursued a wiser policy, than that of Cardinal Wolsey?

"The earliest authentic descriptions of the Irish represent them as a frank, kind-hearted people, much under the influence of the imagination, enthusiastic in all their passions and pursuits, amorous, fond of renown, delighted with war, generous to the distressed, and hospitable to friends and strangers. When polished by education, they excel in the convivial fascination of wit and humour; and they are the most eloquent of all the modern nations. The lower classes are faithful and affectionate where they form attachments; but the strength of their passions makes them lax in their morality. They have little ambition, the consequence of ignorance, and they entertain for their masters, sentiments that would become the humility of an inferior cast. The men are well formed, tall, and clear complexioned; and the women are more remarkable for the symmetry of their arms and limbs, than for the beauty of their features. In the days of Champion, the men wore their hair cropped close, leaving, on their head, a large tuft, which they thought added to the manliness of their countenance; and in the present age, the same fashion has been revived. To their national customs, the Irish have always been strongly attached, valuing antiquity more than utility. In the time of Wolsey, those who were skilled in the delicacy of their native language, affected to be enraptured by the allusions and apophthegms of the bards and jesters. The chief-

active inflammation of the brain; or its investing membranes. Others, who had more penetration; observed, that the treatment which succeeded in phrenitis, was fatal in the species arising from drunkenness, or to adopt a term of a writer in the Medical Journal, phrenitis *et* *temulencia*.

The history of the disorder is well narrated, and though long, we shall give it in the author's words.

Frequently the attacks do not come on suddenly; but, for some days previously, the patient complains of being unwell, with loathing of food, listlessness, debility, and want of comfortable rest. He has pain in the head, and sometimes vomits, and appears to be dull and dejected. The pulse, in the commencement of the disease, in its ordinary occurrence, is by no means quick; but may be frequently observed with a sort of unsteady, nervous fluttering; there is not much heat on the skin; and the tongue is generally furred; but moist. In this stage of the disease, the patient feels very little disposition to lie down for any length of time, but is ever uneasy, and desirous of a change of position; and there is a general agitation of the frame, with tremors of the hands. Associated with these, the mind is perceived to waver; and, if the disease proceeds, this becomes every day more manifest. In others, a state such as described, continues for some time, and wears off.

As the disease advances, the faculties do not, generally speaking, show themselves in disorder, by any extravagance of thought; but by fatiguing conversations on common affairs frequently repeated; and by broken discourses, caused evidently by forgetfulness and confusion of intellect. In the further progress of the disease, the patient discovers great anxiety of mind about his affairs, appears ever to be desirous to be where business is, and makes great, repeated, and violent efforts, to liberate himself from those about him, if under restraint, in order to accomplish the objects that press most forcibly on his mind. These exertions are, however, not made in opposition to others, though violent, with either malignity or ill nature; nor does the patient mark his restraints with the appearance of much anger or displeasure. He seems to be forgetful of what has immediately passed, and only to be propelled to action by those strong impressions in his mind respecting the objects above alluded to. In other respects he is tractable, and there is seldom any difficulty in administering medicine to him; in this situation he loses the sensation of pain, and complains of no bodily uneasiness; though, when in a considerable degree of this delirium, he knows momentarily those about him of his family and friends. The tremors of the hands, which constantly accompany this complaint, are now great, with unceasing workings and elevation of the tendons of the wrists; to which are very frequently associated subfultus tendonum, and often singultus. By
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"He became a *contrahent* in the league," p. 143. "His preaching was rendered *influential*!" &c. p. 194.

Mr. Galt had certainly Tacitus occasionally in his view. His description of the ravages of Surrey on the borders of Ireland is no unsuccessful imitation of that elegant and acute, though sometimes affected, historian.

ART. VII. *England safe and triumphant; or, Researches into the Apocalyptic little Book, and Prophecies, connected and synchronical.* By the Rev. Frederic Thrußton, M.A. 2 vols. 11, 1s. Coventry, printed; Rivingtons, London, 1812.

AMONG many interpretations of the divine book of the Revelation, here is one which expressly views in it the permanency of the Church of England, and its prevalence over all other denominations of the Christian world. Let it not be supposed however, that in this interpretation this author is even singular, or even original. It is rather, that he pursues further the ideas of others than that he lays a new foundation of his own. On the foundation placed by Dr. Faber he chiefly rests, and upon that raises a structure, which is not wanting in consistency or beauty. It would occupy a space and time much beyond what we can assign to it, to go through all the previous statements of this author. We shall come, therefore, at once to the part on which the chief essence of his interpretation is founded, his comment on the fourteenth chapter of the Apocalypse. In this chapter the reader will find the Lamb of God standing on Mount Sion, and the numbers who had his mark on their foreheads, singing, *as it were* a new song, before the throne. Then we read of three Angels, the first of whom flew in the midst of heaven, "having the everlasting Gospel to preach unto them that dwell on the earth." Next, a second angel who denounced the fall of the mystical Babylon. Then a third, who declares the danger of those who receive the mark of the beast in the forehead or in the hand, or who worship him. All this part, the Rev. Ed. Whitaker (the first edition of whose view of the Prophecies, published 1795*, is now

* See also his Commentary on the Revelation of St. John, published in 1807.

before us) considered as representing the times of the Reformation; and he first (if we mistake not) interpreted the three Angels as typifying Luther, Calvin, and the Church of England: giving, at the same time, strong reasons for this explanation. In this he was followed by Dr. Faber², who clearly acknowledged his obligation to that able commentator. So far as this goes Mr. Thrufton exactly follows these precursors; but in what follows he makes his own way, and pursues the application in a very clear manner. Here then it is right to let him speak for himself.

" 14. ' And I looked; and, behold, a cloud white; and upon the cloud one sitting like a Son of Man, having on his head a crown golden, and in his hand a sickle sharp! "

" A cloud is a nation; a white cloud a pure nation, and the ' *behold* ' the legitimate expression for surprise. So long a period had the beast enjoyed an uninterrupted national domination, and so long had the second beast prevented the national establishment of a pure church, that the prophet is surprised at the sudden appearance of a pure nation supporting the likeness of a Son of Man, or of a pure national church. Daniel's Son of Man, indeed, is brought with the clouds of heaven upon the beast's destruction, and has given to him an everlasting dominion; and in the interpretation, ' the saints of the Most High receive the kingdom. ' But this Son of Man of Daniel must have had a prior existence, because he is *brought* to receive the dominion. Thus fits, for a while before the judgment St. John's Son of Man, upon the white cloud; and continues there to sit through the harvest and vintage even to the treading of the wine-press, of which the immediate consequence in Daniel's parallel is, that the Son of Man receives the kingdom. There is therefore every probability, if not an absolute certainty, that at different points of existence these Sons of Man are the same powers. But it can many times be independently, and therefore indisputably, proved, that this fifth monarchy, pure and universal, is to proceed from England; and English, therefore, are the saints who receive the kingdom, England the white cloud, and the Church in England the Son of Man upon the cloud.

" We might, however, have taken a shorter road to the same point. As this appearance immediately followed the invitation of the angel of the Reformation, this pure nation within the Roman Empire must have had existence speedily subsequent to the Reformation, an existence, moreover, *permanent*, because he sits long upon the cloud. But no power except England has fulfilled the prophecy. England has long been a pure nation, with a pure apostolical church; and no other such nation exists or

has existed in the Roman world. The crown upon the head of the church shadows out authority; and the gold may be considered, as will be found, in a sense of praise. He sits some time in preparation before he proceeds to reap: he sits during the first vial while the harvest of the earth is ripening from the 16th almost to the 19th century; while the sharp sickle, prepared and in his hand, denotes him the future instrument of vengeance in the hand of Providence. The imagery bears a strong resemblance to a part of the famous prophecy of Isa. xviii. "For thus saith Jehovah unto me;" "I will sit still (but I will keep my eye upon my prepared habitation) as the parching heat just before lightning; as the dewy cloud in the heat of harvest." — P. 476. Vol i.

Whatever we may think of the correctness of this application, we must object to the unnecessary and in our opinion injudicious alterations, which this author here makes in the common version. In his version of the 8th verse, "fell, fell," which is substituted for "is fallen, is fallen," is not even English: nor, in the verse above quoted, are the expressions "a cloud white—a crown golden—a sickle sharp." How clearer and more dignified is the authorised version of the Church! "And I looked, and behold a white cloud, and upon the cloud one sat like the Son of Man, having on his head a golden crown, and in his hand a sharp sickle." Observe, however, that it is the expression "one like the Son of Man," on which Mr. T. founds his interpretation. It was not the Son of Man himself, but *one like him*, one conformed; as nearly as possible, to his image and his resemblance.

Much as we are inclined to believe that there is a strong foundation of truth in what this author urges, in conformity with other sound interpreters, or built on their positions, we cannot but think, that in many places, particularly towards the latter end of his work, he is rather too rapid in forming his deductions and conclusions; in some of which we confess ourselves unable to follow him. When he comes to the 19th Chapter of the prophetic Book, he again sees the Church of England in the person who sat upon the white horse, and who was called "Faithful and True." This is bold; but it should not be hastily rejected. Let the author again be heard. After some corroborative observations, he thus proceeds:

"When therefore, we find this *heaven opened*, and there behold, in this heaven, the Faithful and True and Royal Word of God, significant, on every principle of interpretation, and

from every ſource of argument, of the pure Church apoſtolic, or the people of the ſaints of the moſt High, it cannot be doubted that *this* heaven of authority belongs to the Church, eſtabliſhed in England, *the only pure apoſtolic Church*, indeed, within the circle of that whole old Roman Empire, which is the peculiar ſubject of the prophecy.

“ Whatever form of government may be the Head of the Beaſt, or wherever his throne may be ſituate, the beaſt is the Roman Empire, now on the feudal principle divided into thoſe ten horns which collectively fall, only with the fall of the beaſt. When the beaſt, the whole beaſt, is defeated and caſt into the lake of fire, it ſeems that it muſt intend *all* the confederate powers, which are marſhalled under the eighth feudal and compounded king. A deſponding doubt may conſequently be ſuggeſted whether the power of England be on any human calculation adequate to ſuch an undertaking.

“ It may ſimply be replied that, although England has lately riſen in a wonderful manner to a power of the moſt formidable nature, and although ſhe thus ſeems to continue to be riſing among and above all the ſurrounding difficulties and dangers, yet that as we neither build upon human calculation, nor ſuffer it to occupy any the leaſt part of the ſuperſtructure, we muſt not ſuffer the idea that human calculation may invalidate the ſtrength of our work. What it cannot give, neither can it take away. “ Fear not, little flock, it is your Father’s good pleaſure to give you the kingdom.” We know that the great image of the four Empires is to be ſmitten by a ſimple ſtone on thoſe ten toes which have the ſtrength of iron. The ſtone is, palpably, an inſtrument naturally unequal to the demolition, yet the whole image in the immediate conſequence is utterly broken to pieces, and as the wind carries away the chaff, no place was found for it any more. The ſtone *ſubſequent*ly becomes a great mountain, and fills the whole earth. A mountain being a mighty literal empire, the ſtone muſt be a Power of very little comparative weight. *This ſtone* is nevertheless to effect the utter demolition of every part of the ſtupendous image; and *this ſtone*, becoming a mountain, is to fill the whole earth.

“ I may hint a ſtrong inclination to conceive that Nebuchadnezzar ſaw the ſtone, which ſubſequent

ly ſmote the Image, cut out of the Image itſelf, cut out of the feet and ten toes of iron and clay. As the ſymbols of the Image and Mountain exactly agree in the antitype, Daniel in the interpretation might ſay what is not ſaid in the viſion, that it was cut out of the mountain. In Nebuchadnezzar’s dream we find, however, no mountain contemporaneous with the image, out of which the ſtone could have been cut. It muſt have been cut from the Image. If this idea be received, I ſhall not need to explain how the ſtone, which I believe to be *already cut out*, and which will ſoon ſmite the Image

and

and become the Mountain, was very lately a part of the Image.

"According to the interpretation, the God of heaven shall, in his own way, in the days of the kings, *in the days of the existence of the Image*, set up a kingdom (*a literal kingdom*, because Nebuchadnezzar was, in the foregoing words, a *literal* King of Kings), which shall soon receive increase, which shall never be destroyed, but stand for ever. This agrees in every respect with the dominion, which in the other prophecy is given to the people of the saints. The time of the demolition of the Image cannot possibly, it cannot on any calculation, be *far* distant; and where now is any *pure* kingdom, England excepted, within, or even without the limits of the old Roman Empire? Where is the stone, however insignificant, which was for a time to co-exist with the Image, and which can become the mountain? Where are there a people of saints, for they *must* already have appeared? Where are these to receive the extension of their kingdom? As a conscientious member of our National pure Apostolical Church, I must reply, 'Here, here only, in Protestant England.' This pure Society, already at least identified with the Son of the second Psalm, with the distinguished Sergeant of the second chapter, with the Witnesses of the eleventh, with the manlike Son and the pure evangelic host of the twelfth, with the Son of Man of the fourteenth, with this Word of God of the nineteenth, with the Stone and the Son of Man of Daniel, (and it might be identified, even with other symbols, past and future) — *this pure NATION AND CHURCH OF ENGLAND is safe, and must be triumphant*. Each of these symbols, I repeat, is in some of its circumstances expressive of *universal and everlasting dominion*. Therefore must they all be the same Power in varied symbolical attire. Each moreover may, separately and individually, be shewn to correspond with the character and history of *England*. This mighty mutation in the state of the world *must*, moreover, be at hand. Conscientiously of the Church we must believe ourselves pure: we must consequently believe, independently of all prior arguments, that to the Church, as concentrated in England, are all these glorious promises. *We have the seed of the majestic tree which shall overshadow the whole earth. We have the fountain, whence shall flow the knowledge of the Lord to cover the earth, as the waters the fowl.* P. 293. Vol. ii.

Here is a most striking subject for contemplation, on which we have fully made up our minds not to attempt giving any decisive opinion. Before any thing be ultimately pronounced on a work of so much research, so much ingenuity and acuteness as the present, in which there is undoubtedly a great proportion of truth, a careful examination of

of every separate part, and of the connection of the whole from one end to the other, should be carried through with deliberate attention. This is inconsistent with the hurry of a periodical work, and might probably give rise to a book at least half as large as that before us. This we leave to others, and we hope it will be done with care and judgment. But as some Church of Christians must be the true Church, and as the Apocalyptic prophecies particularly refer to the fortunes of Christianity, it is not inconsistent to hope that a Church, which has purified her doctrines with such exemplary care, may indeed be the true; and may be destined therefore to permanency and triumph.

This author calculates the period of the depression and corruption of the true Church from the year 806, when the title of *Universal Bishop* was conferred by Phocas to Pope Boniface III.; consequently the end of the 1260 prophetic days (or years), during which that depression was to last, will arrive in the year 1360. They who are now young may live to see the expiration of that term, and it will be for them to decide positively upon the correctness or the vanity of those speculations by which it is so fixed. But if they have any truth in them, their probability will be seen gradually to increase, till they arrive almost at certainty, even before the time. Whether any thing in the present wonderful turn of events in the Christian world, opens to our view a greater degree of that probability, it might be rash, as yet, to pronounce. But we may say, without offence, that we hope those calculations will prove most just, which are most favourable to our Faith, and to our Church.

ART. VIII. *The Missionary; a Poem.* Crown 8vo. 136 pp. 7s. 6d. Murray. 1813.

WE hail with peculiar satisfaction, a Poem in the legitimate heroic couplet; and the more so because, having read it with attention, we can say with truth that it is an animated, original, and very interesting Poem. Much have we feared, lest the easy trip of the eight syllable verse, so favourable to the idleness, both of writers and readers, should supersede this sterling coin, this staple of our poetry. We mean not, in saying this, to throw out any sarcasm against Mr. W. Scott, whose genius we hold in the highest degree of estimation. He has certainly given to the shorter measure

measure a vigour and spirit which it was never before known to possess: he has even sported with the irregular stanza, with a grace and elegance, which have captivated every reader, and produced an host of wretched imitations. He has animated both, with living descriptions, and characters stamped with the very truth of nature. But he himself knows, and will not, we are persuaded, deny, that it is ten, nay fifty fold easier to dash off those flowing numbers, than to wield the regular weapons of Dryden and Pope. The facility has, doubtless, tempted him to continue it; and tempted so strongly, that our hopes of seeing him assume a more stately march have always, hitherto, been disappointed. We are convinced that he could do it with success; but then he must write but one Poem where he now writes two; and his poetical harvests are too rich to allow him intermission in the culture. He can have no fallow season.

Though the present Poet has chosen to be anonymous, it is perfectly evident that he is far from being a novice in his art. He shows, completely, that he is a master of every species of versification, and every grace of expression. His inventive powers are strong, and no one can more fully possess the art of narration. His descriptions are picturesque, and place the scene before the reader with all its characteristic circumstances. He has very happily chosen a new and striking scene for his action, and he has adorned it richly, from the stores of correct information. We will not promise that the Poem will be popular, because it is impossible to calculate all the minor circumstances which lead to that precarious honour; but we are perfectly certain that it is a composition which deserves popularity; and we shall think the worse of the taste of the times if it should, in any degree, fail to obtain it.

The scene is laid in Chili, and the Poem celebrates the heroic resistance of the Chilese to the overwhelming power of Spain, and the bravery and character of the natives, "whom the Spaniards, in their day of dominion, were never able to subdue, and who remain free to the present hour." The leading features of the narrative are true. They are coincident in part with the subject of the Araucana, the famous Poem of the Spanish Ercella; but the present Poet has invented a few incidents, which give not only interest but probability to the story. The famous Spanish General Valdivia, the founder of the city Baldivia, which still bears his name*, was actually overcome by the Indians in the

* For the B and the V are interchangeable.

plain of Arauco, and perished with all his army. His defeat is said to have been principally occasioned by the treachery of a page, a native of Chili; of which page, and an old priest, who was taken alive with Valdivia, this author has made interesting characters. The priest is the Missionary who gives the name to the Poem; and sufficient reasons being contrived for the conduct of the page, he is exculpated from the stain of base treachery, which he seems to bear in the history; "without which," as the Poet, with a laudable feeling observes, "it appears impossible to sympathize with his character." The father of the page is a famous Mountain Warrior, and it is to rescue him, just recognized, from immediate death, that the page smites his master to the earth.

The cantos are eight in number, but they are short; yet full of animation and novelty; and few readers will be found, who will not wish them either longer or more numerous. The Poem opens with a beautiful and accurate description of mountain scenery in Chili,

"Summer is in its prime; the parrot flocks
Darken the passing sunshine on the rocks;
The chrysolinel and purple butterfly,
Amid the clear blue light, are wandering by;
The humming bird, along the myrtle bow'rs,
With twinkling wing is spinning o'er the flow'rs;
And all the farther woods and thickets ring,
So loud the Cureu and the Thenca * sing." P. 5.

But the master of this brilliant scene, much more extensively described, is the mountain warrior Auacapac, who is represented as oppressed with deep melancholy. His only son has been carried away captive, some years back, by the Spaniards, and is, in fact, the hero of the piece; but the father has not recovered his irreparable loss.

"So smiles the scene; but can its smiles impart
Ought to console the mourning master's heart?
He heeds not now, when beautifully bright,
The humming bird is circling in his sight;
Nor e'en above his head, when air is still,
Hears the green wood-pecker's resounding bill;
But gazing on the rocks and mountains wild,
Rock after rock, in glittering masses piled,

* "Birds of Chili, remarkable for their melody, richness, and compass of their notes."

To the volcano's cone, that shoots so high
Grey smoke, whose column stains the middle sky,
He cries:²⁰—

His speech is an apostrophe to his son, supposed to be dead, and is pathetic and sublime. But we hasten to the introduction to the main narrative, which is one of the finest pieces of writing that we have lately seen.

“ Ye who have wak'd and listen'd with a tear
When cries confus'd, and clangours roll'd more near;
With murmur'd prayer, when mercy stood aghast,
As war's black trump, peal'd its terrific blast,
And o'er the wither'd earth the armed giant pass'd:
Ye, who his track with terror have pursued
When some delightful land, all blood-imbrued,
He swept; where silent is the champaign wide,
That echoed to the pipe of yester-tide,
Save, when far off, the moonlight hills prolong
The last deep echoes of his parting gong;
Nor ought is seen on the deserted spot,
Where trail'd the smoke of many a peaceful cot,
Save livid corsees that unburied lie,
And the black reek * flow circling to the sky;
Come listen, while the causes I relate
That bow'd the warrior to the storms of fate,
And left these smiling scenes forlorn and desolate.” P. 8.

Then follows a beautiful description of two children of the warrior, a girl and a boy. The only fault that strikes us in the subsequent narrative is, that the girl is dropped on a sudden, without any reason; the boy is carried off by the Spaniards, and then we find, on a sudden, that the father is desolate and alone; though not a word is said of his daughter having left him. We find her indeed, afterwards, in an interesting form; but without anticipating any thing, two lines, to say that she was given in marriage, would prevent an awkward puzzle. This could very easily be done.

The boy, however, was carried off by the Spaniards about seven years before the opening of the Poem; at which period he may be about twenty. The warriors of Chili now assemble in their country's cause, and the melancholy, childless chief is called upon among the rest. Their assembling is related with spirit; and at their meeting, the old mountain chief makes a speech, which is finely imitated from the famous Address to the Sun, in *Osian*. This, however, is almost the

* The smoke of conflagrations, probably. *Rev.*

only imitation in the book. The scene now changes to the Spanish camp, under Valdivia; and we are introduced to Lautaro, the real hero of the Poem, and to Anselmo, the Missionary, from whom it is named. The second canto opens with the terrific spirit of the Andes rising in his might. The spirit calls his warriors in very animated lyrics, and soon after disappears. His disappearance is one of the finest specimens of poetical painting that we have ever seen.

" With lifted arm, and tow'ring stature high,
And aspect frowning to the middle sky,
(Its mighty form dilated in the wind)
The phantom stood—'till less and less defin'd,
Into thin air it faded from the sight,
Lost in the ambient haze of slow returning light,
Its feathery seeming crown, its giant spear,
Its limbs of huge proportion, disappear;
And the bare mountains to the morn disclose
The same long line of solitary snows." P. 25.

The army of Valdivia is now mustered, and his own charger is painted with no less animation. Titian might have worked from the model, or perhaps he might supply it. Were we not afraid of taking too disproportionate a part from the beginnings of the Poem, we should insert it. Lautaro is now, and from the first, shown to be a Chilese, and of patriotic spirit, though in the service of Valdivia; it is therefore easily conjectured who he is. He seeks the cell of Anselmo, by whom we find he had been converted to Christianity; and the cell, the hermit, and the scenery, form new descriptions of the most beautiful kind. Anselmo's speech tends to reconcile his pupil to the severer judgments of Providence, such as then afflicted his country. The third canto gives the history of Anselmo, from his own mouth. It is an affecting tale, and introduces a new personage, an orphan girl, of whom Anselmo was the guardian, and whom he has made the wife of Lautaro. The fourth canto is full of the highest vigour, which is fitly employed in describing the grand war-sacrifice of the chiefs of Chili. The terrific graces here abound, and are well contrasted with the tender melancholy of the preceding canto. The mode of uttering imprecations upon the hostile chiefs is dramatically told, and is as striking as it is true to the customs of the people. A captive soldier is brought out for sacrifice, and being placed in a trench, a certain number of billets are given to him, which he is ordered to throw in one by one.

" Soldier

do; but, after a million of scurrilities against his brother, to run mad with spleen, and spite, and contradiction."

Though Knox's *Blast* has in it little or nothing of that rihaldry which our author quotes from his friend Mr. Bruce, it gave such offence to the imperious and vindictive Elizabeth, that she positively refused him a safe passage through England to his own country, where he learnt that the protestants were still disposed to receive him. He found his way, however, directly to Leith; and immediately gave new vigour to the reformers by his preaching. His biographer endeavours to vindicate him from the charge so often urged against him, of having excited the mob to demolish the religious houses; but in this attempt he has not been by any means successful, though certainly he has brought evidence that Knox did not *directly* exhort his inflamed audience to demolish either *parish Churches* or even *Cathedrals*. That such demolition was the result of his preaching we have no doubt; but hard indeed would be the fate of preachers, especially at such periods, if they were to be made answerable for every conclusion drawn by others, from truths which they had proclaimed in the integrity of their hearts, though with little judgment.

Knox's conduct appears to have been, on the whole, not only vigorous, but even upright, from the period of his landing at Leith to the parliamentary establishment of the reformation in Scotland in the year 1560. He was indeed active in exciting among the protestant nobles a spirit of resistance to the established government; and he even urged, with earnestness, the ministers of Elizabeth to support the insurgents not only with money, but also by invading Scotland. For this conduct he would find an apology in his own notions of the rights of princes, and in what appeared to him the necessity of the measure, to support the cause of the reformed religion. The author of his Life vindicates him on the assumption, which cannot indeed be refused, that if the affairs of Scotland had not been directed by the English court, they would have been by the court of France. This is plausible, but it is not solid. The sovereign of Scotland was the queen of France; the French and Scottish nations had been long linked together by the closest alliance; England and Scotland had been in a state of warfare with each other, almost without interruption, since the days of Edward I.; and the two queens were *personally* hostile to each other. With respect to the reformation, it is necessary to divest ourselves of prejudice, and go back to those times, when it was certainly *problematical* whether it would be for the advantage of

and excellent imitation of the old Romance; which we mention chiefly to confirm what we said at first, that the author is perfectly master of every style. We cannot allow room for a quotation. In the seventh Canto, the news of the assembly of the native warriors is brought, and the preparations for the contest begin. The battle meets, and the genius of Chili prevails, in spite of the arms and military skill of Spain: and Lautaro, a compelled spectator of the fight, recognizing his father, the Mountain Chief, and seeing him in danger, rescues him, by striking his adversary to the earth, which is Valdivia. The main action is now over, and nothing remains for the last Canto, but to settle the fate of the principal personages, and to conclude. To give one specimen of a style, different from all we have yet cited, we shall insert the triumphant song of the maids of Chili, in honour of the young victor, Lautaro.

1.

" Oh, shout for Lautaro, the young and the brave!
The arm of whose strength was uplifted to save,
When the floods of the strangers came rushing amain,
And the ghosts of our fathers look'd down on the slain.

2.

" 'Twas eve, and the noise of the battle was o'er,
Five thousand brave warriors were cold in their gore;
When in front, young Lautaro invincible stood,
And the horses and iron-men roll'd in their blood !

3.

" As the snow of the mountains are swept by the blast,
The earthquake of death o'er the white men has pass'd;
Shout, Chili, in triumph ! the battle is won,
And we dance round the heads that are black in the sun."

The winding up of the tale will be pleasing to every reader; it is well conceived, and beautifully written. It concludes with these fine lines, spoken by the Missionary.

" Yet we condemn not him who bravely stood,
To seal his country's freedom with his blood:
And if, in after times, a ruthless band
Of fell invaders sweep my native land,—
May she, by CHILI's stern example led,
Hurl back his thunder on th' assailable head;
SUSTAIN'D BY FREEDOM, STRIKE TH' AVENGING BLOW,
AND LEARN ONE VIRTUE FROM HER ANCIENT FOE."

We

WE are persuaded that no reader of taste and judgment will read our account of this Poem, without perceiving for himself that all we have said of its merits is perfectly just: and that we are presenting to his acquaintance a composition of the highest order. We say nothing to counteract this impression. If there are trifling blemishes, and what poem was ever without them at first, they are too few and too inconsiderable to demand notice; and we therefore conclude with unmixed commendation.

ART. IX. *Travels in the Morea, Albania, and other Parts of the Ottoman Empire, comprehending a general Description of those Countries; their Productions; the Manners, Customs, and Commerce of the Inhabitants: a Comparison between the ancient and present State of Greece: and an historical and geographical Description of the ancient Epirus.* By F. C. Pouqueville, M.D, Member of the Commission of Arts and Sciences, &c. Translated from the French by Anne Plumptre: Illustrated with Engravings. 4to. 482 pp. 2l. 2s. Colburn. 1813.

THIS volume appears before the public under some disadvantages, and these by no means inconsiderable. M. Chateaubriand, an author of reputation, in his late travels, which have obtained an extensive circulation, has observed, "That the best guide for the Morea would certainly be M. Pouqueville, if he could have seen all the places he describes, but, unfortunately, he was a prisoner at Tripolitza." By way of reply to this intimation, the translator of the work before us remarks, that it is true that Dr. Pouqueville was carried to Tripolitza as a prisoner, but we find that during a stay of several months he had, through the indulgence of the Pasha, perfect liberty to go about the country, of which he availed himself to visit all the most celebrated places; and that, therefore, what he writes concerning the Morea is really from his own knowledge and observation. It must be confessed, that the objection above specified, applies only to the Morea, yet it is certain also, that with regard to Albania, we have not before us the narrative of an eye witness, but only the information which Dr. Pouqueville is represented to have obtained from undoubted authority. That is to say, certain travellers in Albania communicated their obser-

S s

vations

vations to M. Pouqueville for the express purpose of his arranging them for publication.

With these restrictions, as preliminary observations, we do not hesitate to pronounce this an entertaining and interesting volume.

Circumstances induce, and indeed compel us to comprise our notice of this volume in as short a compass as possible. We must accordingly satisfy ourselves with stating, that the work is divided into forty chapters. Of these, the first nineteen are occupied by a description of the Morea, to which place the author was carried by a Barbary Corsair, by whom he had been captured on his way from Egypt. Nine chapters are next employed in the description of Constantinople, and it will be thought a little whimsical that in this part of the work will be found a very minute and circumstantial account of the Grand Signior's gardens and harem, the parallel to which, in Dr. Clarke's travels, excited fearful apprehensions for the personal safety of that gentleman and his companions. It should be observed, that the original of the present work was first published. As a specimen of the work before us must be exhibited, we cannot do better than enable the reader to compare Dr. Pouqueville's description of the gardens and harem of the seraglio with that given by Dr. Clarke.

“ I had formerly read the Letters of Lady Montague, and I seriously believed that I was to find walls incrusting with emeralds and sapphires, parterres enamelled with flowers, in short the voluptuous palace of Armida. I could not help, therefore, making use of some pretty strong expressions in venting my spleen against this lady: her account is indeed drawn from the sources furnished by her own brilliant imagination. Jaques however came, and in some degree dissipated my ill-humour by saying that he had procured the keys of the summer harem; and as the women were not there, the sultan being at that time at Bechik-Tasch, we might go and see their apartments. We were transported; and this time my companion Fornier, though he had more than once charged me with being too adventurous, was no less eager than myself. We quitted the burning garden, then, to visit the harem.—The harem of the sultan! the promised paradise!—here indeed it was impossible that we should not be enchanted! Lady Montague was now about to triumph.

“ In leaving the garden I cast my eyes once more towards the column, the only object that I quitted with regret. I descended the slope along which the absolute monarch bends his steps when he honours with his presence the beauties consecrated to his caprices; I examined these iron gates, these masses of brass, these grates by which they are shut up from the world,—I cast a last look

look towards that solitary palace where lives the great king, surrounded by the apparatus of terror which follows him every where,—I thought of the adulation, of the fatiguing homage of which he is the object,—of the walls mouldering away by time,—of the golden prisons,—of the wretched existence of a prince entrenched in his capital, surrounded with guards wherever he goes,—I thought of the subterranean passages by the side of his kiosque, through which he might be at any moment driven by terror,—I thought of the cares, the embarrassments of his government agitated by war, by dissensions, and revolts;—all these things were passing in my mind, and I was strongly deprecating the misery of such a life when the first door of the harem was opened.

“ Had a single black eunuch been now at his post, a poniard might have been the only satisfaction our curiosity would have received; but these people were fortunately all at *Bechik-Tasch* in attendance upon their victims. Notwithstanding this *Monsieur Jaques* recommended silence to us, permitting me however to take any notes upon the spot that I might wish. We were introduced by the gate I have already mentioned, called *Kutchuk-Harem*. *Capoussi*: the enormous size of the key and the noise made by the gate grating upon its hinges, united with the solitude and sacredness of the place, seemed at first to strike us all with a sort of awe. A second door which was of wood, and not more than a dozen feet from the first, then presented itself: this our guide opened, but shut it again immediately, because he perceived some Turks in the interior of the court; he even thought it prudent to make us retire into a part of the building where the female slaves are lodged, and keep us concealed there a while.

“ This building occupies a part of the space comprised between the two doors; but as the entrance to it is in the interior of the court, we were obliged to force a shutter and get in by a window upon the ground floor. While we were waiting here I examined the apartment of the female slaves, which is upon the first floor. It is a vast gallery three hundred feet in length, forty-five in breadth, and twenty in height, with a range of windows on each side, and divided down the whole length by a double row of closets, painted some red, some blue, some white, forming two distinct ranges one above the other, and in these the slaves keep whatever property they have. Near the windows are little spaces surrounded with a balustrade three feet high, and furnished with sofas on which the *Odaliscas* sleep, in parties of fifteen each. Between them and the range of closets runs a corridor, or walk, six feet wide, which goes all round the gallery. As the doors of some of the closets were open, curiosity led me to examine the treasures within; but some miserable garments of Aleppo stuff gave me no high idea of the splendour of the *Odaliscas*. I pitied their fate, however, very sincerely, when on calculating the number of compartments I perceived that there was provision made for lodging three hundred and fifty women; and thus packed together, the

idea of the mephitic vapours with which it must then be filled, notwithstanding the height of the ceiling, struck me irresistibly. At each end of the gallery is a staircase, closed above by a sort of folding trap-doors, which from their weight are difficult to be raised. They are fastened with iron bars across them instead of locks. Some tapers of yellow wax, in candlesticks which are hung up very high, throw a gloom rather than a light over this abode, in perfect conformity with the wretched purpose to which it is destined.

"The Turks whom Jaques had seen, detained us here more than an hour; but as soon as they had retired, we retreated through the window by which we had entered, and the second door being again opened, we descended into the court of the harem. This, however, our guide desired us to quit immediately, for fear of being seen; and he led us up into the apartments of the sultanas. The court on the side towards the sea is two hundred and fifty paces long. This was the only one that I could measure. The apartments in this part of the building are the most magnificent; below is a colonnade, which forms a sort of gallery or cloister. The columns are of white Parian marble, and at the distance of about fifteen feet from each other. They stand upon socles of bronze, which were formerly gilt; are regularly proportioned, and are terminated by Ionian capitals. In the intermediate spaces hang, instead of elegant chandeliers, a parcel of wretched lamps, which just afford light sufficient for the people to see their way about at night. The walls of the court and the pavement by no means correspond with the elegance of the columns. The latter have, probably, by some chance been preserved here.

"The building opposite the colonnade stands against the second rampart of the straglio, which here takes a different direction. It contains three pavilions for sultanas, separated from each other within, though forming one connected range of building. They are painted of different colours. The side to the garden, by which we entered, is allotted to the slaves; and here also is the kitchen. Opposite to this is a high crenated wall, with a door which leads into a second court, where are the apartments of the black eunuchs, and the kishar-aga or chief of this body. The space within the square is laid out as a garden, but is very ill kept; it is divided from east to west by a terrace. It was here that the feast of tulips was formerly held; but this has been long abolished. According to all appearance it must have been a very poor thing; but the pens of romance writers can embellish objects the most ordinary, and make them appear of prodigious importance. Some clumps of lilacs and jessamine, some weeping willows hanging over a basin, and some silk-trees, are the only ornaments of this imaginary Eden; and about the women themselves take a pleasure in displaying as soon as a flower appears by which their curiosity is excited.

“ We ascended a staircase in the centre of the gallery formed by the colonnade, and entered the apartment of the first sultana; for the sultan's wives, to the number of seven, are distinguished by their numerical order, though with no other privileges attached to their priority than those which they obtain by becoming mothers. It was a large square room looking upon the court: the cornices were loaded with gilding, and the walls with glasses. There was no furniture except some mahogany commodors, the sofas having been carried to Bechik-Tasch for the use of the sultana during her residence there. This seems a proof that their highnesses are not very rich in furniture.

“ From the apartment of the first sultana we followed a narrow and winding corridor to that of the *sultana valide*, or sultan's mother. It is built partly upon the kiosque, well known by the beautiful marble pillars which are seen on the outside from the quay, as the kiosque of the sultana valide. The part which looks upon the court differs very little from the apartment we had already seen, excepting the furniture. There were two secretaries ornamented with fleurs-de-lys, a large crystal lustre in the ancient Gothic taste, and some sofas of rich Lyons brocade, with several China vases for flowers. The ascent to the room over the kiosque was by six steps, which ran along the whole side of the room. They were covered with scarlet cloth, embroidered with gold at the corners. Above was an estrade, with an oratory closed by a palisade door gilt. Here the sultana says her namaz or prayers. We went into it, and I contemplated at leisure a number of little objects, of which it would be tedious here to give a detail. A little gilt mirror, which is seen on the outside, belongs to this oratory. From hence there is a magnificent view over the Bosphorus. Upon the whole, it must be acknowledged that nothing can be more ordinary than the furniture of this harem; even the rooms themselves are scarcely better than those inhabited by our modern *bourgeoises*. This seems to prove beyond a doubt that Lady Montague never was here: she had too much discernment to make so great a mistake as to give a splendid description of what is in truth extremely common and ordinary.

“ From the apartment of the sultana valide we went to the baths: this room is entirely of white marble. The sultan's bath cannot be, I think, the work of the Turks; it has much more the appearance of having been an ancient sarcophagus, or something belonging to an ancient temple, now converted to its present use. The apartment of the bath is not at all in the eastern style, it is much more in the taste of ours in Europe. The slabs of the pavement are so well united, that the whole has the appearance of being one single piece; and it is very highly polished. The walls are not less elegant; and the vaulted roof is carved in a very good taste, but without figures. I could not find out to whom the credit of constructing this building, or

carving the marble columns, was to be ascribed. The bath may indeed be mentioned in the highest terms without violating truth; it is probably the most worth seeing of any thing in the seraglio. The water comes in by golden cocks. What an atmosphere of odours is breathed there! How different from the baths in the town, where the heavy vapour of soap strikes the senses the moment one enters! I did indeed admire this place: it is worthy of the arts, and is so substantial that one may hope there is nothing to be apprehended for it from the ravages of time. The apartments on the other side of the court presented nothing very particular, except a kiosque of the sultan's called the Kiosque of Glasses, where there are five handsome pier-glasses, the remains of a much larger number.

"During this survey we were entertained by our conductor with an account of the manners and customs of the harem; of the unhappy fate of the women confined there; and of the intrigues carried on to dispute the withered heart of the sultan. 'Tis here that women endowed with ardent imaginations deify the phantoms of their delirious passions, when despair taking possession of their souls, consumption or suicide terminates at length an existence become hateful to them.

"Every sultana has her separate establishment and her separate slaves; but it seems, from what has been stated above, that the slaves, though appropriated to their respective mistresses, live all together in one general community. The sultanas pay visits of ceremony to each other; and sometimes make little entertainments, to which the sultan is invited. On these occasions they display all the charms of their voices, and dance themselves, or have dances performed. When the sultan intends to honour one of these ladies with a tête-à-tête, he sends to announce his intention by a black eunuch, who in delivering the message prostrates himself at the feet of the unhappy being whom at other times he persecutes. The fable of throwing the handkerchief is no less ridiculous than many others that have been circulated with regard to the harems. Selim the Third prefers the company of his mother to that of his wives. This lady is sincerely loved and respected by him. If he comes to the harem, it is generally to pay his homage to her; to pour out his troubles in her bosom. Too weak for a prince, he has all the virtues and good qualities that would form a truly amiable character as a private gentleman.

"We quitted the harem on tiptoe, having first looked about very carefully, to see whether the coast was entirely clear. Our guide assured us that we were the only Europeans who had till that moment ever been admitted there. Before we quitted the seraglio entirely, Monsieur Jaques insisted upon our taking some refreshment at his apartments. He told us that he was very much tired of his situation, and that it was his intention to return soon to his own country. I have since learnt that he has arrived there; and I have, therefore, not scrupled here to mention his name.

name. This I might otherwise have been afraid to do, lest he might be drawn into difficulties by it. His salary was six thousand piastres a-year." P. 329.

The remainder of the work is principally employed on the subject of Albania, and details many curious particulars of the customs and manners of the Albanians, and various anecdotes of the sufferings, imprisonment, and final escape of some French officers. The whole will certainly and agreeably repay the reader's attention. The thirty-sixth chapter will be found particularly useful to future travellers, as describing the diseases most incident to the country; a warning is given by what means they may most effectually be avoided, or if incurred, treated and cured.

A map is prefixed, which represents three different routes; one from Navarin to Constantinople; one from Petras to Constantinople; and a third from this latter place to Ragusa.

Eight plates also are introduced as embellishments of the work, but these are but moderately executed.

BRITISH CATALOGUE.

POETRY.

ART. 10. *The Giaour, a Fragment of a Turkish Tale. By Lord Byron. Fifth Edition, with considerable Additions. 8vo. 66 pp. 4s. 6d. Murray. 1813.*

This ingenious nobleman, to whom, without reserve, we give the honourable name of POET, which no royal patent can confer, (except on the Laureat) is at once so popular and so fertile, that his productions pass through five editions, and are succeeded by new poems, before we can find time to write down our opinions of them. The *Giaour* is now succeeded by the *Maid of Abydos*, which will probably be circulated with equal rapidity, and followed, in as short a space of time, by another effusion. We must speak, therefore, of this immediately.

Besides the poetical vigour of Lord Byron's compositions, there is a peculiar colour of originality, in addition to all others, drawn from the knowledge which he gained in his travels. Nothing can more happily encourage and enrich a poetical genius than the examination of various countries, with that distinguishing and comparing eye which belongs to the real poet. That Lord B. possessed this original qualification, was made evident before he left this country, by his inimitable Satire, entitled "*British*"

Bards and Scotch Reviewers *," but even the finest satire is less pleasing, than poems enriched with various views of nature, people, and character. The *Gjannar*, (or Infidel) is perhaps the most singular tale that was ever told: not only in the circumstances of the story, but still more in the mode of relating it. This is alluded to by the author when he calls it "a Fragment of a tale:" but it consists, in fact, of several fragments, unconnected in themselves, and yet so managed altogether, that the attentive reader may combine from them a regular story. But attention is required. So many specimens of this beautiful poem have been published in newspapers, magazines, and reviews, from the intrinsic charm they possess, that we shall quote but little; and in that avoid the passages which have been generally taken, though they perhaps are the most striking. The following description places the reader quite in the East.

" Fair clime! where every season smiles
Benignant o'er those blessed isles,
Which seen from far Colonna's height,
Make glad the heart that hails the sight,
And lend to loneliness delight.
There mildly dimpling—Ocean's cheek
Reflects the tints of many a peak
Caught by the laughing tides that lave
These Edens of the eastern wave;
And if at times a transient breeze
Break the blue crystal of the seas,
Or sweep one blossom from the trees,
How welcome is each gentle air,
That wakes and wafts the odours there!
For there—the Rose o'er crag or vale,
Sultana of the Nightingale †,
The maid for whom his melody—
His thousand songs are heard on high,
Blooms blushing to her lover's tale;
His queen, the garden queen, his Rose,
Unbent by winds, unchill'd by snows,
Far from the winters of the west,
By every breeze and season blest,
Returns the sweets by nature given
In softest incense back to heaven;
And grateful yields that smiling sky
Her fairest hue and fragrant sigh.
And many a summer flower is there,
And many a shade that love might share,

* See Brit. Crit. xxxiii. p. 410.

† "The attachment of the nightingale to the rose is a well-known Persian fable—if I mistake not, the 'Bulbul of a thousand tales' is one of his appellations."

And many a grotto, meant for rest,
 That holds the pirate for its guest :
 Whose bark, in sheltering cove below,
 Lurks for the passing peaceful prow,
 Till the gay mariner's guitar
 Is heard, and seen the evening star ;
 Then stealing with the muffled oar,
 Far shaded by the rocky shore,
 Rush the night-prowlers on the prey,
 And turn to groans his roundelay." P. 1.

The following passage we cannot forbear, though here we believe we *have* been anticipated.

" As rising on its purple wing
 The insect-queen * of eastern spring,
 O'er emerald meadows of Kashmeer
 Invites the young pursuer near,
 And leads him on from flower to flower
 A weary chase and wasted hour,
 Then leaves him, as it soars on high
 With panting heart and tearful eye :
 So beauty lures the full-grown child
 With hue as bright, and wing as wild ;
 A chase of idle hopes and fears,
 Begun in folly, closed in tears.
 If won, to equal ills betrayed,
 Woe waits the insect and the maid,
 A life of pain, the loss of peace,
 From infant's play, and man's caprice ;
 The lovely toy so fiercely sought
 Has lost its charm by being caught,
 For every touch that wooed its stay
 Has brush'd its brightest hues away,
 Till charm, and hue, and beauty gone,
 'Tis left to fly or fall alone.
 With wounded wing, or bleeding breast,
 Ah ! where shall either victim rest ?
 Can this with faded pinion soar
 From rose to tulip as before ?
 Or Beauty, blighted in an hour,
 Find joy within her broken bower ?" P. 21.

We object to the lines which immediately follow, where the Poet regrets the sternness of female virtue towards the fallen fair ; a conduct too necessary to the welfare of society to be given up. But when we styled Lord B. a Poet, we did not add that he is a moralist. It is unnecessary to extend our account of a poem so generally read.

* " The blue-winged butterfly of Kashmeer, the most rare and beautiful of the species."

ART. 11, *The Battles of Talavera, Salamanca, and the Pyrenees. With other Poems. By Richard Pearson, Junr. 12mo. 48 pp. 3s. Cowie and Co. 1813.*

These patriotic effusions proceed, we believe, from the pen of a very young man; whom, if so, we would earnestly counsel to apply steadily to some more profitable occupation. The feelings which produced them are highly laudable, but they do not mark a talent of such force or magnitude as to justify the following of poetry as a profession. A volunteer poet, without singular abilities, and sometimes even with, is generally an involuntary beggar. We give the following as a favourable specimen.

“ ODE ON CONSCIENCE.

“ Why lurks the steel beneath thy vest ?
What makes thy bosom fear ?
Say, Despot, what destroys thy rest ?
Does danger then draw near ?

“ Each charm that can the soul delight
Commands thee to be gay,
And thousands stand before thy sight,
But waiting to obey.

“ Say then, since all the pleasures reign
That should enchant each sense,
Why heave the sigh, what gives the pain ?
Thy sting, O Conscience!

“ This made the Syracusan Tyrant spread
The *deeply* (?) trench around his costly bed.
’Twas this that made the guilty Cromwell find
In every shade a pang,—a death in every wind,

“ What gives the virtuous mind to bear
Affliction with repose ?
Why is the good man seen to wear
A smile among his woes ?

“ Guiltless, yet slander’d by the base,
With none to give relief,
Why sits composure on his face,
Exulting over grief ?

“ Though friendless, and assail’d by care,
His conscience gives him rest;
’Tis this that bids him not despair;
This soothes his wounded breast.

“ Hence Socrates, unjustly doom’d to die,
Resign’d his well-spent life without a sigh;
And hence it was, in death, a More could find
No terrors to disturb his firm and upright mind.” P. 41.

These

These sentiments are good, and not ill expressed. The poems on the battles are in couplet verse, of the artifices of which the young author is not equally master.

ART. 12. *Verses for Grave Stones in Church-yards, By a Parish Minister, in his 41st Year of Residence and Duty.* Boston. 6d. Lackington. 1813.

A worthy old friend and correspondent has amused himself with supplying those who may be at a loss for sepulchral inscriptions, with verses adapted to their several views and purposes. Those of the lower order will do well to consult this cheap publication; by which means the gross ignorance and vulgarity, which so often offend in country church-yards, will be effectually avoided. We subjoin a specimen.

“ ON AN INFANT.

“ Cease, honoured parents, for your child to mourn,
I'm spared all worldly toil and worldly care,
To heaven my view unceasingly is turned;
Be that your daily thought and daily prayer.”

ART. 13. *The Campaign, a Poem; in Commemoration of the glorious Battles of Vittoria and the Pyrenees. By John Gwilliam, Author of the Battles of the Danube and Barroza, &c. Dedicated (by Permission) to the Marquis Wellesley, K. G.* 8vo. 6s. Jennings. 1813.

We have before praised the patriotic spirit of this writer, and were well pleased with the poems describing the battles of the Danube and Barroza*. We are no less so with the poem before us, which is in every respect honourable to the writer, as will sufficiently appear by the following stanza, representing the situation of the mock King Joseph after the battle of Vittoria.

“ Now, faint and fainter, from afar
Sounded the night's precarious war,
The trumpet's clang of woe and fear,
Now scarcely smote the pausing ear,
Darkness her sable veils had thrown
Around the moon's exalted throne,
And many a star had ceas'd to shed
Its beams upon the field of dead.
As if disgusted there to see
The wreck of those that dared be free.
But who shall sketch the woe, the pain,
That JOSEPH felt, nor felt in vain,
When WELLESLEY from his temples tore
The laurel, dripping with the gore.

* Published without a name. See Brit. Crit. vol. xxxviii. p. 520.
Of

Of this disastrous day,—
 That laurel, by the victor won,
 On which the evening's smiling sun
 Bestow'd its golden ray?
 Few, few shall trace the woe, that press'd
 Upon the vain Pretender's breast,
 As from the battle field he flew,
 Beneath the night's unseemly dew,
 The Gallic realms to seek,
 Of every hope and solace rest,
 Which Fancy's flattering dream had left,
 Discomfited and weak,
 With doubt, despair, and pale dismay,
 The fruits of this important day,
 Impress'd upon his cheek:
 Lo! stripp'd of all his regal power,
 Beneath misfortune's spreading shower,
 The upstart Monarch flies,—
 To meet the dark, and withering look
 Of Him, who no reverse can brook,—
 Whose terror-flashing eyes
 Might strike a braver man with dead,
 Than ever rear'd, or hid his head,
 In JOSEPH's mean disguise." P. 91.

NOVELS.

ART. 14. *My Own Times; a Novel; containing Information of the latest Fashions, the improved Morals, the virtuous Education, and the important Avocations of High Life; taken from the best Authorities, and dedicated, without Permission, to those who will understand it.* 2 Vols. 12mo. 12s. Longman and Co, 1812.

The only objection to this novel, except the price, is the boasting title. It is really written with considerable vivacity and knowledge of the world, and more particularly of the Bath world. There is not indeed much plot, much variety of incident, much either to surprize or delight. But it is evidently the production of a pen equal to higher and better undertakings. There is some want of modesty in demanding twelve shillings for two considerable volumes, which do not both together comprize five hundred pages.

GEOGRAPHY.

ART. 15. *A general Synopsis of Geography, with the Projection of Maps and Charts; to which is prefixed, an Historical Introduction to the Sciences of Geometry, Astronomy, and Geography: the whole illustrated*

Illustrated with twenty Copper-plates, explanatory of the geometrical Figures and Problems, Definitions, &c. with an easy and regular Method of drawing Maps. By John Cooke, Geographer, and late Engraver to the Admiralty. 4to. 1l. Longman and Co. 1813.

The frontispiece to this volume is a very neat and curious plate of the apparent aspect of the moon, in her mean libration; engraved, as we are told at the bottom of the plate, by Miss Mary Cooke, (probably a daughter of the author) from a drawing made from actual observations, with an excellent achromatic telescope of Mr. Dolland's construction, of 46 inches focus, and a triple object glass of 3 Inches $\frac{1}{2}$ aperture. It is said also, in another place, that it is the same engraving for which Miss Cooke had the honour of being presented with the larger silver pallet, from the Society for the Encouragement of Arts and Sciences, on the 30th of May, 1809, then in the 17th year of her age. There is certainly so much merit in the engraving, that we were willing also to bear our testimony to the ingenuity of the young artist.

The other plates are more immediately connected with the objects of the work, in which young students may find many useful instructions; the plate of the solar system contains the planets, including the *Georgium Sidus*, at their proportional distances, but further explanations are also wanted, which seem to be omitted. The names of the planets Ceres, Pallas, and Juno, are mentioned at the bottom of the plate, with the authors of those discoveries, and the dates of them; but it is added, that "they are all smaller than can be shewn in their orbits."

The geometrical definitions and problems are nothing but what are repeated of necessity in every introductory work; but a great want of accuracy appears in not warning the student, that the figure drawn by combining different segments of circles is not in fact a real oval, though it so far approaches, as mechanically, though not geometrically, to be substituted for it. The method by the ordinates approaches nearer to the truth, but is very difficult of execution. Altogether it is a book merely for beginners, and in that point of view is rendered rather more expensive than it ought to be, and without necessity.

CALENDAR.

ART. 16. *Time's Telescope for 1814; or a complete Guide to the Almanack: containing an Explanation of the Saints' Days and Holidays; with Illustrations of British History and Antiquities, and Notices of obsolete Rites and Customs. Astronomical Occurrences in every Month, comprising Remarks on the Phenomena of the Celestial Bodies, and a popular View of the Solar System. The Naturalist's Diary, explaining the various Appearances in the animal*

animal and vegetable Kingdoms, and Meteorological Remarks, Accompanied by twelve descriptive Wood Cuts of the different Months, engraved by Mr. Clennell. 12mo. 370 p. 7s. 6d
 Sherwood and Co. 1813.

We quoted, not long ago, a book entitled, "Time's Telescope" printed in 1734*; and lo, Time has already got another Telescope. The plan of this, however, differs greatly from the former. That was called "Universal and Perpetual, fitted for all Countries and Capacities;" this is intended to be an annual companion to the Almanacks; and certainly is calculated particularly for our own country. That work consisted chiefly of Tables of an astronomical kind, though fitted for common reference; this contains a great variety of very useful information, conveyed in a most pleasing manner.

We shall briefly give an account of the present work, which is all that we can allow ourselves to do. In some respects it resembles Mr. Brady's "Clavis Calendaria," which we were reviewing when we made the reference to the *Old Telescope*; namely, in the illustrations of the remarkable days of each month. But the explanations here given are short and popular, not lengthened into dissertations. They are of course less curious, but more convenient for hasty reference. They are also more illustrated by poetical citations. Other features of this work are peculiar to it, and at once useful and pleasing. These are, 1. Astronomical occurrences. This gives the times of sun rising and sun-setting at London. The equation of time, with an explanation of it. Eclipses of the sun and moon, and satellites of Jupiter, the occultation of particular stars by the moon, &c. Many of these things are indeed marked in the common Almanacks, but without explanation, and consequently without use to the uninstructed. This part coincides in some degree with the plan of Mr. Friend's *Evening Amusements*, but is less scientific. 2. Subjoined to this, is a collection of observations on the Solar System, continued from month to month; and comprising, in the whole amount, a valuable store of information, adapted to general use, and very little known to any but professed astronomers. 3. The Naturalist's Diary. Here we have some resemblance to Aikin's *Calendar of Nature*; but the matter is well selected from a great variety of works, pleasingly illustrated by poetical extracts, which are well adapted to the subject, and selected with very excellent taste†. The introduction contains an account of the Roman Calendar and of the short-lived metamorphosis of the French months. The Meteorological Remarks are subjoined at the end.

It may be asked, how can the explanations of remarkable

* See our Number for September. P. 264.

† See particularly the lines in pp. 79 and 132.

days in each month be annually varied? To this it is answered, in a short advertisement, that "much novelty of information, respecting the antiquities, manners, and customs of our ancestors, will be there successively presented to the readers." Of the Naturalist's Diary, it is evident, (as is also said) that to supply it with new stores, it will only be necessary to "turn over a new leaf," in the exhaustless volume of Nature. The figures prefixed to each month are neat, but of no great value.

On seeing several works of Dr. Mayor advertised at the end of this book, we could not but conjecture that the public is indebted to that judicious and experienced compiler, for this very pleasing volume. Whether this be so or not, we cannot hesitate to pronounce that it will be popular. It deserves to be so; and it has too many attractions, for every kind of taste, to be overlooked. It will form a delightful as well as instructive present for young persons at Christmas.

HISTORY.

ART. 17. *Historical Sketches of Politics and public Men for the Year 1812. To be continued annually.* 8vo. P. 7s. Longman and Co. 1813.

Who this sagacious writer may be, we pretend not to say, but, though evidently a sensible man, and not inexperienced in writing, he seems marvellously to delight in paradox. There can be little doubt of our readers being of the same opinion with ourselves when we inform them, that this observer of politics and scrutinizer of public men, questions Lord Wellington's military talents.

He says, p. 87, "Beyond these qualities (judgment and application) we do not discern any remarkable degree of what may properly be called military genius."

Again, "Among the many battles which Lord Wellington has gained we scarcely recollect one in which victory was achieved by any grand manœuvre or stroke of genius."

The gentleman is certainly welcome to his opinion, and at liberty to assert it. We may do the same, and accordingly pronounce, that this publication will make but few proselytes. Speaking of Buonaparte, he says, "In almost all his grand operations there is something unexpected, amazing, which confounds all calculation, which no common mind could have predicted."

In what situation does this invincible hero now find himself? who in his last campaigns gave no indication of talents which could have induced this writer to place the French far above the English General?

omits to inform us, that however much he might dislike the name of bishop (for to the episcopal authority, when exercised with moderation, he seems never to have had the least objection) he so far approved of the assembly's proceedings at Leith, by which the titles of *archbishop* and *bishop* were restored, as, in his farewell letter to the church, dated St. Andrew's, the 5th of August, 1579, to request them, among other things,

"To sute at the regentis grace, that no gifte of any bishoprick or other benefice, be gevin to ony person contrare to the tenor of the actis made in tyme of the first regent of gude memorie; and they that are gevin contrare the said actis, or to ony unqualifeit persone, may be revocked and declared null, be ane act of secreit counsell, and that all bischopriks vacand may be presented and qualifeit persons nominat thereunto within ane yeir after the maiking thereof, according to the order takin in Leyth be the commissioneries of the nobility, and of the kirk, in the moneth of Jannare last."

Knox was soon after this invited back to Edinburgh, but finding the church of St. Giles too large for his now enfeebled voice, he procured a smaller place of worship to be fitted up for him, and resigned the large church entirely to his colleague. He had been hardly settled in Edinburgh for the last time, when he and every other good man was shocked by the dreadful massacre of the Protestants in France, on St. Bartholomew's day. But though this inflicted a deep wound on his already exhausted spirit, he caused himself to be conveyed to the church, and having got, with difficulty, into the pulpit, he denounced the sentence of excommunication against the French King,

"And desired," says our author, "the French Ambassador to tell his master, that the sentence was pronounced against him in Scotland, and that the Divine vengeance would never depart from him, nor from his house, if repentance did not ensue." (P. 358.)

There was zeal in this conduct, and even pious zeal; but it was surely without knowledge. The French King had never been of the communion of the reformed church, and therefore could not be cut off from that communion by any sentence whatever. Soon after this, the reformer sickened, and lingered under very considerable distress, which he bore

Inchbald's Theatre, Farces, and Modern Theatre,

42 vols. 18mo.

121 16 0

Somers's Tracts, 10 vols. 4to.

346 10 0

Harleian Miscellany, 10 vols. 4to.

381 3 0

State Trials, 21 vols. royal 8vo.

263 16 6

£.2699 8 0

P. 45.

The relief proposed is either that the libraries in question should order what they want to preserve, in which case the book-sellers would take half price; or that this claim should be limited to three copies—one for each of the three kingdoms.

DIVINITY.

ART. 19. *A Sermon, preached in the Parish Church of Tewkesbury, in the County of Gloucester, on Sunday, June 20, 1813, for the Benefit of the School established in that Borough, on the System of the Rev. Dr. Bell, to co-operate with the "National Society for promoting the Education of the Poor, in the Principles of the Established Church."* By John Keyfall, M.A. F.S.A. Chaplain in Ordinary to his Majesty, and Rector of Bredon in Worcestershire. 8vo. pp. 26. 1s. 6d. Tewkesbury, printed (for the Benefit of the Charity.) Longman and Co. London. 1813.

With the highest satisfaction do we contemplate every new instance of the extension of that admirable plan, in which the NATIONAL SOCIETY in London has taken the lead, of instructing the children of the poor in the first principles of knowledge, and more particularly the knowledge of the national religion. In behalf of this benevolent design Mr. Keyfall writes with the soundest judgment and good sense, and we doubt not that his discourse was productive of excellent effects. From various parts of his sermon we might take passages highly creditable to the writer; the following we insert, not only for that reason, but because it is admirably calculated to serve the cause for which the preacher pleads; and which we also are desirous to advocate by all means in our power.

"The country in which we live, hath long been distinguished for the many opportunities of religious instruction which it affords to the offspring of the poor: and the numerous public and private charity schools established for their education, whilst they mark the sound policy and benevolent spirit of the nation, afford us also reasonable grounds to hope, that in due time, and under an improved system of tuition, there will be a general diffusion of light and knowledge amongst those who have hitherto sat in darkness and ignorance; and that its beneficial consequences, both to themselves, and to society, will be universally felt and under-

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stood. Excellent, however, as our *ancient* charity schools are in their *nature* and *intention*, they are necessarily very limited in their *operation*; and are by no means sufficiently numerous or extensive, to afford instruction to the whole body of the infant poor.

"To this defect, we may confidently hope, that the recent establishment of a *System of National Education, on the Principles of the National Religion*, will afford a speedy and effectual remedy. This judicious and beneficent plan, which, with the assistance of many pious and charitable persons, hath already been brought into practice, in various and distant parts of the kingdom, hath (under the blessing of God) produced the happiest effects upon thousands, who were before, the miserable victims of ignorance and vice; and we have reasonable grounds to expect, that its farther extension, and encouragement, will essentially contribute to reform the hearts, and civilize the manners of multitudes, whose daring profaneness, and brutal ferocity, might otherwise prove, at once, the disgrace and terror of the community. The details of this admirable system have been so ably explained, and are so generally understood, as to render it unnecessary for me, on the present occasion, to enlarge upon the facility and œconomy, with which, by means of its well constructed principles, the first rudiments of learning, and the fundamental tenets of the established religion, are simultaneously inculcated to large bodies of the children of the poor: or to demonstrate the singular and essential benefits, which are derived from a plan, by which the *pupil* is speedily rendered capable of assuming the office of an *instructor*; and through which, emulation, and a sense of shame, are constantly excited, and kept alive amongst the scholars, by those well-adjusted rewards and punishments, which it holds out to industry and proficiency, on the one hand; and to want of diligence and improvement on the other. * There is, however, one point of view, in which the promotion of the interests, and extension of the effects of this excellent system, appear to promise the most striking, and most important advantages, at a time, when our *national faith* is from so many quarters, and by such various methods, directly and indirectly assailed. When *religious sects*, which respectively held opinions the most discordant, concur and co-operate, only in this one particular—the endeavour to disparage the doctrines, and to weaken the authority of the *lawfully constituted church*. Under such circumstances, we cannot but anticipate with the highest satisfaction, the power and efficacy, with which this systematic instruction, by implanting the principles of genuine christianity in the minds of the rising generation, may be made to operate in support of the *protestant established religion*; should the legislature ever be induced to remove any of those safeguards, which have hitherto been thought necessary for its security.

* See the Bp. of Lincoln's Charge, 1812, p. 10."

" * It has been artfully suggested by the adversaries of our faith that the choice of religious opinions, is the proper work of mature judgment, and therefore ought to be altogether reserved to a mature age; and that in the mean time, the mind should be left free from every bias of prejudice, and indifferent to every determination of authority. But whilst we admit the position, that it is the office of ripened understanding, and sober reflection, to form an ultimate decision on this most important point; yet we contend, that in the inference drawn from thence, one circumstance, and that a most material one, seems to have been altogether overlooked; namely, that the mind cannot be kept in that state of neutral inactivity, which *such* an argument would require; but, that if it be not early, and carefully directed to *right* principles, its natural corruption will infallibly lead it to *wrong* ones. As therefore a man must of necessity, set out in life with some prepossessions, it is better on every account, for himself and for the world, that he should have such, as make him feel responsible for what he does; than such as encourage him to indulge his passions, and to throw off all restraint from his conduct. "Train up a child in the way he should go, (says Solomon), and when he is old, he will not depart from it." And the venerable compilers of our liturgy, in the admonitions to sponsors in the office of baptism, and in the excellent catechism of our church, have, with equal judgment and piety, adopted this maxim of the wisest of men; and pointed out the necessity, of intermixing with the first elements of education, the principles of that faith, which they themselves believed to be true.

" + Now the liturgy, which was by these learned and godly men, carefully revised and reformed, is sanctioned by the legislature of the land; it is the repository of the religion by *law established*; and the religion by law established, is the *only one*, which can justly be denominated the *national religion*. And it will scarcely be denied, that it is essential to the character of a *national education*, that it be conducted on the principles of the *national religion*." P. 14.

This is the correct and just view which ought to be taken of such institutions, and when so viewed by the friends of the constitution in Church and State, we cannot doubt that they will every where meet with that support which they so eminently deserve.

ART. 20. *Twenty-four additional select Discourses, from the Works of eminent Divines of the Church of England, and from others never*

* See Archdeacon Nares's Sermons at Lincoln's Inn, Sermon i. pp. 10—12.

+ See Dr. Marsh's Sermon at the Anniversary Meeting of the Charity Schools, pp. 1—4.

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before published. With explanatory Notes. To which are added, Dr. Dodd's Address to his unhappy Brethren, and his last-written Prayer. By the Rev. Uriel Harwood, A.M. late of Trinity College, Cambridge, and Curate of Hardwick Priors cum Membris, Warwickshire. Vol. ii. 8vo. 360 pp. 10s. 6d. Coventry, printed: Longman and Co. London. 1813.

The former volume of this selection was noticed by us in our xli. th vol. p. 311. It was then anonymous. The compiler has now given his name, and produces a second selection of an equal number, besides Dr. Dodd's Address and Prayer. We before enquired about the anonymous discourses, which are here increased to fourteen; leaving only ten for the professed selection from the works of eminent divines. This is rather holding out false colours. The reader expects a selection from works of authority, and nearly two thirds of the volume is occupied by discourses of no authority at all, being anonymous. These may be good or bad, and they are probably the production of the editor himself. But however creditable they may be in that respect, they are here published under false pretences; they are not what the title promises. Of those which have names, two are by Bishop Sherlock, whose sermons are in the hands of every divine in the kingdom, and of most other persons who have any sermons at all*. That the editor received sufficient encouragement for his first volume, we rejoice, because he appears to be a man of merit. But he should either have announced a change of plan, or have adhered to what he undertook. This is editorial fairness.

We really do think that the author's own sermons (as we cannot but consider the anonymous discourses,) are such as to do him credit. The first has both energy and originality; though it begins with an unfortunate fault in grammar, in the very first line. We should not notice this, but to correct an error which is rather common. The author writes; "one of the chief characters that marks," and many would suppose this to be right. They are misled by the conspicuous situation of the word *one*, but if they would analyze the sentence, they would see that *which* is the substitute for the true nominative case to the verb, and that its antecedent is *characters*. "One of the characters, which [characters] mark." Such is the true construction.

The explanatory notes are of very little consequence, being merely extracts from other authors, more or less applicable to the matter of the passages where they are subjoined.

ART. 21. *Scriptural and philosophical Arguments to prove the Divinity of Christ, and the Necessity of his Atonement. By S. Daww,*

* The other selected sermons are from Rogers; Farquhar, Right Hon. E. Weston, Parsons, and Jones of Nayland.

St. Austell, Cornwall. 2d Edit. 8vo. 52 pp. 1s. Héniah.
1813.

The same earnestness and energetic zeal; the same strain of unaffected piety, which have on former occasions given so uncommon an interest to the philosophical argumentation of Mr. Drew, are every where to be recognized in the present performance. "It is long since we have had the pleasure of meeting Mr. Drew in print"; and we meet him now with real satisfaction. That he was warmly patronized by one of our most valuable coadjutors, the late Mr. Whitaker, is well known to the public; and he seems to have caught "the mantle."

After proving clearly that our Saviour was truly man; this author thus argues in proof of his divinity: "It is not to be disputed that the world had actually existed more than four thousand years before Christ, whom St. John calls 'The Word,' became incarnate. But it is demonstrable that he must have existed antecedently to that period, because the same Apostle says, 'All things were made by him.' Now if all things were made by him, then he was not only pre-existent, but he must have existed without being made; and he who exists without being made, must necessarily have an original existence; and consequently he must be eternal, and must therefore be God. Nor can we reasonably, or consistently with truth, confine the creative power, which is thus ascribed to Christ, to the creation of the world which we inhabit, or to all its appendages and inhabitants. The language of St. Paul forbids such a conclusion. He says, 'By him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist.' Col. i. 16, 17. Language so plain may bid defiance to sophistry. These expressions encircle both earth and heaven in their vast embrace, and include creation in all its possible modes, varieties, and periods. St. Paul says, 'He who built all things is God.' Heb. iii. 4. And that Apostle joins with St. John in asserting that 'all things were made by Christ.' Col. i. 18. John i. 4. Now if he who made all things is God, and all things were made by Christ, it follows as an inevitable consequence that Christ is God. The argument is purely syllogistic. The premises are plain scripture, and the conclusion is irresistible. He who made all things is God; but Christ made all things, therefore Christ is God."

P. 17.

The greatness of the Redemption is finely described:—

"It was the cause of man which He undertook; and the Lord hath laid on him the iniquity of us all. To accomplish this amazing work, no finite being could be fully qualified. A finite

* See Vol. xxxv. p. 112.

being can perform only a finite work. But Jesus, who 'heaved the mountain from a sinking world,' comprised in his own personal life and death those sufferings which it would otherwise have taken the millions of the human race an eternity to endure. Who then can calculate the greatness of Redemption—the greatness of infinite love?" P. 28.

In adducing proofs of Christ's divinity from the miracles which he performed, Mr. Drew adverts particularly to the raising of Lazarus from the dead. "The death and burial of this man are not to be questioned. Christ was at a distance when these events took place. Yet, without receiving any information on the subject, he was well acquainted with the whole affair. On his arrival, he found the house filled with a mixed company, among whom were many Jews, who were his inveterate enemies. No sooner had the friends of the deceased related to him the circumstances of his death, than he hastened, in company with them, to the grave where Lazarus lay. On arriving thither, he cried with a loud voice, in the midst of the surrounding multitude, 'Lazarus come forth.' In consequence of this call, the dead man became reanimated." P. 41.

"That Christ, (says the author in conclusion), when we consider his nature, character, and undertaking, should do less than he has done, can hardly be conceived, for less than this would have been insufficient for our salvation; and that he should do more, could not be reasonably expected, because more would be unnecessary. All things, therefore, are now ready; nothing is deficient; nothing is redundant. His character is developed; his atonement is made; his justice is satisfied; his mercy is extended towards us; his Gospel is preached; his arms are opened to receive sinners; his salvation is offered to mankind; and he now awaits our acceptance of his great salvation."

That, "unless Christ be *divine*, he can have made no atonement; and that without an atonement he cannot have procured salvation for any individual of the human race,"—are the two momentous truths which, in attempting to impress on the minds of his readers, our ingenious and pious author has laboured, we think, most successfully.

MISCELLANIES.

ART. 22. *An Essay on the Character of Henry the Fifth when Prince of Wales, By Alexander Liddet, Esq. 8vo. 6s. Cadell and Davies. 1813.*

An ingenious and in some degree, successful attempt was made by the late Horace Walpole to rescue the character of Richard the Third from the opprobrium which tradition and popular prejudice had for a series of years annexed to it. It is certainly true that the old
chronologers

chronologers copy from one another, as Speed from Stow, Stow from Holinshed, the last from Grafton, and so in succession, each paying implicit credit to the historian immediately before him. Mr. Luders has in this publication made a similar attempt in favour of Henry the Fifth, and has endeavoured to prove that the prejudices against this prince on account of the vices and follies of his early youth are without sufficient foundation in history. As a lawyer Mr. Luders is well acquainted with evidence, and he has here ingeniously and acutely sifted the testimonies on every side. There may have been some youthful levities, but it certainly is far from being established as a fact, that he rescued a prisoner and insulted the Chief Justice, that he was turned out of the council, that he was guilty of a riot in the streets, and of robbing on the highway, that he was notorious for his debaucheries and his vicious companions, or that he offended his royal father and embittered his latter days. Whether Mr. Luders will be thought effectually to have made out his case we will not presume to say, but that there are few readers of Shakspeare who will not choose to have this comment on one of his most favourite characters. Shakspeare in his representation of historical transactions invariably followed the authority of Holinshed, authority which will be considered as sufficient for the purposes of a play. One thing must be considered as very remarkable indeed, that among the numerous commentators and illustrators of Shakspeare, Mr. Luders is the only one who has even suggested a doubt upon this subject, or hinted the possibility that our ideas of Henry's early profligacy might be erroneous.

ART. 23. *Geographical, Commercial, and Political Essays: including Statistic Details of various Countries.* 8vo. 323 pp. 8s. 6d. Longman and Co. 1812.

The Editor of these Essays is Mr. E. H. Barker, so well known for his classical criticisms, and other literary productions. How he came to be the editor of a collection of papers so remote from the usual tendency of his studies, let him declare for himself.

“The following Essays,” he says, “were selected from a vast collection of MSS. which are in the possession of the editor. They were written by a gentleman who will not allow him to mention his name.—They were written without any view to publication, but the editor conceives that they may be not an unacceptable present to the public. The line of reading which the editor has been accustomed to pursue, is so different from the nature of this work, that he fears he is but ill qualified for the task, which he voluntarily undertook, of revising these speculations, and of preparing them for the press, and his distance from it has not allowed him an opportunity of correcting such errors as may accidentally have crept into the work.”

Such is the general statement, and such the apology, by which

this work is introduced. The Essays are about fifty in number, and on a great variety of subjects. They seem to us, in general, to be rather sketches of matters intended for future investigation, than any thing on which the author has been seriously employed. Detached thoughts and hints, but nothing pursued to a regular conclusion. The picture of modern Paris, (at page 316,) presents even a worse state of profligacy, than appears in Captain Bertram's account of a Convict Ship (p. 193,): worse infinitely, because it offers a view of systematic and national depravity, which is not paralleled by the outcasts of the British Nation. The great balance against the benefits of a peace, whenever it shall arrive, will be the moral evils which must inevitably arise from a renewed intercourse with a people so degraded and debased.

We cannot undertake even to recapitulate the subjects introduced into this volume; but refer to the book itself those who are interested in enquiries geographical, commercial, political and statistic.

ART. 24. *A Statement of Facts relative to the supposed Abstinence of Ann Moore, of Tutbury, Staffordshire: and a Narrative of the Circumstances which led to the recent Detection of the Imposture: to which is subjoined an Appendix, containing medical and other Papers, illustrative of the Statement: compiled and published at the Request of the Committee formed for the Investigation of the Case. By the Rev. Legh Richmond, A. M. Rector of Turrey, Bedfordshire.* 8vo. 133 pp. 3s. 6d. Burton on Trent. Longman and Co. London. 1813.

We have before adverted to some of the leading circumstances of this extraordinary case; being an imposture more successfully carried on, and now more completely detected, than any one that has come before the public for many years. We noticed first the pamphlet of Dr. Henderson, (vol. xli. p. 413), who boldly pronounced the woman an impostor, though there were then many strong reasons for thinking otherwise: and afterwards we briefly mentioned in a supplemental note †, that Dr. H. had proved to be right, and that the imposture was detected, adding, that such an account as the present was intended to be published.

The facts are briefly these. In 1807, Ann Moore, of Tutbury, began to pretend to live entirely without food, either solid or liquid. By the autumn of 1808, this matter had attracted so much attention, that, to satisfy the incredulous, many of whom were much exasperated against her, she submitted to be removed from her own house, and watched by the very persons who most suspected her, and many others. This watch was carried on for 16 days, and ended by convincing all the persons concerned in it

* Other pamphlets on this subject have appeared, but this is of authority.

† Vol. xli. p. 544.

that she had actually lived without any kind of sustenance, liquid or solid, for that whole period; at the end of which she seemed evidently stronger and healthier than before. The suspicions of her neighbours were from this time quieted, and she continued till the spring of 1813, making the same pretences, and obtaining belief from the majority, but with a few exceptions. The alleged state of her body, which seemed to render the reception of food impossible, was one circumstance that induced belief; but in this circumstance, though asserted by some medical men, who professed to have examined, there must have been some fallacy.

From the strength of Dr. Henderson's pamphlet, and some other conspiring circumstances, she was now induced to consent to be watched a second time: and this watch was conducted by a committee so carefully formed, and with such regulations and precautions, that deception was rendered totally impracticable. The consequence was, that at the end of nine days she evidently appeared to be dying for want of sustenance, and possibly would have fallen a sacrifice to her obstinacy, had not a medical gentleman of the watch, who saw the pressure of the case, connived at the reception of some liquids, which saved her life, but led to the complete detection of the cheat. The circumstances, however, are so very remarkable, that it is well worth the pains of any one, who has the slightest curiosity on the subject, to read this tract, in which they are very clearly and satisfactorily detailed, by a truly competent witness, who relates the most material parts of his own knowledge, and illustrates the whole by pertinent and very useful observations. The Appendix also contains a collection of papers of the most curious nature, relative to this and some other cases.

The fact appears to be, that the woman could really subsist upon a very small quantity of liquid, taken at very distant periods; and that her case, had she been strictly ingenuous as to what she did take, would still have been a very curious one. But aiming at the fame of living totally without sustenance of any kind, she was led to practice a series of deceptions, which a very artful character and strong natural talents enabled her to carry on with wonderful success: till adding hypocrisy to fraud, she became so hardened in her guilt as to proceed to the utmost length of the most solemn perjury to support her pretences. The case, in this point of view, is shocking; but her shame is as exemplary as her guilt was offensive; and, let us add, as we hope her repentance will be sincere.

ART. 25. *Guy's Pocket Cyclopædia, or a Miscellany of useful Knowledge, from the best Authorities: designed for senior Scholars in Schools, and for young Persons in Schools, and for young Persons in general; containing much useful Information on various Subjects, necessary to be known by all Persons, yet not to be found in Books of general Use in Schools. By Joseph Guy, Author of the New British*

British Spelling Book, School Geography, Chart of General History, British Reader, &c. Sixth Edition, considerably augmented and improved. 12mo. 528 pp. 6s. Cradock and Co. 1813.

It does appear to us that this book has been both augmented and improved since it first attracted our notice in 1805. (Vol. xxvi. p. 59.) The edition then before us must have been the fourth, though we did not at that time advert to it. The author now mentions in an advertisement, that "the two first editions of the work were entitled *Miscellaneous Selections, or the Rudiments of useful Knowledge, &c.* ; but in the *third* edition the title-page was altered by the printer to the *Pocket Cyclopædia.*" Of this change the author does not entirely approve, for he adds, "Generally useful as this book may appear, it was never designed fully to answer a title that is calculated, in this instance, first to excite, and then to mock curiosity. Its being now become publicly known by that name is the only reason for retaining it."

It is now divided into four instead of five parts, the subjects of which are these, 1. Man and his necessities. 2. Articles of commerce or manufacture, derived from the three kingdoms of Nature. 3. Civil polity. 4. Arts, sciences, religion, and literature. Under these general heads, objects are first classed, and then singly enumerated, with a short account of each. A copious index of names affords the ready means of referring to any particular article. The classification here employed is certainly not unexceptionable, but it would not be easy to find one that should be so ; and this may answer the purpose. But it includes no heads of Natural History, except such as are subservient to the use of man ; which, with other omissions, certainly justifies the author's modest objection to the title obtruded upon him. The book, however, is likely to be very useful in schools.

ART. 26. *An useful Compendium of many important and curious Branches of Science and general Knowledge, digested principally in plain and instructive Tables ; to which are added some rational Recreations in Numbers, with easy and expeditious Methods of constructing Magic Squares, and Specimens of some in the bigger Class.* By the Rev. Thomas Watson 8vo. 5s. Longman. 1812.

We are sorry not to have noticed this volume sooner, which really is what its title-page professes to be, a useful compendium of various branches of knowledge. It principally relates to astronomy, chronology, geography, ancient and modern history, both sacred and profane. At the end are subjoined some very entertaining problems, and a description of some magic squares and the means of constructing them. The tables occasionally introduced will be found exceedingly useful and convenient to students,

students, particularly those of the calends, nones, and ides; of eclipses, equation of time, rates of interest, and many others. We have not often met so much information and so great rational amusement, more agreeably or perspicuously communicated in so small a space. The work requires only to be better known to ensure its extensive circulation. The construction of the magic squares will form a suitable and very entertaining exercise for young people. There is also a magic square of squares, which is less generally known, but singularly curious, and furnishes much solid entertainment.

ART. 27. *A Tour to Teesdale; including Rokeby and its Environs.* 2d Edit. 12mo. 3s. Longman. 1813.

This manual will be agreeable and useful to whoever, for the purposes of recreation, shall pursue the route from Catterick Bridge on the Carlisle road to the North Western extremity of Yorkshire. It comprises also a portion of the county of Durham, and follows the course of the Tees towards its source in the mountain of Cross Fell in Cumberland. It is a beautiful and interesting tract, and not so well known as it deserves. A neat map is prefixed.

ART. 28. *The Good Aunt, including the Story of Signior Aldersonini.* By Harriet Ventum, Author of "Charles Leejon." 12mo. 3s. Chapple. 1813.

ART. 29. *The Decoy; or, an agreeable Method of teaching Children the Elementary Parts of Grammar.* 12mo. 1s. Darton and Harvey. 1813.

ART. 30. *Scriptural Stories for very young Children.* By the Author of the Decoy, Natural History of Quadrupeds, &c. 12mo. 1s. Darton and Harvey. 1813.

The above-mentioned books may all be recommended as excellent Christmas boxes for children. The Decoy is more particularly entitled to commendation.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY

A Key to the Writings of the principal Fathers of the Christian Church who flourished during the first three Centuries, in eight Sermons, preached before the University of Oxford, 1813, at the Lecture founded by the Rev. J. Bampton. By the Rev. J. Collinson, M.A. Rector of Gateshead, Durham. 8vo. 10s. 6d.

The Operations of the Holy Ghost, illustrated and confirmed by Scriptural Authorities; in a Series of Sermons, evincing the Wisdom and Consistency of the Economy of Grace; with Notes and Illustrations, exhibiting the Evidences of the Truth, and the Authorities of the Doctrine, from the primitive Church, and the Church of England. By the Rev. Frederick Nolan, a Presbyter of the United Church. 8vo. 12s.

A second Letter to the Rev. C. Simeon, M.A. in Confutation of his various Misstatements, and in Vindication of the Efficacy ascribed by our Church to the Sacrament of Baptism. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in Cambridge. 1s.

A Plea for Unitarian Dissenters, in a Letter of Epistolation to the Rev. H. H. Norris, M.A. on that Part of his late Work against the Hackney Auxiliary Bible Society, which relates to Unitarians. By Robert Aisland, Pastor of the Unitarian Church, Hackney. 4s. 6d.

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Description de l'Egypte, ou Recueil des Observations et des Recherches qui ont été faites en Egypte, publiée par les Ordres de sa Majesté l'Empereur Napoléon. 2 vols. de planches, et une de texte, grand en folio, forme d'Atlas, et de quatre livraisons de texte, petite en folio. 84f.

Letters from the Levant, containing Views of the State of Society, Manners, Opinions, and Commerce in Greece, and several of the principal Islands of the Archipelago. By John Gale. 8vo. 10s. 6d.

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Memoirs of Goldoni, the celebrated Italian Dramatist, written by himself. Translated from the original French. By John Black. 2 vols. 8vo. 11. 1s.

Memoirs of a celebrated Literary and Political Character, from the Resignation of Sir Robert Walpole, in 1742, to the Establishment of Lord Chatham's second Administration in 1757, containing Strictures on some of the most distinguished Men of that Time. Written by himself. 8vo. 7s. 6d.

Musical Biography, or Memoirs of the Lives and Writings of the most eminent Musical Composers and Writers. 2 vols. 8vo. 11. 4s.

Some Details concerning General Moreau, and his last Moments; followed by a short Biographical Memoir. By Paul Svinine. 5s. 6d.

The General Biographical Dictionary. A new Edition, revised and enlarged by Alexander Chalmers, F.S.A. Vol. XIII. 12s.

MEDICAL.

Medical Transactions, published by the College of Physicians in London. Vol. IV. 12s.

Researches into the Physical History of Man. By James Cowles Prichard, M.D. F.R.S. 8vo. 16s.

Observations on the Nature and Treatment of Consumptions, addressed to Patients and Families. By Charles Pears, M.D. F.R.S. 8vo. 4s.

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LITERARY INTELLIGENCE.

We are happy to hear, that a Second Edition of Mr. *Edward Nares's Remarks on the Unitarian Version of the New Testament*, is in the Press, and will shortly appear, much enlarged. His *Letter to Mr. Stone* also, originally published in the year 1807, will be reprinted in the same volume.

By letters lately received from Calcutta, we learn that Captain *Lockett*, of the Bengal Military Establishment, and of the College of Fort William, is preparing for the Press an Account of his *Researches amongst the Ruins of Babylon*, which he visited in the Year 1811, and explored with the most minute Attention. This interesting Volume will contain Plans and Views of the *Tower of Nimrod or Belus*, and the other Vestiges of remote Antiquity still visible in the Neighbourhood of *Baghdad* and *Hillah*, where Captain *Lockett* was fortunate in collecting a number of inscribed Bricks, Gems, and Medals. The Work will extend to about four hundred Pages, Quarto, and it is the Author's intention to publish it in England.

This learned Gentleman's long expected *Treatise on Arabic Grammar*, had nearly passed through the Calcutta Press, when our last Letters were dispatched from Bengal. It comprises a Translation of the celebrated Work entitled *Kaufec*—extracts from the *Tabzeib al meutek*—the *Mukhtasser al maani*—the *Telkhees*, and other abstruse and scientific Compositions; with Notes and Illustrations compiled from the Essays of the best Commentators, said to exceed in Number one hundred and fifty. This Work will form a large Quarto Volume.

Sir *William Ouseley's Travels* are in a State of forwardness; they contain an Account of the Countries visited by him in 1810, 1811, and 1812, especially of *Persia*, from which he returned about a Year ago, by way of *Armenia*, *Turkey in Asia*, *Constantinople* and *Smyrna*. While in *Persia*, he obtained, through the Influence of his Brother, the Ambassador, permission to explore many Places little known to Europeans; he traced the Marches of Alexander from *Persopolis* and *Pasagarda* to the *Caspian Sea*, and has collected many ancient Gems and Medals, besides Manuscripts in the *Pahlvi* or Dialect of the Fire-worshippers. This work will be embellished with Maps, Views, Inscriptions, and various other Engravings, illustrating not only Antiquities, but modern Manners and Customs, and will probably occupy two large volumes.

The

The Works undermentioned are also in the Press.

A History of Great Britain, from the Revolution in 1688, to the French Revolution in 1789, in three or four Quarto Volumes, by Sir James Mackintosh.

The Life of King James the Second, collected from Memoirs written by himself. Also King James's Advice to his Son, and that Monarch's last Will, dated November 17, 1688. The Manuscript from which the first of these Works will be printed, extends to four thick folio Volumes, and is thought to have been written by Mr. Thomas Innys, one of King James's Secretaries, about the year 1707: continual references are made in it to the original Memoirs, which are supposed to have been destroyed in France. These historical Documents formed a Part of the private Papers of the Pretender. They were bequeathed by his Daughter to Abbe Waters, from whom they have been purchased by the Prince Regent, and by his order, are to be edited by the Rev. J. S. Clarke, Librarian to his Royal Highness.

A Disquisition on the Claim of Sir William Cavendish, to be the Author of Cavendish's Life of Wolsey.

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Dr. Madan's Translation of Grotius de Veritate Religionis Christianæ, with the additional Books of Le Clerc. It is adapted to the Latin Text of Mr. Hewitt's Edition, printed at the Clarendon Press in 1807; and copious Notes, by Grotius, Le Clerc, Dean Clarke, L'Osse, and Madan, will be added.

Specimens

Specimens of the Classic Poets, in a chronological Series from Homer to Tryphiodorus, translated into English Verse, and illustrated with biographical and critical Notices, by *Mr. Elton*, Translator of Hesiod. This Work will form three Octavo Volumes.

A National Tale, after the manner of the *Wild Irish Girl*, by *Lady Morgan*, late *Miss Owen*son.

The first part of the *Memoires et Lettres du Baron de Grimm*, anterior to the year 1770, have lately been discovered and printed in Paris. A selection from them is printing in French and English, on the same plan as the former volumes published in London.

A new periodical Miscellany will be published the 1st February, entitled *The New Monthly Magazine*; the political features of which will be in direct opposition to those of the *Old Monthly Magazine*.

Letters, addressed to Lord Liverpool and the Parliament, on the Preliminaries of Peace. By *Calvus*.

A humorous work, entitled *The School for good Living, or a literary and historical Essay on the European Kitchen*, beginning with Cadmus, the Cook and King, and ending with the union of Cookery and Chemistry.

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ERRATA IN OUR LAST.

Page 450, line 36,	for Mr. Bowes read Mrs. Bowes
452,	21 and 24, for elevation read devotion.
453,	33, for men read man
456,	2, — was read were
—	37, — commanded read commended
458,	26, — men read man
459,	5, — ONE read HIS OWN
461,	9, — or read on
—	18, — Kalderites read Haldenites.

AN
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of every separate part, and of the connection of the whole from one end to the other, should be carried through with deliberate attention. This is inconsistent with the hurry of a periodical work, and might probably give rise to a book at least half as large as that before us. This we leave to others, and we hope it will be done with care and judgment. But as some Church of Christians must be the true Church, and as the Apocalyptic prophecies particularly refer to the fortunes of Christianity, it is not inconsistent to hope that a Church, which has purified her doctrines with such exemplary care, may indeed be the true; and may be destined therefore to permanency and triumph.

This author calculates the period of the depression and corruption of the true Church from the year 606, when the title of *Universal Bishop* was conferred by Phocas to Pope Boniface III.; consequently the end of the 1260 prophetic days (or years), during which that depression was to last, will arrive in the year 1860. They who are now young may live to see the expiration of that term, and it will be for them to decide positively upon the correctness or the vanity of those speculations by which it is so fixed. But if they have any truth in them, their probability will be seen gradually to increase, till they arrive almost at certainty, even before the time. Whether any thing in the present wonderful turn of events in the Christian world, opens to our view a greater degree of that probability, it might be rash, as yet, to pronounce. But we may say, without offence, that we hope those calculations will prove most just, which are most favourable to our Faith, and to our Church.

ART. VIII. *The Missionary; a Poem.* Crown 8vo. 136 pp. 7s. 6d. Murray. 1813.

WE hail with peculiar satisfaction, a Poem in the legitimate heroic couplet; and the more so because, having read it with attention, we can say with truth that it is an animated, original, and very interesting Poem. Much have we feared, lest the easy trip of the eight syllable verse, so favourable to the idleness, both of writers and readers, should supersede this sterling coin, this staple of our poetry. We mean not, in saying this, to throw out any sarcasm against Mr. W. Scott, whose genius we hold in the highest degree of estimation. He has certainly given to the shorter measure

measure a vigour and spirit which it was never before known to possess: he has even sported with the irregular stanza, with a grace and elegance, which have captivated every reader, and produced an host of wretched imitations. He has animated both, with living descriptions, and characters stamped with the very truth of nature. But he himself knows, and will not, we are persuaded, deny, that it is ten, nay fifty fold easier to dash off those flowing numbers, than to wield the regular weapons of Dryden and Pope. The facility has, doubtless, tempted him to continue it; and tempted so strongly, that our hopes of seeing him assume a more stately march have always, hitherto, been disappointed. We are convinced that he could do it with success; but then he must write but one Poem where he now writes two; and his poetical harvests are too rich to allow him intermission in the culture. He can have no fallow season.

Though the present Poet has chosen to be anonymous, it is perfectly evident that he is far from being a novice in his art. He shows, completely, that he is a master of every species of versification, and every grace of expression. His inventive powers are strong, and no one can more fully possess the art of narration. His descriptions are picturesque, and place the scene before the reader with all its characteristic circumstances. He has very happily chosen a new and striking scene for his action, and he has adorned it richly, from the stores of correct information. We will not promise that the Poem will be popular, because it is impossible to calculate all the minor circumstances which lead to that precarious honour; but we are perfectly certain that it is a composition which deserves popularity; and we shall think the worse of the taste of the times if it should, in any degree, fail to obtain it.

The scene is laid in Chili, and the Poem celebrates the heroic resistance of the Chilese to the overwhelming power of Spain, and the bravery and character of the natives, "whom the Spaniards, in their day of dominion, were never able to subdue, and who remain free to the present hour." The leading features of the narrative are true. They are coincident in part with the subject of the Araucana, the famous Poem of the Spanish Excella; but the present Poet has invented a few incidents, which give not only interest but probability to the story. The famous Spanish General Valdivia, the founder of the city Baldivia, which still bears his name *, was actually overcome by the Indians in the

* For the B and the V are interchangeable.

idea of the mephitic vapours with which it must then be filled, notwithstanding the height of the ceiling, struck me irresistibly. At each end of the gallery is a staircase, closed above by a sort of folding trap-doors, which from their weight are difficult to be raised. They are fastened with iron bars across them instead of locks. Some tapers of yellow wax, in candlesticks which are hung up very high, throw a gloom rather than a light over this abode, in perfect conformity with the wretched purpose to which it is destined.

"The Turks whom Jaques had seen, detained us here more than an hour; but as soon as they had retired, we retreated through the window by which we had entered, and the second door being again opened, we descended into the court of the harem. This, however, our guide desired us to quit immediately, for fear of being seen; and he led us up into the apartments of the sultanas. The court on the side towards the sea is two hundred and fifty paces long. This was the only one that I could measure. The apartments in this part of the building are the most magnificent; below is a colonnade, which forms a sort of gallery or cloister. The columns are of white Parian marble, and at the distance of about fifteen feet from each other. They stand upon socles of bronze, which were formerly gilt; are regularly proportioned, and are terminated by Ionian capitals. In the intermediate spaces hang, instead of elegant chandeliers, a parcel of wretched lamps, which just afford light sufficient for the people to see their way about at night. The walls of the court and the pavement by no means correspond with the elegance of the columns. The latter have, probably, by some chance been preserved here.

"The building opposite the colonnade stands against the second rampart of the seraglio, which here takes a different direction. It contains three pavilions for sultanas, separated from each other within, though forming one connected range of building. They are painted of different colours. The side to the garden, by which we entered, is allotted to the slaves; and here also is the kitchen. Opposite to this is a high crowned wall, with a door which leads into a second court, where are the apartments of the black eunuchs, and the *kissar-aga* or chief of this body. The space within the square is laid out as a garden, but is very ill kept; it is divided from east to west by a terrace. It was here that the feast of tulips was formerly held; but this has been long abolished. According to all appearance it must have been a very poor thing; but the pens of romance writers can embellish objects the most ordinary, and make them appear of prodigious importance. Some clumps of lilacs and jessamine, some weeping willows hanging over a basin, and some silk-trees, are the only ornaments of this imaginary Eden; and about the women themselves take a pleasure in destroying as soon as a flower appears by which their curiosity is excited.

"We